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REMITTANCES BY MAIL.—"A Postmaster may enclose the money in a letter to the publisher of a newspaper to pay the subscription of a third person, and frank the letter, if written by himself; but if the letter be writen by any other person, the Postmaster cannot frank it." P. M. GENERAL.

MORNING STAR.

For the Morning Star.

"HE WAS THERE ALONE."

Matt. 14:23.

It was a summer's night, and the lengthened twilight had not faded yet. High in the zenith the stars were dazzling forth, and the whispering breeze blew gently among the fir and cedar clustering on the mountain side.—Far up the steep, as though to near his Father's throne, Jesus wandered. The multitude had thronged him all the day, but now they had gone, each to his own home, bearing witness to a miracle; for this day, broken bread, tho' small in quantity, had ministered food to thousands. And to avoid their expressions of astonishment and delight, Jesus had sent them all away. Neither were his disciples exempted from the constraining request, and they also had departed. Jesus was alone; and as he felt the absence of mortal eye he knelt. Another than he, assuming the garb of sovereignty, might have headed that rapturous crowd, and, thronging on to Jerusalem, proclaimed to the expecting Jews a Messiah come, and profiting by their excitement, rushed on to the overthrow of the Roman government in Judea. Not so did Jesus. He sought not temporal power. And when temptation was strongest, and men's voices loudest, he looked with a prophetic eye to that hour soon to come, when all these would forsake him and flee, and then was earthly pride hushed, and the beatings of ambition stilled, and he would turn aside to pray to Him, who in that dark hour could alone give help, and from whom alone strength to resist temptation could ever come. He sought not homage to his person. Though he gave proof of his divinity by his miracle, and many exclaimed, "Is not this the Christ?"—he waited not the ebullition of praise, the outpouring of excited feeling; but when his work was done, ere yet the spell of wonder and amaze was scarce removed, he left the multitude and retired to the desert.

If they had been led to adore divinity aside from the pomp and splendor of their ceremonial worship; if their minds had taken in a truth which perhaps they understood not then, but which, full well he knew, would in after time beam clear and full upon them, his mission was fulfilled, and he went his way, leaving the impress of that spiritual worship on their hearts, leaving those words of truth to work out in due time their hidden meaning—and leaving all these glimpses of revelation, never to be lost, he drew that tempted, burthened heart away from converse with the world, and alone, upon the bleak mountain's top, poured out his soul unto his Father and his friend. Such was Jesus. And who on the historic page can compare with him? A few there may be, who from caprice or policy—some selfish motive or one of state, have bade the huzzaing crowd be hushed, or turned aside from the triumphant entry, but who of all—prince, emperor or king, have turned from pageantry away, *to pray*. But rather they have fanned the breath of praise and intrigued on to power, while noise, tumult, splendor and display have added to the lure. How far then man from what he should be, Jesus being our example. When all the world was his by birthright, and he had but to play on men's passions as others did, and be led on to universal dominion—he tore himself away.

Hour after hour passed on. The changing watches of the night sounded out from city and guarded village. Stars rose and set, but still he knelt, where first he stayed his wandering feet, prostrate in supplication.

Thus, Christian, mayst thou do. If faithful to the charge of keeping thy own heart thou'lt oft find need thereof. Whate'er thy station or thy lot, temptations thick beset the way; and though, through the day thou must speed on, with "scarce time to pray," when night brings respite to earth's toils, and stillness creeps upon the world, kneel thou alone in prayer, and pour out thy tempting thoughts as Jesus did. Aye, struggle through the night's dark watches. Then, when day again dawns, though thou mayest not go forth as our Savior did, to still the liquid wave, or supreme to nature's laws, to walk upon its foaming crest; yet thou mayest go forth upon the sea of life, wrapped in the mantle of His faith, nor fear to sink beneath the waves of sin and care which press around thy feet.

A.

For the Morning Star.

Slander among Christians.

The word Christian, in the common acceptation of the name, as applied to individuals, means a professor of the religion of Jesus Christ; but strictly considered, it means nothing short of the actual possession, in a greater or less degree, of the principles which actuated the bosom of our dying Savior. In a strict, scriptural, and theological sense, Christianity is giving credence to the divine origin of the gospel, imbibing the spirit of Christ, being influenced by the grace of God, and obedience to the will of his dear Son. Perhaps it may be proper here, to inquire what are the evidences of true Christianity? In answer to this inquiry, let me say: 1. There must be love to God. The first and great commandment is—"Thou shalt love the Lord thy God, with all thy heart, might, mind and strength." This love manifests itself in a desire to be like God, and to honor and glorify him, in all we do—to hold sweet communion with him, through the Holy Ghost. It creates an ardent, unceasing desire to act in accordance to his will—to secure his acceptance with us in all our movements. No sacrifice, in honor to his cause, is reluctantly made, while under the influence of this holy, renovating principle—love to God. "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee," is the response of every pious heart, that has been softened and melted into contrition, by the finger of God's love. 2. There must be love to all our fellow creatures—the second commandment is like unto the first, viz. "Thou shalt love thy neighbor as thyself." Without love to God and love to man all our pretensions to religion are vain. "Though I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." This love must be exercised towards all without exception—we are not only to love our benefactors and those to whom we are nearly related; but we are required by high authority to love our enemies and endeavor to promote their happiness—to pray for their conversion and salvation. "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; for if ye love them which love you, what reward have ye? do not even the publicans so?" 3. There is a peculiar attachment among Christians, arising from their common faith, interest, object and hope—this is called brotherly love, which is strictly enjoined upon every Christian. "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God, love his brother also. He that loveth not, knoweth not God; for God is love, and love is the fulfilling of the law." This love will show itself in various ways—prayers will be offered for each other—we shall be ever ready and willing to bear each other's burdens, and use our utmost endeavors, to promote the happiness and well-being, of our brethren in Christ.

I must now turn over the leaf, and examine the other side, as painful as it may be. When I speak of slander among professors of religion, I shall confine it to a few of its general definitions, such as are most prominently exhibited in the life and general character of the slanderer; and bear as lightly upon these as conscience will admit. What then is slander?

1. Charging others with facts of which they are entirely innocent, and from which they stand totally disconnected in knowledge, but not in effect, for we have to bear the reproach of these withering reports, however innocent we may be. 2. Perverting our language or our doings, by exaggeration, or foul misconstruction—this is done to foster a spirit of retaliation and wrongs, or exculpate the character of the slanderer. 3. By keeping back some part of the truth, or concealing some circumstances which ought to be explained. 4. Endeavoring by subtle insinuations, and peculiar gestures, to create prejudice in hearers—this false coloring is mean and degrading above all acts. 5. To be continually harping upon others faults, magnifying them, and holding them up to the public gaze, without even mentioning any of their good qualities.

Now, let me ask, how does the spirit of the slanderer compare with the spirit of the true Christian? Nothing can be more inconsistent with the spirit of the gospel, the example and precepts of Christ, the commandments of God, and regard for the good of mankind in general, than this ungodly spirit; yet we have many among us, who profess Christianity, (I say it to their shame) that never seem to be happy, unless they are engaged in vilifying the character of some of their neighbors. They seem to feast upon the supposed faults of others, and allow excellence to none, but themselves—being possessed of no good qualities themselves, they try to think all others like them. "O! my soul, come thou not into their secret: unto their assembly, mine honor, be not thou united." How dreadful is this evil, when it exists among those who profess the religion of Jesus Christ—it is more deadly than the pestilence—more fatal than the simoon that sweeps "Arabia's Deserts"—more destructive than the raging flame—it destroys wherever it goes—like the "Bohan Upus" it is full of deadly poison, and infects all who come within its contaminating influence—O! the hidden venom of that heart, who can stab his brother with the pointed dagger of slander! The church formerly denied that true believers, nourished in all the tenderness and graciousness of a loving Savior, could innocently engage in so foul and infamous a traffic as dealing in slander. O! Christian, you who profess to love the Savior—to love his cause—to love undying souls—beware of this evil—shun it, and the company of those who indulge in it, as you would a viper, whose sting is death. Finally, let us all ever bear in mind, our accountability to God, and seek with all our hearts, by the assistance of divine grace, to be ever ready to meet him in peace, when he shall call for us.

A. P.

Lebanon, Me. March 20, 1844.

For the Morning Star.

Why I would be Liberal.

To-day, while looking over the reports of our Missions, with my heart so full that I could scarcely speak, and my eyes pouring forth tears, thought I, why should I be liberal?—The following are some of the reasons that have presented themselves to my mind

1. Because I believe that God will provide liberally for those that are liberal in supporting His cause. I have noticed that those men who have done much for the support of the gospel at home and abroad, have kept pace in property with their neighbors, who have done but little or nothing for charitable purposes. An objection is sometimes raised among societies, that are less liberal than others, "we are not worth so much." If not worth so much, why is it? You both set out in life under similar circumstances, with the same prospects before you, and the way to wealth alike open to all, and add to this, your neighbor has given ten dollars a year to support preaching at home, and five to the mission cause, while you have given but two to sustain the gospel at home, and nothing for missions. Is he wiser than yourself in his plans? or does God fulfill his word, "He that hath pity upon the poor lendeth to the Lord, and that which he hath given will he pay him again." Solomon said, the liberal soul shall be made fat; and he that watereth shall be watered himself. A poor student (now a minister of our denomination,) dependent upon his own resources, had but two dollars at the time brother Noyes was about to sail for India, and knew not where he should get the next; yet, pitying the heathen, he gave half his little purse contained to the cause of missions and trusted in God to provide for him. I have heard him say that that money has paid good interest.

2. I would like to have the angel address me as he did Cornelius, "Thy prayers and thine alms are come up for a memorial before God." Do any of you that read the Star pray, and yet neglect the calls of our mission?—Stop, friend, before you attempt to pray again, and search thy heart—see if it does not condemn thee. If thy heart does, God does also. I should be afraid to raise my eyes, or spread forth my hands in prayer, while my ear was deaf to, or my heart untouched by, the cries of the distant heathen, and the scattered lambs of the West. Do you think, reader, that God will hear you if you shut up your heart?

3. Because I would do to others as I would have them do to me. Were I poor, and living in a new country where there are but few inhabitants, far from brethren almost as dear as life to me, unable to support preaching, I should want my brethren to lend a helping hand. I should want them to remember my poverty, and be willing to help me sustain a faithful minister, who would break unto me the bread of life. We have brethren with whom we have enjoyed seasons never to be forgotten, now scattered over the vast west, and praying their brethren to send them relief. But few heed their prayers. But few do as they would be done by. Were I a heathen, treading the dark road to death, without any knowledge of a way of escape, I should be glad to have that gospel in which "life and immortality are brought to light."

4. Because God *loves* the cheerful giver.—If God loves the cheerful giver he cannot love those who have abundance and give nothing. God is not only benevolent, but is benevolence itself, and those that are his partake of his nature. I know a man who prays much, makes long and loud speeches, yet he does but little or nothing for benevolent purposes, or the support of preaching, although he is worth his thousands, and money at interest. I can't think God loves such folks. They are too much unlike himself.

5. Because it is more blessed to give than to receive. I want to labor in that way which will add most to the declarative glory of God, and bring the greatest blessing upon myself and others, and I know of no better way than giving liberally. Let the covetous miser have his money—let him bind it upon his throbbing brow in the hour of death, and see if it will assuage the pain—let him lay it upon his bosom, and see if it will soothe his conscience—let its rust stain his fingers and be a witness against him at the judgment, but let me know that I have cast all I could into the treasury of the Lord, and that it has proved the conversion of but one sinner, and I'll not envy him his condition.

6. Because I dare not heap up treasure for the last day, while so many are dying without the gospel. While the millions of China, Burmah, India and Africa, turn their eyes and raise their feeble hands, like the shipwrecked mariner, and say, can't you administer the balm of life; do send us the gospel, that cordial for the soul, I dare not turn away their requests. I am afraid to reject their petitions, lest they disturb my otherwise sweet repose in the grave, and their lost spirits meet me at the judgment and say, had you been liberal we might have been saved.

MENTOR.

For the Morning Star.

True Godliness.

Many things, at present, assume the form of godliness. Error may be presented in the garb of Christianity. False doctrine may be set forth in such plausible, reasonable terms, as to require much discernment to discover the deception. In this way, much is received as true religion, true godliness, which flows from the very fountain of corruption. Yet we would not have you discard every thing. Thoroughly test the merits of every new idea, or doctrine, by the word of God. Do this, and you will be able to judge between good and evil.

S. H. BARRETT.

For the Morning Star.

The feelings of an old man.

"If I only had religion, I would not care how soon I died." These words proceeded from the lips of a hoary headed man, near seventy years of age. This circumstance shows, that religion only can banish the fear of death, and prepare the soul for better enjoyments. Again, how miserable do the aged feel, when they have no Savior to lean upon, no God to go to, and no solace in the cheerless hour of dissolving nature.

S. H. BARRETT.

For the Morning Star.

The great object.

The great object of life should be to do good and prepare for eternity. There is no time to be lost. With us, the scenes of mortality will soon conclude. Death will soon come. Then, if we have neglected duty, sad will be the prospects before us. To secure the blessings of the gospel, now is the time to act.

S. H. BARRETT.

For the Morning Star.

LETTER OF JOHN COLBY,

Never before published.

Copy of a letter from Eld. Colby to Elder Joseph White, then preaching at Gloucester, R. I.

"EASTPORT, Me. Aug. 28, 1816.

"Brother White will be informed by these lines that bro. Colby is not yet lodged with the pale nations of the dead. But O why am I spared? Why is this feeble tenement supported? I wish not to live any longer than I can have strength to blow the trumpet in Zion, and be useful to the church and the world.

I would inform you that I left home the 23d of July, and arrived at this place the 10th of Aug. I came all the way by land, preached at Montville, but did not see Eld. Lamb.—He was, however, in or about Lincolnville, where the work of the Lord is spreading.—As to my health I had in some measure regained it before I left home; but for a few days past, I have been running down, and my cough is growing upon me. It is a tolerable time of health in these regions. As to religion, it never was worth more than at present, and I do well to say its pure principles are spreading in this eastern country. Last Lord's day, I had the happiness of baptizing five, four of them heads of families, the other a blooming youth. Great was the multitude that lined the shore. Solemn attention is given to the worship of God, and great numbers attend. The church now consists of over 30 members, who are all united in love and firm in the cause of Christ. The prospect before us is glorious. It is confidently believed that many are seeking the Lord sorrowing.

I am very anxious to hear from you and the brethren in R. I. Be good enough to write as soon as you receive this. I wish to be remembered to all the saints and faithful in Christ Jesus in the region where you are preaching. The Lord grant that your labors may be abundantly blessed; that you may see saints comforted, sinners convicted, mourning, seeking souls, converted to God and many brought to praise his dear name. It is my fervent prayer that the work of God may continue to spread in power in R. Island till "the meek shall inherit the earth." I hope, bro. Joseph, you will continue laboring there through the autumn, and not leave till brother Lamb gets on Be pleased to make your arrangements with him so that one or the other of you can be there all the time. I expect to come to R. I. as soon as I can get away from here. Farewell for the present. From your brother in Christ, JOHN COLBY.

For the Morning Star.

The name Freewill Baptist.

For several years after the denomination now called F. W. Baptist was founded, it was not known by a *particular* name. The churches were called "Churches of Christ." When the Q. Ms. were formed, they were called Baptist Q. Meetings. The people after a time called them Newlights, Randallites, General Provisioners, and finally Freewillers. It was found necessary to be known by some name, and about 24 years after the first church was formed, that of F. W. Baptist was received and came into general use. The name is not of the greatest consequence, but this expresses as happily as any other some of the important views of the connection, and there has been general satisfaction with it.—Some few, however, of late, have hit upon what to them is a capital idea, which is, that it will be a wonderful improvement to leave out the term *Will*. This, so far as we have heard, is decidedly condemned by the most of the true friends of the principles that are held as sacred among us. It will be recollected that two of our Benevolent Societies have been incorporated with the name F. W. B. attached to them. The name cannot, therefore, be changed without serious trouble.—And to say nothing of other reasons that may be urged, we do hope that none will give countenance to an innovation, which can at best only gratify an extra refined notion.

J. F.

For the Morning Star.

Straining out a gnat and swallowing a camel.

A certain abolitionist, who is generally very guarded in his words, of late, from ignorance of the circumstances in which he was placed, rather than from any wrong motive, made an imprudent expression. It would seem as if some of his brethren by the way they talk about it, think he has almost committed the unpardonable sin. Now, brethren, stop a moment, and see what you are doing. Which is worse in the sight of God, to be guilty of making an imprudent expression, or to be guilty of throwing your influence and your votes in favor of keeping your fellow-men in bondage? Those professors of religion who have nothing to do but find fault with abolitionists, and yet will vote for slave-holders and duelists, should remember that there is a JUDGMENT DAY.

CANDOR.

For the Morning Star.

Unchastity in words, actions, and thoughts, strictly forbidden in the word of God.

THOU SHALT NOT COMMIT ADULTERY. Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned? So he that goeth into his neighbor's wife; whosoever toucheth shall not be innocent. Flee fornication. Every sin that a man doeth is without the body, but he that committeth fornication, sinneth against his own body. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. For which things' sake the wrath of God cometh on the children of disobedience. Ex. 20:14. Prov. 6:27—29. 1 Cor. 6:18. Col. 3:5, 6. See also Mat. 5:28, and 15:19. Deut. 22:28, 29, and 23:17. Prov. 5:1—13, and 7:6—10, 13—18, 21—23. Jude 7.

J. C. G.

For the Morning Star.

Bad feelings not conviction.

Conviction is being convinced that we are sinners against a Holy God. The effect is unhappiness, distress of mind, &c., guilt and remorse of conscience in view of the past, and frequently awful forebodings in regard to the future. Submit to God then, *sinner*, when first convicted, and bad feelings will not trouble you long.

M. C.

The love of Christ, and the love of the world, are contrary the one to the other, and have nothing in common; nor can they dwell together in the same heart.

For the Morning Star.

ROMAN CATHOLICS CAN BE CONVERTED.

I know Romanists are very unwilling to admit any thing that Protestants say or write about them. I know too if one leaves them they say that they never were Roman Catholics. But say what they will, God is able to convert them and bring them to the knowledge of the truth. And I hope, if you do not think it will take up too much room, you will publish the following letter of one that has been converted. She has had an opportunity to know something about them, for she was a day scholar in the convent at Boston for two or three years. Her letter contains the outlines of the Romish creed, as it was taught there, and her reasons for leaving them.

J. B. DAVIS.

Roxbury, March 4, 1844.

Letter of a Converted Roman Catholic.

"*Dear Brethren in Christ:*—I am glad to think I can from the heart call you brethren and sisters in Christ. You know not how much I have had to contend with for the last two or three years; but God has seen my tears and heard my prayers and has given me great deliverance. I have found Jesus to be more than all earthly friends, or earthly joys. O what peace there is in believing and what joy in the Holy Ghost. The time has been when I would not go into a Protestant meeting, or hear one prayer. And now, God knows, and he is my Judge, I would not make one wrong statement in regard to my Roman Catholic friends, for I have many very dear friends among them, for whom I daily pray. Yet duty and truth call for facts, and I must give them, although they may incur censure from my Roman Catholic friends, who already look upon me as a heretic, led away by the devil. I shall give an outline of their creed, and the reasons for my changing it for the one I now believe in.

I was born in the city of Boston, Mass. of Roman Catholic parents, and was brought up and lived in the strictest manner according to that doctrine, until I was 25 years of age, when the Lord saw fit, in his great mercy, to open my blind eyes, for which I give him thanks daily upon my knees, and trust I shall thank him to all eternity for it. I was a day scholar in the Convent in Boston for between two and three years, where I made my first communion. In the convent, I was thoroughly instructed in all the tenets of the Roman Catholic religion. They believe with us, that there is but one God in three persons: The Father who created us, the Son who redeemed us, and the Holy Ghost, who sanctifies us. But they admit many mediators—they think that all Christians who have departed this life can, and do, assist the faithful on earth by their prayers; and that it is lawful to pray to them for assistance; and therein contradict God's word, which says, there is but "One Mediator between God and man, the man Christ Jesus." I am now convinced that to pray to departed saints is not only useless, but wicked in the sight of God. And this is one of my reasons for leaving the people.

They believe that besides a heaven and a hell hereafter, that there is a strict place called *Purgatory*, into which every Christian goes that has not lived long enough after sinning to do *penance* sufficient to atone for his sins; they think that after our sins are forgiven, there remains a temporal punishment due to sin, to appease the offended wrath of an angry God; and that all must suffer this temporal punishment that have sinned, either in this world or the next, and so again contradict the blessed Bible, which says, "The blood of Jesus Christ cleanseth from all sin," not a part, and Purgatory burn out the rest. O how blinded I have been, and many others are now. Let all Christians pity and pray for them. But I must still tell you more, do not get weary with me. They believe that one dying in his sins, or that has not suffered his time out in this world, descends into Purgatory, and there suffers until released by the prayers of friends saying Mass, or they have suffered the penalty. They are taught to believe that the living friends of the deceased can greatly relieve and shorten the term of their punishment by praying, and having mass said for them, for which they must pay money to the Priest that celebrates the mass. And this always seemed unjust to me. I could not understand it, and I do not believe there are any that do. When I belonged with the Catholics, I was once told by an Irish woman that she must have mass said for her mother that had been dead three years. I asked her, if she thought her mother had been all that time in torment? She said, "I do not know, but I fear she has." I then asked, why did you not have mass said before? Her reply was, "I could not spare the money to pay for an indulgence." I cannot hold to a creed where the rich can come out of Purgatory for money, and the poor must stay and suffer its torments for the want of it. Jesus redeems us "without money and without price." I have often thought, although they do not profess to pray to pictures and images, yet they do show them marks of affection and homage, by kneeling before them, and kissing them. They say they want them to look at to remind them of God. But does the devoted Christian need an image to remind him of God? Yes, I think he does, but it should be the image of the living *Jesus* on the soul, and in the heart, not a dead Jesus on paper, yet I make no doubt that most of them who are extremely ignorant, do render that homage to pictures and images that is due to God alone.

They have seven sacraments, the first of which is, baptism, as they call it, by sprinkling, without which it is impossible to be saved. All that do not receive baptism, old and young, are lost; gone, eternally gone. I used sometimes to express my doubts about this, and ask, can it be possible that a God of infinite goodness and tender mercy would consign to endless torments, or banish from his presence, innocent infants for the sins of our first parents? But I was told by my confessor, that "I must not think of such things;" it was very wicked to doubt of this or any *article of faith*. He said, "this heretical spirit of inquiry that had got possession of me would be the ruin of me, soul and body." But I thank God he gave me an inquiring mind to look after truth, or I might have lived and died a bigoted, superstitious Roman Catholic, without a change of heart, and not only gone to purgatory, but to an eternal hell. And now, thank the Lord, I have a great and worthy confessor to go to, not once a year, but daily, and can find a free pardon.

The 2d sacrament is confirmation, which is to make them bold soldiers; this is not deemed essential to salvation, but it would be a great sin to neglect so great a means of grace. This is administered only by the Bishop; and the order is, putting oil on the forehead, a slap on the cheek, and a prayer. I speak from experience, and I must say there are more confirmed Roman Catholics than Christians among them.

The 3d is the Holy Eucharist, or communion, which they believe is the real body and blood of Jesus Christ. O what a fool I have been most of my days, to believe such inconsistencies, to take up with the shadow for the substance, and I am thankful to think God is willing to forgive me.

The 4th is Penance, (not repentance as it ought to be.) The form of this is, confession of sins to the Priest, and to subject one's self to some deprivation, or self-torture, and recive *absolution* from the Priest. His words are, on such occasions, "By the power I have received from Christ, (should be Pope,) I absolve thee from thy sins." O may God have mercy on the poor, infatuated Priest, and forgive or "absolve" him from this high banded sin of usurpation of power to forgive sins that belongs to God alone.

5th. Extreme unction, so called, because it is not administered unless the person is in extreme danger of death. The manner of administering this ordinance is, to anoint the person with oil on each member that is capable of sinning, and wiping it off, thereby washing away the sins committed by each member of the body. Here again is the folly of Romish superstition. Oil applied to the body to wash away sins, instead of the blood of Christ to the soul.

6th. Holy Orders; that is, to ordain Priests. This I do not understand fully, and I have no desire to.

7th. Matrimony. They do not consider our form of marriage binding; and if a couple wish to join the Roman Catholics that have been married by any one but a Roman Priest, they must be married again; and their children are considered illegitimate, if they have any. Their Priests never marry, but they are the only ones according to Roman Catholics that can perform this solemn ordinance in a lawful manner.

They pretend to hold to the word of God, or say the Bible is God's word; but do not hold it as a rule of faith; they are much more strict and contend much stronger for the foolish traditions of the church than for God's word. They admit the ten commandments or Decalogue. But they have 6 of the church that are of much more importance with them, than God's commands; for I have known very many of them that will swear, lie, cheat, break the Sabbath, and fight, who yet would not for their lives eat meat on Friday.

While I was trying to believe these foolish doctrines, God was pleased to open my understanding, forgive my sins, and bring me into the liberty of the sons of God; and I am in hopes of seeing some of my friends converted out of their error into what I now consider truth. I have omitted some things that I thought would not be of much importance. I wish to say one thing more. I do think if Christians were more faithful, we should see more of the Roman Catholics converted to God.

The great reason why I left the Catholics, I believe their doctrine false almost as a whole, & their practice, if possible, still more so. They, as a whole, know nothing about experimental religion; and it is my desire now to live a holy, devoted life in the cause of Christ. I now am a member of the Freewill Baptist church in this town. Pray, brethen and sisters in Christ, for your unworthy sister ROOK."

For the Morning Star.

"We let him have such things as he needs in his Family."

This is a very common remark made by professors of religion, while speaking of the compensation which they render to the minister who labors with them. At first sight, it looks like rather a good saying; and finally we have no fault to find with it so far as it goes; but we think that it does not express quite enough. By it, we understand that the church and community let their preacher have such articles of food and clothing of their own manufacture, as he will want for the consumption of his family. And there is something pleasant in the thought, that the preacher and his family are having their wants supplied in food and raiment. But, then, my thoughts stretch out a little farther, and I begin to inquire in my mind, how is he going to pay for his paper; for if he is a F. W. Baptist at heart, he will want to take the Morning Star, for three reasons, viz. 1. That he may know what is going on among us, as a denomination; and it is certain this is the only medium through which he can obtain that information. 2. That his own soul may be refreshed while he learns of the prosperity of Zion; and the enlargement of the Redeemer's kingdom. 3. That he may help support his own denomination, and not a party, or another denomination. But how is he going to pay for it, and the postage on it and other periodicals and letters? And then how is he going to get his books? for he certainly ought to replenish his library occasionally. He needs some money for that. But then how must he feel when he hears the repeated calls for the Missionary cause, Home and Foreign? And there are the urgent calls of the Education Society; and he must feel anxious for the improvement of the ministry, as he wishes for the prosperity of Zion. I try to think what his feelings must be as he reflects upon these things. And I follow him a little farther, and how unpleasantly he is situated as the hat passes through the congregation for a donation, and see it "make a bridge of his nose;" his heart full, and the tears glistening in his eyes, but cannot give; and yet the good people are very kind and "let him have such things as he needs."

And now, reader, I think that I can give you a rule by which you may be the better enabled to know what "things" a preacher "needs;" and it may be, in consequence, quite a help to him. Just think what you "need," and you will recollect that a little change is one of the most convenient things there is about your house. Well, now you may think strange of it, but it is a fact, preachers "need" just such things as you do. There are a great many articles that they have to pay money for; and you may depend, a little change would come in play well.

L. R.

If you really mean to correct the faults of your brother, begin by correcting your own.

MORNING STAR.

WEDNESDAY, APRIL 24, 1844.

We have but a few words to say by way of preface to our new Volume. We purpose, by the blessing of God, and with the assistance and co-operation of our brethren, to make the Star more *spiritual*. We do not mean, in any degree, to relax our opposition to Slavery, Intemperance, &c. &c.; but while we do all we can against these evils, we shall endeavor to do more to extend the spiritual reign of Jesus Christ among our fellow men. The great burden of the apostles' preaching was, Christ crucified, the only hope and Savior of the lost race of man; and this should be the burden of the religious press and of the pulpit of the present day. We solicit from our correspondents and brethren a greater number of communications bearing, directly or indirectly, upon this cardinal point of the gospel.

Thirty Backsliders Reclaimed!

A correspondent recently, giving an account of a revival, says, that 15 sinners were converted and 30 backsliders reclaimed! 30 backsliders then it seems have been reclaimed in one church! How many more of this class in that church, who still go on in their backslidings, the writer does not inform us. We will make no supposition; grant there were only 30, and may the Lord have mercy on all other churches if such there are, who are burdened, nay cursed, with 30 backsliders! What encouragement has a church to labor for the salvation of sinners, when some 30 of its members stand right in the way of the accomplishment of that object. But so it is. Whenever any special efforts are to be made to secure the conversion of souls, a great amount of labor is first to be expended to get cold hearted, backsliding professors into the work, and out of the way of sinners, who are kept from Christ through their influence. It is a fact, that of the thousands upon thousands that profess to be converted every year, so few in after life give the evidence that they are born of God. It is but meet to ask for the reasons of this. A few of the many we will suggest; and, by the way, we would pray the friends of Zion to turn their attention to this subject, as one on which hang the dearest interests of the church.

1. *Improper means are often used to get sinners converted.* They are taught by the means employed, to believe that to feel sorry a few days, and then to wipe away their tears and think that they feel better, is conversion to God. Such goodness as this will be as the morning cloud and early dew. To be born again, to be made a new creature, to get a new heart, are terms which mean something. A deep conviction of sin, an awful sense of divine justice, a full and cordial belief in Jesus Christ, God's grace implanted in the soul, Jesus' love shed abroad in the heart, are some of the characteristics of true conversion. Let sinners also be taught that they are to be converted into the *service* of God as well as into the enjoyments of religion. In fact, that their enjoyment is to be derived from doing God's will. Says the Savior, "It is my meat and drink to do the will of my Father;" that is, my daily support and comfort. All joy disconnected from the performance of duty is mere moon-shine. Let the church aim at increasing its numbers with more laborers and fewer drones, and we shall not hear so much about "backsliders reclaimed."

2. *The anxious are often encouraged to indulge hopes too soon.* You need not inform a penitent sinner that he is converted, God will let him know that. What! a man be made anew, born again, and not find it out. Impossible. They may be encouraged to believe, and to hope in the Savior, but it is theirs to believe and God's to give the evidence. When a person is in deep distress, Christians are anxious, as they should be, that he should find relief, but let them not take the case out of God's hands, he will manage it best. Let them not pray for premature relief, but that God would increase their distress till the heart is all broken in pieces. No matter how bitter the death to sin, the life to holiness will be more sure and happy.

3. *Many fail to be consistent Christians, for the want of proper instruction after conversion.* There is too little training of converts in the churches; some ministers seem only anxious to swell the numbers of the church. Let the great principles of the Bible be unfolded to converts as they are able to bear them, and let the duties of religion be faithfully and pointedly urged home upon the heart and conscience. Let them know as they are setting out on this race, that *it is a race.* If they are in God's vineyard, let them understand that their is work to be done, toilsome, sweatful work.

4. *Young professors are not watched, encouraged, & reproved as they should be.* It is not to be expected that converts will be mature Christians at once. They will need encouragement, instruction, reproof. If they neglect the ordinances of the gospel, if they absent themselves from the covenant and prayer meeting, the cause should be ascertained, and if possible removed. The enemy often takes great advantage of converts; a little good counsel from the more experienced will do much to assist a young mind laboring under temptation. Backsliding may often be cured in its incipient state, when afterwards it becomes obdurate and hopeless.

5. *Injury is often done to young Christians, by wrong instructions.* Converts are often told by old professors that they will not always feel so happy, they are taught to expect dark hours, and indeed calculate on having seasons of backsliding. But why this? Is God slack concerning his promises? "The pathway of the just is as a shining light which shineth more and more unto the perfect day." "Their peace shall be like a river," always flowing, "and their righteousness like the waves of the sea," constantly in motion. "They shall go from strength to strength." "They shall grow in grace." The privileges of a child of God should be held up. God is able to perfect the work begun, even the sanctification of the soul. To carry it on by a steady process, "till the day of Jesus Christ."

Let the ranks of *Zion* be filled with those who have counted the cost, and have enlisted for life, and we shall hear less complaint of backsliding, and there will be less need of revivals to convert the church.

J. F.

It is surprising.....Who can account for it?

Strange—surprising—unaccountable! We mean the eccentric, comet-like courses which some minds have been moving in within these few years. Minds educated so very differently from what they are educating others; minds instructed from infancy in all the steady regularity of the best orthodoxy; souls that we thought imbued with real piety and nurtured in the fear of the Lord; in respect to whom Zion cherished ardent hopes and lively expectations of usefulness;—stars we thought them, in the moral firmament, that by their light would guide, instruct and save many;—come to be 'wandering stars'—comets—meteors only, disappointing all hopes—veering off, and *off*, till they have entirely disappeared, and left all dark again. We say again—strange and unaccountable is the course they have taken.

We remember S. S. Foster—a fellow-student in the same College with ourself—a fine, steady, amiable young man—judged to be pious, very pious; looking forward as we supposed to the ministry, member of the Congregational church in Canterbury, and generally beloved. We have marked his course all along since 'those college days'—we need make no sketches of it—his career is public, and so known to our readers—and what a strange career—disturbing any and all assemblies, as fancy led him, religious or legislative—hailed to prison again and again; but not yet unto death. And then comes up Parker Pillsbury, his true yoke fellow, formerly a steady clergyman of the steadiest of denominations;—and Rogers, of Herald of Freedom notoriety. And the Rev. —. ——, sometime also Preceptor of Wolfborough Academy; and for disturbing the services of public worship imprisoned at Newburyport a year or two since. This reformer said to one of our ministers who called to see him during his incarceration at N———, 'You [Freewill Baptists] were doing the same work 40 years ago that God is calling us to do now, and were then persecuted as we now are; but, alas! you are now almost as far into Babylon as the other denominations.' Where such reformers, going to work as they do, will end their work, in relation to many of them time must yet reveal it. The end of some is already manifest. Collins has gone the whole length of the chain, and those with him, and openly avowing infidelity, formed an infidel brotherhood in the state of New York. Others now in the same road, will probably wreck on the same quicksands as they.

This come-outer business teaches us this one lesson, namely, that it is dangerous to be wise above what is written; that when we forsake the beaten path in which God's word and institutions guide us, we at once come upon an unmarked and dark wilderness. Garrison, and Rogers, and Pillsbury, and Foster, and the whole host of come-outers—coming out as they do, against the inspiration and authority of the Bible; the divine appointment and sacredness of the Sabbath; calling the whole church the spiritual Babylon, and its ministry the priestcraft of the devil;—we leave it for the development of time to show us what creed shall finally take them up. The *written word* of God is at once man's rudder, pilot, compass, and chart; and they rejecting it, and following the inspiration of their own fancies, are left on the grand, broad ocean to take whatever course, and meet whatever fate, the winds, currents, rocks, quicksands, and whirlpools, shall happen to allot. And from all this wreck, we are left to pick up the lesson, not to go beyond the word of the Lord, to do or to believe less or more.

In this article, we have named some who are engaged in tearing down every thing that has form & subsistence in the religious world. Others might be named. There is not perhaps a single religious denomination but has furnished some name to these disorganizers. If we think of one or two who joined in the cry, 'Come ye out of her,' from our own denominational ministry, it is only to lament the error of their ruinous way. As in the reign of terror in France, the patriots did not in the outset of the Revolution have the least idea of the ruin and infidelity, and bloodshed that Robespierre and the Jacobins would involve the French nation in;—so, we are constrained to believe, that some who have joined in with these come-outers and disorganizers, did not then even dream to what infidel and blasphemous lengths of denunciation of religion and almost every thing sacred, they would go. It seems to us commendable to 'back out' of a bad cause, if we have been duped into it. It is better to do so, than by continuing the connection, to give countenance to things abhorrent and shocking to the better feelings of the heart. It seems to us that there may be some who in the commencement chimed in with these disorganizers, but who now cannot go the whole length of the hue and cry raised against the church and Sabbath and Bible, who would do well to protest or secede, or come out from these come-outers.

There are several other movements of the times which have developed surprising changes of mind in individuals. Men long attached to particular religious opinions, educated in them, have at once abandoned them, and embraced principles diametrically opposite.—Men, educated to believe God's word inspired and authoritative, and men the farthest from any thing like religious fanaticism, have become the subjects of remarkable revelations, and visions, and spiritual illuminations; some even feeling such manifest witnessing of the spirit within, as to lead them publicly to prophecy in relation to times and events.—We refer not to minds ignorant and uneducated, or naturally weak or imaginative, but to minds well educated; to individuals long proved to be men of sober, thinking, candid, and regular—and some of them possessing talents more than ordinary. Indeed, whoever will look carefully upon the movements and developments of these days, will have no need to laugh at the credulity of the disciples of the Koran, or the more infatuated followers of Jo Smith. Two words more and we have done. Let him that standeth, take heed lest he fall—and let us not leave the *sure written word of the Lord* for other men's fables, or our own foolish imaginings and airy dreams.

P. S. B.

THE BIBLICAL SCHOOL.

Inquiries are frequently made from different quarters respecting this School, as 'Why was it suspended, when will it re-commence, where will it be located, what advantages will it afford?' A request has been received, signed by 30 or 40 respected ministers and brethren, that a convention might be immediately called, in view of the demand felt for its being put in operation soon. Other indications, on every side, are no less decisive of the interest which prevails on the subject.—The Ex. Com. of the Ed. Soc. have had the matter before them for several months past, within which time they have had several meetings, and have deliberated with an earnest solicitude to take such action as should best promote the cause. They feel, in common with many others, that such a School is greatly needed in the Connexion—such a school as shall meet in some good degree the wants of the ministry and churches; and the question is, How shall the object be best secured?

Various causes have operated adversely to the interests of the School, as might be expected in the infancy of such an undertaking. It has never been permanently located; a great obstacle this to its success, obviously. It commenced without funds, and has suffered much for the want of pecuniary means. It has had but one teacher, who has not only had the instruction of all the classes, and the care of the school upon his hands, but has also been obliged to labor and travel extensively to procure even the means of subsistence. Now it is impossible for a school to flourish under such circumstances. While other schools have convenient buildings, extensive libraries, several teachers devoting their whole time to the business of instruction, and aiding their indigent students, to a considerable amount of their expenses, how could it be supposed that our school, located, nobody knows where, nor how long, with one man for principal, professor, steward, agent and what not, and without any means of assisting or encouraging the students, should be successful?

Yet the school has done good. Brethren have gone forth from it to different parts of our own land, and to the heathen, greatly benefitted by their connection with it. It has done far better than could have been expected under the circumstances; it has also served to show us our needs more, and what ought, and may be done. It is not our purpose to cast reflections upon any, or to complain of the past. In one view, it would be hard to say who are to blame, and in another view it must be confessed that we are all more or less delinquent. But the only amends we can make for errors hitherto is to discharge with promptness and fidelity, present duty. With the means employed, as much, and more, has been accomplished by the Biblical School for the churches, and by the churches for the school, than could be reasonably looked for. But it had become involved in debt, a burden had already been imposed on a few poor preachers which they were not able to bear; and it was evident that to proceed under such circumstances, would be to have an institution in *name*, rather than in *fact*, and with a fair prospect of a speedy failure, even in that. It was therefore thought best to suspend the school until such time as arrangements could be made to establish it with a promise of permanent and extensive usefulness. But its want is felt more and more, as we shall be able to show hereafter, and we trust that through the liberality of the churches, and the blessing of God upon the means to be used, it will not be long suspended. We design to pursue this subject in several brief articles.

J. J. B.

Cruelty. A late No. of the Emancipator says, that at York Castle (England,) there are three men imprisoned for debt, whose united ages make 234 years. One of them is 82 years old, & is imprisoned for 27 lbs., the half yearly rent of a farm which has been in his forefather's possession for upwards of 300 years. Another is 76, and is imprisoned for 40 lbs., for which he was bound. Another is 76, and is imprisoned for 7 lbs., debt and cost. What cruelty will not the avarice of man inflict! And how much we are indebted to Christianity for the modification of barbarous laws.

D. M.

Eld. H. Whitcher has received and accepted a call to become the pastor of the F. Baptist church at Plainfield. His P. O. address will be Unadilla Forks, Otsego Co., N. York.

The brethren of the Switzerland Q. M. (Indiana) wish some of the traveling preachers of the east to make them a visit. Who will go?

WILLIAM JONES.

By the politeness of Mr. Leavitt of the Emancipator, we have recently been favored with a copy of the Oxford (England) Chronicle, from which we learn that William Jones, author of the Church History which we have re-published, is still living in England. He is 82 years of age, afflicted with the loss of sight in one eye, chronic rheumatism, and poverty. The Queen recently proposed to render him assistance from the funds of the Literary Fund Society; but as the regulations of that Society are such that aid can be afforded by it only to members of the church of England, Mr. Jones, having been a conscientious dissenter all his life, felt compelled to decline becoming one of its beneficiaries. The Queen then made arrangements to assist him from the royal bounty.

Mr. Jones, says the Chronicle, is one of the most remarkable men of the age. He is the author of 'History of the Waldenses and Albigenses,' 2 volumes* (five editions); 'Biblical Cyclopædia,' 2 vols.; 'Lectures on the Apocalypse;' 'Lectures on Ecclesiastical History,' 3 vols.; 'Primitive Christianity illustrated;' 'Continuation of Hume and Smollett,' 4 vols.; 'Continuation of Russell's Modern Europe,' 4 vols.; 'Christian Biography,' 'Dictionary of Religious Opinions;' Memoirs of Rev. Rowland Hill—of Rev. Edward Irving—of Dr. Adam Clarke; and of other minor works.

He is a perfect master in theology and mighty in the Scriptures: the doctrinal articles in his "Biblical Encyclopædia" are invaluable, as clear statements of Christian doctrine. His History of the Christian Church, including an account of the Waldenses and Albigenses, "the meek Confessors of Piedmont," on whose behalf, when devoted to destruction by furious persecutors, Cromwell spoke through his secretary Milton in undying words, is a work which might be studied with advantage at this particular juncture: it was, probably, suggested by the excellent but inadequate "*Remarks*" of Dr. Allix, a work which, though printed at the University press, is too little known.

Mr. Jones' 'Lectures on the Apocalypse' is the best book on the Revelations produced since that of the learned Joseph Mede: it is sober, consistent, and intelligible. All the writings of this venerable man are strongly marked by an earnest zeal for Scriptural Christianity, both in doctrine and practice; and there is scarcely a form of error, ancient or modern, to which he has not been a powerful antagonist; of the controversy between Protestants and Catholics he is a perfect master, and his knowledge of ecclesiastical history and intimate acquaintance with the Sacred Scriptures made him a dangerous adversary; and yet, while zealously maintaining Protestant doctrines and principles, and never concealing his opinions, Mr. Jones maintained friendly and intimate connections with Clergy and members of the Roman Catholic Communion, as he mentions in the preface to his lectures on the Apocalypse.

While employed in producing works requiring great labor and research, and which bear the stamp of a vigorous mind, Mr. Jones conducted a business as bookseller and publisher, in the neighborhood of Paternoster Row, and for many years edited a monthly Theological Magazine.

Such is the man, to whom the Queen has generously extended aid and comfort in his closing hours; and there is a glory in the act which far outshines the regal pomp which charms the vulgar eye: and we have no sympathy with the man who does not feel a warmer glow of affection to the Sovereign from the knowledge of this act of true benevolence.

* This is the work re-published by us, and which we now have for sale. Price $1,25.

FRUITS OF SLAVERY.

In many parts of slave holding states, particularly in Arkansas and the adjacent territory, it is really dangerous for the officers of government to attempt to fulfill the duties of their offices to which they are bound by the most solemn oaths. This is so much a matter of fact and so notorious to all acquainted with the state of society in that region, that quotations of authority to sustain this assertion are unnecessary. Not long since, one or two prosecuting attorneys in the northern part of Arkansas have been waylaid and murdered for doing their duty; and Judge Fields of that state affirms that in some parts it is really dangerous for a judge to assert or attempt to protect his authority. And what other result can be anticipated among those who from childhood have been *trained to live on the unpaid toils of the poor*? Is there not in the very principles of slaveholding a *leaven* worse than the leaven of Herod? And will not this leaven work? When people habituate themselves to idleness, vice of almost every kind follows as a consequence. Though the Constitution of the U. S. guarantees to each citizen the privileges of citizenship in every state, it is a well known fact that an abolitionist cannot travel in many parts of the slave states without being lynched. If we had *honest* men instead of office seekers at the head of the federal government, would this be endured? Surely not. The rights of the humblest citizen would be regarded as sacred and inviolable, and prompt, decided and full satisfaction would be demanded and compelled in every case of violation. And without a reform at the head—unless unprincipled men are turned out from the federal government, and honest men who will maintain the rights of the injured placed in their stead, how is it possible for the Union to continue long?

D. M.

Don't overlook the articles on our last page, headed "The Fugitive" and "Roman Catholics at the Polls." The latter particularly should be read and remembered, especially by politicians.

THE POWERFUL MOTIVE.

In a certain town in Maine, there lives a Justice of the Peace, who has numbered some 84 winters. This veteran, sworn as he is to sustain the laws of his country, is in the daily practice of retailing rum without license; thus violating the law, and committing perjury and slow murder continully, upon the very threshhold of eternity, because he must have his paltry profits on rum, which he can use only a few days longer before he shall leave them in the hands of others, to be appropriated, he knows not how, while he goes to render an account of his protracted stewardship. He has a son, otherwise a respectable man, and, we believe, a professor of religion, who, in the employ of his father, daily deals death to his neighbors. The son says he does not want to do it but cannot help himself! Why? Is he not of age? Oh! yes, and has been these many years, and as capable of providing for himself and family as any man, *but* he has an eye to the $100,000 his father has accumulated by his *prosperous* business! Well has Paul said, 'The love of money is the root of all evil.' Why must that favorite candidate be returned to Congress? Because he wants the salary. And why, when there, must his mouth be padlocked about the corruptions of our nation, especially slavery? Is he afraid those blood-thirsty members will send him where they sent poor Cilley? or does he really love the foul system of slavery? No, no! He does not fear those villains nor love slavery. But the slave 'owner' loves his 'property,' and as he knows he has no right nor title to his human chattels, he well knows, and confesses, that if that title shall be continually a subject of debate, his 'property will eventually be wrenched from his bloody hands; he will, therefore, hazard his life, rather than suffer it. Yankees are too fond of money to allow so small a matter as principle to interfere with their prospects, and as they well know they cannot have the concurrence of the South in their appointment to some fat salary which their speculative eyes always have in view, unless they are mum on the merits of the peculiar institution, of course they say nothing. But why do not the people rise *en masse*, and protest against such conduct? Do the Northern people wish that slavery should be perpetuated? No, but the mainspring that induces this action is, one man hopes that if his political party shall succeed, it will eventually bring *him* an office which has a *salary* connected with it; another man hopes his friend will get an appointment of some sort, and that he shall be indirectly benefitted by it in dollars and cents; and another either deals with the South himself, or else he deals with somebody who does deal with it, and so it would touch his pocket to say any thing against slavery. 'The love of money is the root of all evil.' Let principle gain an ascendancy over covetousness, and rum and slavery would soon hide.

A. K. M.

SOUTHERN MORALS.

Two or three brethren in Portland, who deal with soul-drivers at the South, have recently discontinued the Morning Star, because they dare not carry a copy of the paper with them to the land of oppression. One of these brethren, Capt. ——, remarked to us, that he had for many years traded betweeen P. and a certain port in Virginia, and had there probably a thousand friends, and yet if he should carry a Morning Star into that port, there would be no possibility of his escaping the sentence of the lynch court! and that these *friends* would help execute it!! There are some things which this circumstance does *not* prove:—First, 'That the slave-holders are the most kind hearted, generous, humane people in America; second, 'That all the efforts of the North for the abolition of slavery are totally unheeded by the South;' Third, That the masters are not all *quite certain*, after all, 'that the slaves would not leave them and sunder this blessed relation of master and slave, if they had the opportunity!' And there are a few things which are proved by it, viz: That the slave-holders are a treacherous, blood-thirsty band, and not so desperately ignorant as not to know that their foul system of robbery will not bear the light.

So intimately are our northern ports connected with the South, that many honest, good men are almost *afraid* to whisper a sentence against this infamous system, and yankee speculators open their mouths only to defend it.

A. K. M.

Anti-Sectarian School.

Probably there is no College and Theological school in the U. S. if indeed there is in the world which is strictly Christian in its character, and at the same time so free from sectarian influence as the Oberlin Collegiate Institute. Yet, its professors are not indifferent to those doctrines which they believe to be taught in the word of God, and which theoretically divide the Christian world. This school was founded and is mainly supported by individuals of the Presbyterian and Congregational denominations, and its professors have mostly originated from these branches of the church. Yet such is the freedom of thought that it is not only allowed at Oberlin, but even sanctioned, that it is not generally known when a student has been in the place for months or years to what branch of the church he belongs. I have never heard it even alledged that any partiality or neglect had been exhibited toward any individual on account of his denominational relation. The benevolent society connected with the College aids Freewill Baptist indigent students just as freely as it does those of the Presbyterian or Congregational churches. At least, one of the faculty, M. Fairfield, is a Close Communion Baptist. The principle on which its professors act is this—that in things ceremonial, and outward which are not absolutely essential under all circumstances to salvation, we are left to be guided by our reason, and may consequently err *honestly*, without affecting in the least our Christian character; and that hence the only ground of Christian fellowship should be a true Christian character.

D. M.

Strange Contrast.

While the most of the northern ministers are imitating, so far as their testimony of slavery is concerned, Israel's priests of whom it is written, "They are blind—ignorant—dumb dogs that cannot bark"—CASSIUS M. CLAY, a *southerner*, a *lawyer*, a *military character*, a *slaveholder*, and a man of the world, who is said, like other "chivalrous sons of the South," to carry his *pistols* and *bowie knife*, is declaring to the slaveholders in their most numerous meetings, "that the Liberty party comprises a large portion of the virtue, intelligence, legal knowledge, the Christianity, and the patriotism of the North—and occupies the very ground taken by Washington himself on the subject of slavery." He also rebukes the Northern apologists for slavery in the following scorching language. See his speech at a great Texian meeting, Dec. 30, 1843, in Scott county, Ky.

☞ "*Then there remains a fragment of men, who are the shameless advocates of slavery, with a perverse nature, such as inspires the unworthy bosom of convicts; they pride themselves upon their pre-eminence in guilt, and challenge the abhorrence of mankind to elevate them to that notoriety which they have despaired of obtaining by virtuous deeds. In estimating Northern feeling, I shall pass them over entirely, as in speaking of Kentuckians I would not enter the penitentiary for illustration*".

Let our northern, pro-slavery spirits, Christians and ministers, read this and be ashamed.

D. M.

THE CHRISTIAN MINISTRY

Contemplated in the devotional spirit it requires, in its labors, its importance, and its results. By J. G. Pike—96 pages, duodecimo.

The above is the title of a work which we have just issued. It is a sufficient commendation of any book, to say that it was written by Mr. Pike, more especially of one on a subject with which he is so well acquainted as he is with that of the Christian ministry. Suffice it to say, that we know of no book of the size, from which a minister may derive so much profit as from this. We hope that every minister of our denomination, and every brother who is called of God to the ministry, will obtain a copy of this work. Private brethren may also read it to great advantage. Price, 16 cts. For sale at the Star Office, Dover.

ZION'S HARP,

—Our new Hymn Book, with the *Tunes*, goes well. It has been pronounced by good judges of music, the best work of the kind out. See the advertisement in another column.

☞ We shall hereafter forward receipts for subscribers to agents who remit the money, except when the subscribers live in a different town, and in such cases send directly to the subscribers, as we did the last year. We are satisfied it is better to forward receipts than to credit in the Star. By looking at his receipt, the subscriber can always tell to what time he has paid. We have fewer complaints than we had before.

For the Morning Star.

A Sunday School Publication.

This wicked world must be reformed. It will be, for so hath God promised. Man is to have an important agency in the work. "The signs of the times" indicate that truth will soon triumph. The victory may not be complete in this age, although the facilities for carrying on the holy war are greater than ever known before, and more is also being done to overthrow the powers of darkness. Too many yet in the church have fellowship for "the unfruitful works of darkness" to convert the world. The rising generation must therefore be trained for God. In order for this, the Sunday School Institution must be properly encouraged and carried forward with increasing interest. It is the most important enterprise that can be engaged in. The success of all others depends much on this. The season has arrived when most of the Schools, having been suspended during the winter, are again to go into operation. New ones are likewise to be organized and efforts made to make them all profitable. A paper devoted to the interest of Sunday Schools is now needed in the F. W. B. connection. We believe it is demanded and with proper effort can be well sustained. If it cannot, we shall give conclusive evidence that we are behind most other denominations in this cause. It is proposed, therefore, to issue such a work at the Morning Star office in Dover. It will be published monthly, about the size of the F. W. B. Missionary. The price will be to single subscribers, 25 cts. Ten copies to one address 20 cts. each. Agents allowed every eleventh copy for their trouble in obtaining subscribers and forwarding pay. As soon as 3000 subscribers are obtained the paper will be issued twice a month without any increase of the price. This we think must be regarded a liberal offer. It is designed to have the publication ornamented with cuts and no pains will be spared to make it interesting and profitable. There are doubtless hundreds of S. S. scholars that will be desirous of paying for it themselves. Ministers, Superintendents of S. S., Teachers, and the friends of the cause are authorized to act as agents. Returns should be made to W. BURR, or the Cor. Sec., as soon as convenient, as it is designed to commence about the middle of May, if suitable encouragement is given.

Cor. Sec. F. W. B. S. S. Union.

The following article from the Watchman of the Valley is worthy of serious attention. Our liberties are vastly more endangered by our Standing Army and the swarms of military officers connected with it, than from all the "British" on the globe, about whom politicians make so much ado.

Our Army. The principal use of the army of the United States is to protect the inhabitants from slave insurrections, and incursions of Indians. Together with the Navy, it costs annually some 8 or 10 times as much as all the expenses of government. A letter from the Secretary of War, shows that the officers of one regiment (the 4th of Artillery) lately held a meeting to see if they would send a delegate to Washington to "attend to their interests," at the seat of Government. "War," said Robert Hall, "is a repeal of all the virtues;" and standing armies are the nurseries and instruments of war. Villany, idleness, lust, animalism, ruffianism, and a duelist *honor* are the natural growth of 'the camp,' and upon a mere question of public economy, our nation had better suffer, unprepared, a periodical invasion every fifty years, and muster its men to meet it from the plough, than to keep up our present army establishment of eleven thousand men. Justice done to the negroes and Indians would leave them little or nothing to do. They know nothing of human equality of rights; and corrupt, by their errors and vices, more than any nation which should undertake to invade us, could kill with their arms.

Foreign Mission.

For the Morning Star.

Extract from my Journal for July 5th, 1843.

On our way to the Bazar P. M. we passed the house of a prostitute, who has lately bought a house and taken up residence at the end of the bazar, almost in front of our house. We remonstrated with and urged her to go away, and not disgrace us and the bazar by setting herself up in so conspicuous a place. Without even the shadow of modesty, she turned and asked, "If she was the only person in the country who follows such practices that I must needs complain of her; are there not prostitutes in every village and town all about the land? why then talk to her when her business was so popular?" It was in vain that her sin was set before her, and she exhorted to forsake a life of infamy. "What can I do? God gave me birth in the caste (line or race) of prostitutes—I only follow the custom of my caste people. It is not our custom to marry." As she was still urged to leave the place, she turned upon me again, with the tongue of a harlot, "Wonderful! strange indeed! ha, ha, how many times have I been called by the *Sahibe-loke*? (Europeans.) The Sahibe-loke call many prostitutes to their houses." I told her if she did not go away I should complain of her to the police, to which she coolly replied, "Very well, do so, complain if you like." European society, in India, is said to be very much improved from what it formerly was. Still the practice of many is so vile and abominable as to leave no room to rebut the exulting taunt thus thrown in my face, by one of the lowest of the low.

In the bazar, a Mahajohn, or merchant, asked if we practice what we teach. Of course we do, otherwise how could we preach to you to practice what we do not ourselves?—"Well, then, show me God." Is not God a spirit? "Yes." Can you see your own spirit? "No." How then do you expect to see God? "But we see our gods." True, you see your images of wood and stone, &c. "Oh! you blaspheme, I won't hear you." But stop, are not they wood and stone? &c. "Yes, but there is *life* in them." Ah, the brahmins give them life, do they? "Yes." Then, if the brahmins are able to impart life to blocks of wood and stone, of course they are the possessors of life, and hence never die themselves. Did you ever know a brahmin to die? "Yes, brahmins die like other men." No! impossible! do you think I would starve to death myself when I was able to give food to others daily? Here he gave up the argument by saying, "Oh, Sahibe, who can answer you?" I exhorted him to repent, and he replied, "I do repent," or, "I am repenting."

July 8th. The *Ruth*, or Car festival, has again past off. The gods were dragged out some ten days ago and returned home yesterday P. M. The petty exhibitions in all parts of the country, tho' greatly inferior to, are designed to imitate the splendid doings at Pooree, at the time of this great annual festival. The cars here are the most rude things imaginable. The wheels, some two feet in diameter, are mere coarse blocks of wood.—The axles and form are all of rough poles.—One car had 6, the other only 4 wheels. The great car at Pooree has 16. The frame is about eight feet high, on which a kind of dome is made and covered with cloth, with a spire and flag in the centre. The gods ride in this dome, while a number of brahmins sit cooped up beside them, to prevent them tumbling off their stately seats. Bamboo poles are attached to the car by which it is drawn. Some pull and others push, and the rickety car moves on amidst a deafening shout of "Hurre-bol! Hurre—Hurre-bol!" It seldom proceeds but a few rods at a time, when a stop is made for the people to take breath, or for the gods to be propitiated with offerings of sweet meats, &c., which are handed up to their brahminical attendants, who take good care that nothing is lost. A more childish piece of nonsense could not well be imagined, and still so blinded is this unhappy people that their hearts seem captivated by the glory of the performance. Native music, (rather horrible discord,) both instrumental and vocal, proceeded the train. We attended on both days, and lifted up our voices against these lying vanities. A few people heard us, and confessed the folly of their practices, but the greater part were too much excited to attend to serious discourse. Very few books were taken. J. PHILLIPS.

Religious Intelligence.

Br V. BAKER writes us, April 5th:—"The Lord is still pouring out his Spirit in the upper part of Ellsworth. I baptized three on the 29th, and added them to the little church there. I expect another addition on the 7th. We ask an interest in the prayers of our brethren, especially of the Prospect Q. M.

DOUGHTY'S FALLS, North Berwick, Me. Br. S. T. Catlin writes us recently, that the brethren are hoping for better days. Meetings are well attended to what they have been for some time past. Social meetings very solemn.

For the Morning Star.

A glorious day at Clinton!

Last Sabbath, I spent with the church at Clinton, which was one of the best days of my life. The great work of grace that has there been realized, is beyond description.—Oh! how my heart did rejoice, to hear many speak for Christ, for whom I had felt and labored in time past. We had a melting time in covenant meeting, on Saturday. On the Sabbath, I baptized 4, and received 17 into the church. We had a blessed season around the table of the Lord, with several, who, for the first time, commemorated the death of their Lord. It is probable that some others will join the church at the next covenant meeting. The summer term of our Seminary has opened with 60 or 70 scholars, and they are still coming in, and the best of all is, the Spirit of the Lord is there, and our brethren are laboring for the conversion of those who have no interest in Christ. I have engaged to preach with the church at Clinton one Sabbath in a month. H. WHITCHER.

April 9.

From Ohio----Church organized.

For the Morning Star.

The revival spirit has been felt in a good degree in Fairfield, (this County,) during the past winter. Several heads of families, and some of the blooming youth have found the Savior precious to their souls. It has been my privilege to labor some in this township of late, and finding that the sentiments of the F. W. Baptists were well received among the people generally, and especially by the young convert and warm-hearted, duty seemed to indicate the organization of a F. W. Baptist church. After counselling with some of my ministering brethren, and looking to the great Head of the Church for wisdom, we organized a church of 9 members the 28th of Jan. last. It now numbers 13, with good prospects. It has been my privilege to wait on 5, in the solemn ordinance of baptism. Others are expected to unite with this little band.—May the Lord add to their number such as shall be saved. Amen!

SETH C. PARKER

Peru, Huron Co., O., April 4, 1844.

Good News from Western New York.

For the Morning Star.

Br. Burr:—Through the tender mercy of God, I am well, and take this opportunity to inform the friends of Zion, that the Lord has been pouring out his spirit in Western N. Y. At the earnest request of Eld. N. Jackson, and the brethren of Freedom and Farmersville, I left my family and the people of my charge about the 24th of Dec. and arrived there on the evening of the same day. Found the brethren had been engaged about one week in meetings, and a good state of feeling prevailed. After learning the state of things, I commenced preaching, and continued to preach every evening with but few exceptions for five weeks. The work broke out anew, backsliders came back to Father's house, and sinners by scores were converted to God. Our baptismal scenes were very solemn and interesting. Baptism was attended to for five successive Sabbaths. Our congregations were but illy convened, though large and attentive. I closed my labors in that place on a Sabbath, after preaching from these words: "See that you fall not out by the way," and baptizing 9 happy souls. Thirty-six in all were buried with Christ by baptism.

After closing my labors in that place, I went to Yorkshire Corners, where previous arrangements had been made for a protracted effort. But few places in Western N. Y. were less promising for the gospel to have free course and be glorified. The soul-destroying & contaminating influence of the doctrine 'thou shalt not surely die' had been long and widely disseminated through the community. There is something so gratifying to the natural heart in the sound, 'the wages of sin is' not 'death,' that few could be found there who were not lulled to sleep by it. With this odds against us, we had to break the ground and prepare the way for a suitable place in which to rear the standard of our matchless and evangelical religion. And, glory to God, our most sanguine expectations are far more than realized. On being joined by Eld. H. N. Plumb of Hamburgh, we labored night and day, and, thank Heaven, the ear that hears the young ravens when they cry heard and came down to save. Sinners by scores have been converted to God, and yielded to the claims of Jesus, and backsliders have been reclaimed, whose hearts were desolated by a quarter of a century's wandering from their Father's house. Salvation has been seen, and its blessed effects are now being felt through the whole community, irrigating and fertilizing that heretofore barren & unproductive society, & truly a moral revolution has been wrought, the happy consequences of which eternity alone will unveil. Great peace have they that love thy law, and nothing shall offend them, is a truth which very many have recently attested, and the hearts of the righteous are made to leap with joy ecstatic as they behold the company of praying souls coming up in solid phalanx to the help of the Lord against the mighty. At the commencement, it was thought an impossibility to reach the ear and much less the hearts of the people with God's eternal truth; but, thank Heaven, the form of the Fourth was there, and signally blest the word. A large and commodious building was fitted up for the occasion by br. David Cobb, whom God has hedged about with the good things of this world, and disposed to do good therewith, freely gave us the use of and continues so to do, and will until a meeting house is erected. After the meeting had been in progress two weeks, this place was found far too small to accommodate the hundreds who came to hear, and multitudes were compelled to leave for want of room. God has dispelled our fears, more than realized our hopes, and to him be all the glory. This meeting continued between five and six weeks; at the close, we organized a church of thirty-seven. A goodly number have followed their Lord in baptism, and by taking those members that would be best accommodated here, from the church at Delevan, and some few from China, the church at Yorkshire now numbers 89. Sixteen more will go forward in baptism soon. The work is going on, and false doctrine is giving way to gospel truth. Since the close of the meetings, I have preached there one half of the time. The trustees of the new church will soon commence raising funds for a meeting house at the Corners, a smart, enterprizing village of friendly inhabitants. Glory to God in the highest for his matchless power. Brethren, pray for Yorkshire, that they may be steadfast to the end. If this should meet the eyes of those ministers who in by-gone years have wept over that place, methinks their hearts will rejoice for what the Lord has done. After the close of our meeting there, I returned to Boston to my charge, and commenced meetings every evening. Tho' the prospect was not favorable, in consequence of the mud and darkness of the evenings, yet the Lord has again blessed us in Boston, and the hearts of his children are now rejoicing over the return of the backslider, the repenting sinner, and the happy convert. Brethren, pray for us in this place. Yours, in the bonds of the gospel,

WM. FERGUSON.

Boston, Erie Co. N. Y., April 5, 1844.

N. B. The Lord has been pouring out his spirit in Concord church, under the labors of Eld. Ensign. The work still goes on.

W. F.

For the Morning Star.

The Church in Stephentown, N. Y.

The Stephentown church, of which I am a member, was the first church of which I have any knowledge in the U. States denominated Free Communion Baptists. This church, according to its records, was organized Sept. 13th, 1783, by a council from what was called Open Communion Baptist church in Westerly R. I. and Stonington. Eld. Amos Crandall, from Westerly, R. I., and a number of brethren from Stonington, called Eld. Babcock's church, composed the council. I visited the only surviving person of which I have any knowledge that was constituted into the church a few days since, of whom I gained some useful information in relation to its organization. I have since obtained the records, with the Covenant and Articles which were brought from R. I. I have thought at some future time I would write a brief history of the church for the Star.* I should be glad if some of our older ministers would take it in hand, but if not, I think of doing so. I have had the pastoral care of the church a number of years, and while the old members have been dropping off, the Lord has raised up an army of young men to take their places. The church has received some mercy

* Hope you will, brother,—the sooner the better.

W. B.

drops the past winter. A number of backsliders have been reclaimed and two young men added by baptism—a majority of the most permanent male members are young men. I. B. COLEMAN.

For the Morning Star.

QUINCY, Ill., March 12, 1844.

Brother Burr:—Since my last, we have had some good seasons in Quincy. The Calvinist Baptist church in this place commenced a protracted meeting a short time since, and being disappointed by a minister whom they expected to attend, requested me to labor with them. I complied with their request.—The Lord met with us. Our hearts were filled with love and union, and sinners were converted to God. Our little church is gaining ground. We have now sixteen church members, and a more humble, faithful band of Christians, I never saw. We are decidedly opposed to slavery. An article in the covenant which we have adopted, forbids our receiving slave-holders, or those who justify the system of slavery, as church members.—This course has brought upon us the scorn and contempt of some, and has prevented many from joining us. But we are resolved to stand fast to our principles, whether we live or die. We had rather our little church should come to pieces, than that it should wink at the sin of slavery. After the C. Baptist church closed their meeting, they voluntarily offered us the use of their house for the purpose of holding a protracted meeting, and the Congregational church made us the same offer. But there are circumstances which forbid our holding such a meeting at present. Such is the state of feeling towards us now, that if we had a commodious meeting house, this little church would probably grow very fast, and soon be able to support their own preacher, and do much for the spread of the gospel in this part of our land. We think of making an effort to erect a house this season; but do not know as we shall succeed. C. M. SEWALL.

A Voice from the Far West.

For the Morning Star.

CLAYTON, 94th Township, Iowa Territory, March 6th, 1844.

Brother Burr:—The Temperance cause here is on the gain. We have formed a Temperance Society in this precinct and 16 have joined. Three years ago, as I am informed, no business was done in our county court, in consequence of the intoxication of the Grand Jury. But, thank God, those days have gone by. The banner of glorious reform is unfurled here on the frontiers, and intelligent men begin to rally around its standard, and we hope the day is not far distant, when this hydra-headed monster will be unknown on the west side of the Mississippi. May God speed it.

The cause of religion here is very low. Vital holiness is very scarce, even in those who profess to be the followers of the blessed Redeemer The greatest evil appears to be Sabbath breaking But the Lord is pouring out his Spirit. One sinner has been converted, 3 backsliders reclaimed, and 6 more seeking. I commenced holding prayer meetings last Oct. There were none to pray but me and my wife Our first meeting, but two attended, and the man who gave us his consent to have meetings at his house lay on the bed drunk. We found hard rowing, but shall not God avenge his own elect, who cry unto him day and night?

I wish to say that I am a friend to learning, altho' I have but very little of the precious treasure. But I wish our brethren who possess it would have a little more charity for those who have not got it. Some time last Sept. I noticed in the Star that a brother invited a younger brother to preach to his congregation; but was ashamed of his ungrammatical speech. Now, if that brother had a warm heart, God understood it just as well as he would the grammarian, with, perhaps, a cold heart. Now, if that brother saw that in the Star, his feelings must of course have been injured. I find a young preacher has hard work enough to do his duty, if he has a good deal of encouragement from his older brethren; but, if they turn against him, his row must be hard. Will my good brethren please have a little more of that which suffers long and is kind for those who cannot obtain the precious treasure. I wish to inform my friends of Otselic and Western New York that my post office address is Jacksonville, Clayton Co. Iowa Territory. HENRY GIFFORD.

For the Morning Star.

Boston Quarterly Meeting.

The Boston Quarterly Meeting met with the 2d F. W. Baptist church in Boston, April 9th inst. The general attendance of ministers and delegates showed, notwithstanding the general agitations, a degree of firmness for gospel order and discipline, ever characteristic of *true* F. W. Baptists. The business of the Q. M. was done in love and Christian union. The letters from the several churches brought the cheering intelligence of steadfastness in the apostolic doctrine; and some of the outpourings of the Holy Spirit and the conversion of sinners to God. The church in Roxbury has been enjoying a state of revival for some weeks past. Several have united with the church, and the good work is still going on. The large Town Hall is filled to overflowing; and they contemplate building a suitable meeting house the present season. O may the Lord prosper them in their noble undertaking.

Charlestown church is enjoying a blessed revival of God's work; about forty have united with the church since the last Q. M.

Br. PETER WARREN, a member of the 1st F. W. Baptist church in Lowell, was licensed to preach the gospel.

The following resolutions were passed.

Whereas the first F. W. Baptist church in Boston has, contrary to the usages of our denomination and in violation of the principles of gospel order, declared its independence of the Q. M. with which it was connected; and refused to receive a committee appointed by said Q. M. to inquire the cause of its proceeding, therefore,

1. *Resolved*, That the first F. W. Baptist church in Boston has gone out from the connection in disorder, and we will now cross said church from our record, and do not fellowship it as a F. W. Baptist church.

2. *Resolved*, That we appoint a committee of four, whose duty it shall be to publish in the Morning Star a statement of the irregular and unchristian course which has been pursued by Eld. J. W. Holman and the church in Boston under his care.

3d. *Resolved*, That in the opinion of this Conference, it is the duty of the members and delegates in this Q. M. to make their arrangements to tarry at each session till the last day, and be active in the meetings of business and worship

4. *Resolved*, That we recommend to the ministers and churches of this Q. M. to do all they consistently can to establish a good F. W. Baptist church in Boston immediately.

Voted, that the clerk be a committee to receive requests for and appoint the next Q. M.

JOHN M. DURGIN, *Clerk.*

Wilmington, April 19, 1844.

For the Morning Star.

Rock River Quarterly Meeting.

The last session of Rock River Q. M was held with the church at *Pine Creek*—Conference on the 8th of March. The business was done in harmony and love. The churches as appears from the reports, are gaining ground, and appear to be steadfast in the faith of the gospel, though all of them are not exempt from trials.

It was agreed that the next session be held with the church at Inlet, on Friday preceding the 2d Sabbath in June next, and we request the delegates to Y. M. from the north, to make their arrangements to attend with us on their return home.

Voted, that Br. M. Chamberlin, J. Hetzler, R. Parks, S. L. Julian and I. Norton, Jr. be delegates to Yearly Meeting, and Br. S. Ruggles, N. Rackley, and A. Hecof be substitutes.

During the sessions of this Q. M. a Home Mission Society was organized by adopting a constitution, calling it the Rock River Home Mission Society, and becoming auxiliary to the Parent Society. In this capacity, a minister* has been employed for three months to labor where, in his judgment, the interest of the cause most requires, he reporting to the next Society meeting, to be held at the next Q. M. and we confidently hope, under God, to help on the cause of Missions in this part of the valley.

It is the writer's wish, that every brother and sister, according to their several ability, may aid in the good work by their prayers and alms, and thereby in some degree share in the deprivations, self denial, and reward of a Missionary.

Done in behalf and for the Q. M.

SAMUEL L. JULIAN, *Clerk.*

*Elder Rufus Parks.

N. B. The meetings of worship were spiritual, instructive and profitable. Many were feasted here, as we believe, and went on their way rejoicing. The Lord's Supper was administered with interest, after which some of the brethren and sisters washed each other's feet, and appeared to enjoy the exercise, believing it to be their duty. May the Lord help us to be humble on *all* occasions. S. L. JULIAN.

For the Morning Star.

Switzerland Quarterly Meeting

—Held its Spring term with the church at Pleasant, commencing on the 1st day of March, and continuing for three days Letters and reports were received from the several churches. It did not appear that there was any particular revival; but general steadfastness prevailed among the churches, though many of them are very destitute of the preached word. The business of the conference was done in good order. On Saturday, the 2d, Elder A. Adkinson delivered a beautiful and interesting discourse on Foreign and Home Missions. Elder I. Sheldon attended with us from Dearborn Quarterly Meeting and was well received and preached the word in power. Our next Q. M. is to be held in the church at Cesar's Creek, commencing June 7th at 2 o'clock P. M.

CHENEY MUNGER, *Clerk.*

Switzerland Co. March 16th, 1844.

For the Morning Star.

Wellington Quarterly Meeting.

The last term of this Q. M. was held with the church in Hartland, March 1—3, 1844. The Baptist meeting house at St. Albans was obtained for the meetings Saturday and Sabbath, and they were quite interesting. The house was well filled, and no doubt many warm hearted Christians were present who spoke freely of their joys. We would earnestly pray that this session of our Q. M. may not be as water spilled on the ground; but as the good seed sown in good ground, and bring forth much fruit to the glory of God. The next term will be held with the first church in Harmony. D. STAPLE, *Clerk.*

Religious Notices.

Directors of the F. W. Baptist Education Society.

There will be a meeting of the Directors of the Freewill Baptist Ed. Soc., at the Central St. F. W. B. meeting house in Dover, on Tuesday, April 30th, at 11 o'clock, A. M. As business of great importance in relation to the location of the Biblical School will come before the meeting, a punctual attendance of all the Directors is earnestly requested. Also, all other brethren who feel interested in the objects of said school are invited to be present.

The following persons are members of the Board of Directors.

D. P. Cilley, John Stevens, B. S. Manson, B. D. Peck, J. J. Butler, John Chaney, A. Caverno, T. Stevens, James Stevens, Wm. Burr, Charles Morse, George Hilton, Stephen Leavitt, Joshua Haskell, A. R. Bradbury, D. H. Lord, Elias Hutchins, Stephen Williamson, Samuel Whitney, Cyrus Latham, M. W. Burlingame, C. J. Osborne, John M. Durgin, Zebina Young Thomas Parker.

A meeting of the Ex. Com. of the F. W. Baptist Education Society, will be held in connection with the above meeting. JONATHAN WOODMAN, *Ch'm.*
SILAS CURTIS, *Sec'y.*

South Boston, Mass. April 11, 1844.

Penobscot Yearly Meeting.

The next session of Penobscot Y. M. will be held with the 2d F. W. Baptist church in Monroe, at the new F. B. meeting house, on Wednesday and Thursday, the 3d and 4th of July next. Conference Tuesday preceding, at one o'clock P. M.

JAMES STROUT, JR. *Clerk.*

Bradford, Me. April 9, 1844.

Indiana Yearly Meeting

—Will commence on the 14th day of June next. Elders' Conference at 9 o'clock A. M., and Y. M. Conference at 2 o'clock, P. M. with Jefferson church, Switzerland Co. C. MUNGER.

March 16, 1844.

Rensalaer Quarterly Meeting.

The next session of the Rensalaer Q. M. will be held with the Crooked Lake church, (Sand Lake,) commencing Saturday, June 22d, 1844. I. B. C.

NOTICE.—Brethren who have received books of the subscriber on commission, are requested to make immediate returns, as it is his intention to resign his agency. PHINEHAS FORD.

Batavia, N. Y. April 6, 1844.

A CARD. The subscriber gratefully acknowledges the receipt of $10, contributed by the members of the Manchester Monthly Concert, to constitute him a Life Member of the F. W. Baptist F. M. Society.

JEROME B. RUMMERY.

Manchester, April 18, 1844.

DONATION VISIT. The subscribers gratefully acknowledge a friendly visit made them on the 27th of March. From 80 to 100 of different denominations met at our dwelling. After some time spent in singing & prayer, appropriate addresses were made by Eld's Robbins and Merrill, Baptist ministers of the place. After partaking of food of their own providing, the company dispersed, leaving us produce and money to the amount of $20, besides some smaller presents, in connection with the same. RICHARD EMERY.
ELIZABETH EMERY.

Waterborough, April 11, 1844.

A CARD. The brethren of the different denominations and other friends in this town met at my house for a donation visit on Thursday, 14th March. The season was one of interest. After the usual religious exercises on such occasions, and partaking of a good repast, furnished by the visiters, closed by prayer.—The company left us in money, provisions, clothing, &c. $20, for which I render them my grateful acknowledgements. This visit has strengthened the tie that has long bound me to this dear people, and I hope they will experience that it is more blessed to give than to receive. JAMES STROUT, JR.

Bradford, Me. April 6, 1844.

A CARD. The subscribers take this method to acknowledge their obligations to brethren, sisters, and friends of this town, for their visit on Wed. the 3d inst. who left, (with what has since been received,) in money, provisions, and clothing, about $19. At the above visit, the table was richly furnished by the donors. Some remarks were made by the writer, the scene closed by prayer, and all retired with an increase of Christian affection for each other. ALVAH STROUT.
KEZIA STROUT.

Bradford, Me. April 10.

A CARD. The subscriber would render his sincere thanks to the brethren of the different societies in N. Sharon and vicinity for their aid liberally bestowed at a donation visit held at his house last month, in which he received $45, in necessary articles for his family and money. The season was deeply interesting, and we felt that the Lord was present to bless the cheerful giver. We parted in love, with pleasing hopes of meeting in heaven no more to separate. ROGER ELA.

Brother Burr:—As some of my correspondents direct to me at Ossipee, supposing that to be my address, I wish you just to say thro' the Star that it is Centre Ossipee.

JOHN CHICK.

N. B. I wish some some of the able writers for the Star to answer the following interrogatories:—Do the Scriptures teach that the gifts of healing the sick and prophecy have ceased to exist in the church? If so, at what time? J.

General Intelligence.

We are informed by bro. SMITH FAIRFIELD that temperance made a clean sweep at the Town Meeting in Poland, Me. held in March. No ardent spirits are to be sold in town, except for medicine and the arts, under the direction of the selectmen.

TEXAS. It appears to be officially announced that the treaty for annexation has been signed; but it has not yet been submitted to the Senate. It is to be done as soon as the accompanying documents can be prepared. Some of the letter writers at Washington state positively that the treaty will be rejected by the Senate; others are equally positive that it will be ratified.

It is rumored that Mr. Almonte, the Mexican Minister at Washington, has orders from his government to demand his passports as soon as the Senate shall ratify the Treaty in regard to Texas.

The following is an extract from the Washington correspondence of the New York Commercial:

The armistice between Texas and Mexico will terminate on the first of May. Santa Ana has settled his difficulties with Yucatan, and is stronger than he ever was. He can, at short notice, turn ten thousand troops into Texas. We can therefore, very easily purchase a litigated title to Texas. I think that Santa Ana will raise his price upon us, as soon as he hears that the bargain is made between the two governments. The position of this part of the matter is an obstacle to the treaty.

If other considerations did not render it inexpedient at this time, this alone would do so: Texas is, *de jure*, and, in a month's time, may be *de facto*, a province of Mexico. In this state of things, Texas must make the best bargain that she can with Great Britain or the British Anti-Slavery Association. To remain as she is, is impossible.

The Election in Virginia takes place on the 25th inst. It will be for members of the Legislature only.

TWENTY-EIGHTH CONGRESS.

THURSDAY, April 11.—In the *Senate*, various petitions and memorials were presented and referred. The discussion on the Tariff was then resumed.

In the *House*, after the reading of the journal, Mr. Tibbats offered a resolution to stop all debate, to-day, at 2 o'clock, on the bill making appropriations for certain harbors and rivers. The resolution was adopted, 115 to 42.

The question then came up on printing 10,000 extra copies of the report made by C. J. Ingersoll, in relation to the Spanish schooner Amistad; which Mr. White of Ky., moved to amend by ordering the printing also of 10,000 copies of the report of the Committee on Manufactures. On motion of Cave Johnson, the resolution and amendment were laid upon the table.

The Committee then took up the bill making appropriation for certain harbors and rivers, and the question pending was the amendment for an appropriation of $5,000 for the improvement of the harbor of White Hall on Lake Champlain.—Considerable debate of a general character spruag up on this amendment.

FRIDAY, April 12.—In the *Senate*, there were great numbers of memorials from various quarters, remonstrating against interference with the present tariff, and against the bill now pending in the House of Representatives. There were also numerous adverse reports concurred in.

Mr. Tappan called up the resolution submitted by him some weeks ago, calling on the President of the U. States for copies of all the proceedings of the court martial in the case of Capt. Alexander Slidell McKenzie of the *Somers*. This motion led to debate, as was to have been anticipated.—The resolution was rejected by seemingly a large vote.

The Senate then took up the report of the Committee of finance on the tariff bill introduced by Mr. McDuffie, when Mr. Choate rose and addressed the Senate.

The Senate then went into executive session, and afterwards adjourned to Monday.

In the *House*, an effort was made by Mr. Weller to have the rules suspended, to go into Committee of the Whole, but the vote stood yeas 67, nays 81—so that the motion failed.

A bill making partial appropriations for the navy, was passed.

The House then took up private bills, and were some time engaged thereon.

SATURDAY, April 13.—The Senate was not in session.

In the *House*, Mr. Summers of Va., offered a resolution this morning, calling upon the Secretary of the Navy to furnish the House with the correspondence of Com. Perry as commander of the squadron on the western coast of Africa.

The House declined to take up the private calender, and went into Committee of the Whole upon the state of the Union, and took up the Army bill. Mr. McKay moved to carry into effect the provisions of the Army Retrenchment Bill, by reducing one of the appropriations from $1,585,000 to $1,273,000.

The amendment gave rise to an earnest discussion, which was participated in by Messrs. Barnard, J. R. Ingersoll, and White, against the amendment, and by Messrs. McKay, Hale, Houston, Dromgoole, and others, in its favor.

The Committee rose without passing any question, whereupon the House was about to adjourn, to attend the grand explosion, at half past 4, of a ship of 500 tons, under full sail, on the eastern branch of the Potomac.

Mr. C. Johnson at this juncture, moved that this debate upon the Army Bill cease in ten minutes after the Committee meet on Monday.

The House, however, adjourned, and did not to-day adopt the resolution.

MONDAY, April 15.—In the *Senate*, the session in the Senate was taken up with the continuation of the speech of Mr. Choate.

Mr. King, late Senator from Alabama, took leave of the Senate to-day, with an earnest wish for the health and happiness of every member of the Senate.

Memorials praying Congress not to annex Texas to the Union were received from New Hampshire, Vermont and Pennsylvania, by Messrs. Woodbury, Upham and Phelps.

Numerous memorials were presented against any change of the present Tariff.

In the *House*, Mr. Burke, of N. H., offered a Resolution, which was adopted, calling upon the Post Master General, to furnish the House with additional information in relation to the contracts with Isaac Hill.

A resolution was then adopted agreeing to close the debate in two hours after the Army bill shall be taken up in Committee of the Whole.

Mr. McKay moved to suspend the Rules in order to go into Committee of the Whole upon the Bill to reduce the Tariff. The vote was considered a test one and exhibited great interest in the House. The result showed a greater defeat than before. It was announced emphatically from the chair as follows: Ayes 84, nays 95!

This vote, it is believed, decides the question of the inability of the House of Representatives, to pass the new Tariff at the present session of Congress. There were 27 Democrats, and 18 Whigs absent. The result is as you see above. A full House would not have made the vote more decisive.

The House then went into Committee of the Army appropriation Bill.

TUESDAY, April 16.—In the *Senate*, as we learn from the correspondent of the New York Express, memorials against the annexation of Texas, were presented from Ohio, Vermont and Massachusetts, and against any interference with the Tariff, from a large number of States both slave & free.

The Post Office Bill was then taken up and the day given to the subject.

An attempt to abolish the franking privilege entirely, was rejected, 35 to 5.

An amendment was adopted, increasing the rates of postage only 50 instead of 100 per cent. after for additional 1-4 oz., of the half or paying the fixed rate of postage.

The Tariff discussion was postponed.

In the *House*, Mr. Cranston presented the resolutions of the Rhode Island Legislature, in opposition to the statement of the minority members.—The resolutions were laid on the table and ordered to be printed.

Mr. Burke of New Hampshire, subsequently moved to reconsider the motion to print, in order to obtain a hearing. The whole subject ended at 2½ P. M., when the House proceeded to other business.

Weekly List of Letters Received.

G. W. Russell, O. B. Cheney, G. A. Dow, Z. Jordan, L. B. Farr, R. Carpenter, M. Libby, A. Brown, J. Stevens, J. Tibbets, J. S. Mowry, B. McKoon, J. Grant A. Shepard, I. Fernald, M. P. Berry, W. F. George, J. C. Gore, S. L. Julian, H. McKenney, I. B. Coleman, D. Marks, J. W. Helmer, S. Parsons, J. Reeve, J. Chick, J. H. Waldron, J. B. Davis 2, D. Jackson 2, J. Edgcomb, D. M. Clough, S. B. Padden, E. Hutchins, E. Allen Jr., J. Atkinson, M. Ames, W. M. Clark, C. Hodsdon, H. Whitcher. E. P. Tallman, L. B. Tasker, M. Bonney, E. Noyes, A. H. Chase, J. W. James, B. Wiggin, M. W. Burlingame, A. K. Moulton, L. G. Brown, E. Churchhill Jr. W. Gould, J. F. Weymouth, A. Moulton, A. Fuller, S. H. Briggs 1. Flagg, D. P. Cilley, S. C. Parker, V. Nickols, N. Jones, A. Messer, L. Messer.

From Post Masters.

J. Cree. H. Clark Jr. E. C. Rolfe. F. Wadleigh, I. B. Wentworth, J. Martin, R. C. Beal, W. Patterson. D. Nayson, D. Allen, J. Cochran, A. B. Southworth. J. Ambrose 2, S. Ruggles, T. Van Scoter. M. B. Gordon, R. Ball, J. W. Grant, B. Lane, W. Davis, S. Patterson. A. K. Brayton, C. Merrill, S. Johnson, S. Pierce, S. F. Brown, W. Clifford, D. Hale, C. K. Vickery, J. Harris, A. French. A. S. Richardson, T. Bowen, T. N. Lee, N. S. Winsor, W. Robinson, O. Messer, J. Harriman 2, G. E Bringham, B. Palmer.

New Agents.

E. P. TALLMAN, Perinton, N. Y.

Elder WM. FERGUSON, Boston, Erie Co., N. Y.

Br. N. JONES, of Northfield, Vt., has resigned his agency, gone with the 2d Adventists. Will the brethren please nominate some one to fill the vacancy?

Receipts For Books.

B. Bowles. 2,50. J. Bennett, by A. D. Williams, 50c. M. Bonney, 12,00. E. Allen Jr., 1,50. S. B. Padden, 3,00. I. B. Coleman, 6.50. D. Marks, 20,00. J. W. Helmer, 2.50. L. Wheeler, 2,50. A. Shepard, 2,50. G. W. Russell, 50c. A. Moulton, 3,25. S. C. Parker, 6.43. W. Odell. 50c.

Subscribers for the Star.

P Conant 2. A Strout 1. B Bowles 1. J Stevens 1. A H Chase 2. J Wallace 1. L B Tasker 2. E Noyes 4. S Patterson, 2. D W McKoon 1. V Elliot 1. E P Tallman 3. C Hodsdon 1 W M Clark 2. J Atkinson 4. D M Clough 2. D Jackson 1. J. Edgcomb 2. J W Helmer 2, D Marks 2. S Parsons 1. J Reeve 2. J Chick 5. J Chaney 1. J B Davis 1. S L Julian 1. J G Noyes 1. I Fernald 6. M P Berry 4. A Shepard 1. J Grant 1. C Milliken 6. E C Rolfe P. M., 2. J Tibbets 1. J Sevrens 2. D Edgerly 1. R Carpenter 1. I B Farr 1. O B Cheney 1. J W James 2. A K Moulton 4. J Fernald 1. S F Brown 1. J Farrington 1. C K Vickery 1. J Harris 1. A Fuller 1. A French 1. S H Briggs 1. D P Cilley 1. A Messer 1. O Messer 1. B Palmer 1. J Ambrose 1. W Odell 2.—107.

Home Mission.

Joel Wardner, East Roxbury, Vt.,	50
Rock River Q. M. H. M. Society,	2,00
A. Town, Stowe, Vt.,	25
Whole amount,	2,75

WM. BURR, *Treasurer.*

Foreign Mission.

Mary S. Williams, Troy, Pa.,	50
J. Swett, Amesbury, Mass.,	1,00
A. Brown, Olneyville, R. I.,	3,38
E. W. Bebee, Peru, O.,	1,00
Susan L. Wentworth, Dover,	50
Whole amount,	6,38

WM. BURR, *Treasurer.*

For Education Society.

J. Amesbury, Mass.,	1,00
Whole amount,	1,00

WM. BURR, *Treasurer.*

Books Forwarded.

One package to Benj. Bowles, Whitefield by stage.

One package to M. Bonney, Lowell, Ms., by Niles' Express.

One package to Eld. E. Allen Jr., care of E. Forbes, Tailor, Belfast, Me., Via Boston.

One package to J. W. Helmer, Clinton, Oneida Co., N. Y., care of Bennett, Backus & Hawley, Utica, Harnden & Co.

One package sent to Eld. L. Wheeler, Plymouth, Tyson Furnace, Vt., by stage.

One package to Eld. A. Shepard, Tunbridge, Vt., by stage.

One package to F. Lyford, Hallowell, Me.

One package to Eld. A. K Moulton, Portland, Me.

One package to William Odell, care of R. Gove, Meredith Bridge, by stage.

MARRIED

In Roxbury, Sabbath morning, April 14, by Eld. J. B. Davis, Mr. Andrew W. Randall and Miss Cordelia W. Record, all of R.

March 19th, by Eld. E. True, Mr. Nathan B. Whiten and Miss Judith P. Mooney, both of Holderness.

By Eld. David Moody, Nov. 6th, 1843, Mr. John Bean and Miss Betsey Gilman, both of Gilmanton. Nov. 16th, 1843, by the same, Mr. John B. Smith of Wendell, and Miss Almira Felch of Newbury.

In Farmington, March 24, by Eld. W. H. Waldron, Mr. Hiram A. Davis and Miss Sarah Watson, both of F.

In Rochester, April 14, by the same, Mr. William Hodsdon and Miss Drusilla Springfield, both of R.

In Gardiner, Me. on the 7th inst., by Eld. H. Albee, Mr. Alfred Wakefield and Miss Olive Bran, both of G.

In Stephentown, N. Y. Nov. 12, 1843, by Eld. I. B. Coleman, Mr. Christopher Broadway and Miss Susan McGill, both of S. Also, Nov. 12, by the same, Mr. John McGill and Miss Henrietta Can, both of S. March 15th, 1844, Mr. James P Adams and Miss Miranda Savery, both of S. Also, in Stephentown, March 16, Mr. John C. Cottrell of Sand Lake, and Miss Rhoda Chittenden of S.

FEMALE PHYSICIAN.

MRS. MOTT. The celebrated FEMALE PHYSICIAN of BOSTON, MASS., would inform the invalids in this vicinity, that she will visit Dover, N. H., three days in each of the following months: MAY and JUNE, to be consulted on all diseases incident to the human frame.

She will be at Mr. SAMUEL L. WIGGIN'S, No. 35 FRANKLIN St., on Monday morning, 20th MAY, and will remain until Wednesday evening 23d following, to relieve such as may wish to consult her, the following are some of the diseases that Mrs. Mott treats with so much success, many of which are daily put under her care, viz.

FEMALE WEAKNESS of all kinds. HUMORS in all their various stages. ASTHMA, and PHTHISIC, CATARRH, TIC DOLOREAUX, NEUROLGIA, all NERVOUS SYMPTOMS, RHEUMATISM, FITS or FALLING SICKNESS, JAUNDICE, LIVER COMPLAINT, diseases of the LUNGS, COUGHS, DECLINE, DEBILITY, DYSPEPSIA, PILES, HEAMORRHOIDS, diseases of the KIDNEYS and BLADDER, &c., many others too numerous to mention.

MRS. MOTT uses no MERCURY or MINERALS of any kind. She performs all her cures with ROOTS, HERBS, GUMS, BALSAMS and ESSENTIAL OILS, many of which she cannot obtain in this Country. She would inform those that wish to put themselves under her care, that they can do so with the utmost confidence in being relieved, as she never undertakes a cure of any kind unless she is quite confident that she

POETRY.

STANZAS.

BY MRS. C. A. CHAMBERLAIN.

Let it not be forgotten, at least by us, the immediate descendants of the Puritans—for the sake of our gratitude and our virtue, too, let it not be forgotten—that when the weary pilgrim traversed this bleak coast, his step was lightened and his heart was cheered by the thought of a virtuous posterity; that when our fathers touched this land they would fain have consecrated it as a holy land; that when they entered it, they lifted up their eyes towards Heaven and said, "Let this be the land of refuge for the oppressed and persecuted."

DEVEY.

Their bark is moored—their toils are o'er,—
A small but gallant band,
They stand upon the untried shore,
In fearful joy they stand.
Dark, tangled, forests meet their eye,
The rocks gleam dark above,
But o'er them hangs the vault of heaven,
And that beams peace and love!

What seek they on the virgin soil,
By tyrant feet ne'er trod?
Nature's proud chart of liberty,
A home to worship God.
Hope's golden pillar went before,
To cheer them on their way,
As 'twixt them and their native shore
The broad, blue ocean lay.

They flew from Persecution's hand—
Her fiery breath of dread—
And shall they ever light the brand,
Whose fearful flame they fled?
But hark! what cry to heaven is borne?
What voice doth rend the skies?
As giant forests bow their head—
And stately cities rise!

They hunt thee like the herded deer!
No rest, no rest is thine—
On, onward towards the setting sun,
Too, like his rays, decline;
Yet, yet, unlike that orb of light,
For thee, there breaks no morn—
Shades of a never ending night,
Around thy hopes are drawn?

One look upon thy father's grave—
One more; it is thy last!—
Ah! would that in that burst of wo
A nation's life had passed!
Quake not the hills, where oft in pride,
As rightful lords we've trod?—
And lowed the head, which only bent
To him, the unknown God?

And gained our eagles' wing a plume?
When thine in dust were laid?
Ah, no! athwart his noble breast
Stole the first dimming shade;
That shade of guilt shall darker glow,
Its col'ring deeper be,—
For e'en where in his pride he sits,
The fettered hand I see!

Murmurs not loud, not loud, but deep—
Come o'er the list'ning ear—
As of some noble river pent
In cavern dark and drear—
Which ever to its echoing roof
Gives forth a sullen moan,
To fall upon its sides of flint,
Like thine on hearts of stone!

Where nature dwells in loveliness,
Still glides the light canoe—
And there the red man bends his bow,
Still to his nature true:—
Tears for the outcast Indian's doom,
But what have we for thee?
Nature beholds thy wo, and stands
In tearless agony!

Hath Freedom fled from other lands,
Across the Atlantic wave,
To seek a hallowed resting place,—
And find—alas! a grave?
And shall we vaunt our liberty?
Bid wide our praises ring—
And like the demon king of Rome,
O'er freedom's ashes sing?

A cloud is on our southern sky—
A pall of darkness spread!
Beware the tempest's gath'ring breath,
By wrathful demons fed—
Fearful the hate of those unused
To aught but stern control—
For ye who stamp with care the brow,
What stamp ye on the soul?

Columbia rise! Put off thy stain!
Bid, bid thy banner wave,
Where Freedom smiles with eye serene
O'er dire oppression's grave;
To other climes—to darker lands,
The tyrant stern may flee—
And ere thou wouldst be free in name,
Be justly, nobly, free!

Oxford, O., 1844.

From the Evergreen.

SPRING.

Fair Spring hath come, with sweet and winning wiles,
Green grass spreads o'er the softly swelling hills,
Glad voices ring out, from the leaping rills,
And clouds—that thro' the heavens like blissful isles
Sweep slowly on, or rest like mountain piles—
Deceive the eye that trusts what Fancy wills;
Hid 'mong young leaves, the bird its clear note trills,
'Tis music all, and beaming, changeful smiles.
They say, O Spring, thou com'st with sadness fraught,
With mournful memories of departed friends,
But unto me, glad wings thy presence lends,
And my sooth'd soul to the far future caught,
Here meets the past, that cannot die or fade,
All purified from earth, eternal made.

ANTI-SLAVERY.

For the Morning Star.

SLAVERY AND THE BIBLE.

Br. Burr:—I saw an article in the 49th No. of the Star, over the name of Wm. D. Cass, asking for information relative to my first article on "Slavery and the Bible." There are a few points in Mr. C's article, on which I wish to make a few remarks.

1st. Mr. Cass seems to feel wounded because a Methodist E. minister was reported to say, that "no man could preach from the whole Bible without preaching slavery," and wishes to know his name. Having made farther inquiry relative to the matter, I find that I did not use the precise language of the Rev. gentleman, to whom I referred. I am informed he said, there are passages in the Bible that show that slavery is not necessarily sinful, such as Lev. 25th chap., and Philemon. Of course, then, no man could preach from these passages without preaching slavery. The preacher is the Rev. Mr. Lovis, of Fairfield, N. Y.

2d. Mr. Cass says, "All the N. E. Conferences have taken decided action against slavery, and that the Methodist preachers and members, at least in New England, with a very few exceptions, are as thorough abolitionists as those of any other denomination. If this be true, I rejoice, and I would to God that the same might be said of the Methodist members and ministers in N. Y. This is true of a few of them, but the great mass are otherwise. Mr. C. knows (or might know) that Bp. Heding, Drs. Bangs, Bond, Fisk, and many other leading men in the M. E. church at the North, have written and spoken in justification and defence of slavery, *as it is connected with their church.* And I have yet to learn that slavery is any better in the M. E. church than any where else. During the winter past, the Rev. Mr. Dox of the Lutheran church, and the Rev. Mr. Sprague of the M. E. church, held a debate on slavery at West Sand Lake, N. Y. Mr. Sprague argued the rightfulness of slavery from the Bible. He used the following language: "But if I can show that slavery originated in right principles, *which I shall do from the Bible*, then the gentleman's argument falls."—*Albany Patriot.* Mr. S. farther said, "He would stand between Mr. Wesley and the Bible, (on the subject of slavery,) and defend it, (the Bible,) and declare its truths in preference to *his* (Mr. W's) assertions."—*Ib.*

3d. Mr. Cass wishes to know whether I was exercised by charity or bigotry, in making the assertions I did. Of this the gentleman may be judge himself. I believe in letting facts be known, let them hit whom they may. 'Facts are stubborn things.' Bigots are apt to think others to be exercised by this spirit, who come in contact with any of their notions.

4th. Mr. Cass seems to think himself and all other northern Methodist ministers "implicated" in my assertions. This I cannot help. Mr. C. knows that he belongs to a church in which, according to the Rev. C. C. Cone, of one of the N. E. Conferences, there are 25000 private members, and 1200 ministers, who "deal in the bodies and souls of men." Mr. C. do you feel yourself implicated in this? If so, you must bear it, or disconnect yourself from such a slave-holding church.

5th. Mr. Cass seems almost panic struck with the information that the Free Baptists have withdrawn Christian fellowship from all slaveholders, and those who justify slavery. Wonder if Mr. C. never heard of this before. Surely, he must have known it, unless he has lived back in the woods where the people do not take the papers. Mr. C. takes it for granted that the F. B. have withdrawn fellowship from him, and his associates, because they have from slaveholders and those who justify slavery. If Mr. Cass and his brethren in New England are opposed to slavery, as he says they are, then our resolutions do not touch them. We have withdrawn fellowship from *pro-slavery* and not from *anti-slavery* professors of religion.

6th. Mr. Cass wishes to know when the F. Baptists took this position? At the General Conference in 1839, we withdrew from slaveholders; and at many other times and places our Yearly and Quarterly Meetings, and our churches, have passed resolutions of non-fellowship with those who *justify* the slave system.

7th. Mr. Cass says he supposed the F. Bap. held fellowship with all evangelical denominations, and with the Methodists among them. So far as the Methodist or any other church justifies the "sum of all villanies;" so far as they sanction murder, robbery, theft, oppression, extortion, and adultery, the essential elements of American slavery, we (or rather I) do not consider them evangelical or Christian. But I rejoice that *a part* of this church does not justify this system of abominations, altho' they are yet connected with it.

8th. Mr. Cass wishes to know if there are not some F. Baptists who are opposed to abolitionism. Opposition to abolitionism is not the question. I know of no F. Bap. minister or member who justifies slavery. Should I find one such, I should have no fellowship with him. I know of but very few who are opposed to abolitionism. Some of our members (I speak it with shame) support the pro-slavery parties in politics. In conclusion, let me ask Mr. C. if he cannot see any difference between withdrawing fellowship from slaveholders and those who justify slavery, and withdrawing fellowship from *anti-slavery* Methodists? You say you are abolitionists; if so, we have not withdrawn fellowship from you. But if you justify slavery, then we cannot go together. Please, sir, look a little closer next time, before you fire.

H. WHITCHER.

Poland, N. Y. April 9, 1844.

Anti-Slavery Principles.

Every opposer of the abolitionists is requested to read the following, and ponder it well, and then answer the question to his conscience and to his God, if there is any thing in these principles which should subject those who believe them to the contempt and hatred of the people, with penalty of life. On the contrary, are they not true and just—the only safe-guard of our National Liberty, the only surety and protection to each and every individual in the human family.

FIRST PRINCIPLES.

1. Abolitionists believe that God "hath made of one blood all nations of men to dwell on all the face of the earth," and that they are endowed by him with certain inalienable rights, among which are life, liberty, and the pursuit of happiness."

2. We hold that man cannot hold property in man—that property is defined by nature, and needs not to be defined or established by law,—and that man's right to property was clearly revealed, as to its nature and extent, by Divine Authority, when "God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

3. That to hold property in man, is to enslave the image of God;—that it is to usurp Divine Authority, and deprives a man of his natural rights, and is a flagrant wrong to man, and therefore a sin against God.

4. "As the Bible inculcates upon man but one duty in respect to sin, and that is, immediate repentance; Abolitionists believe that all who hold slaves, or who approve the practice in others, should immediately cease to do so."—*Lovejoy.*

5. "Abolitionists believe that all men are born free, so all who are now held as slaves in this country were born free, and that they are slaves now is the sin, not of those who introduced the race into this country, but of those and those alone, who now hold them and have held them in slavery from their birth."—*Ib.*

6. "If it is piracy to buy or steal a native African, and subject him to servitude, surely the sin is as great to enslave an American as an African. Therefore we believe and affirm—That there is no difference, in principle, between the African slave trade and American slavery."—*Dec. Sentiments of Am. A. S. Society.*

7. We believe that all men are entitled by nature to their time and the reward of their labor.—To this point we quote the language of a slaveholder:—"He who earns the money—who digs it out of the earth with the sweat of his brow, has a just title to it against the Universe. No one has a right to touch it without his consent, except his government, and it only to the extent of its legitimate wants: to take more is robbery."—*J. C. Calhoun's Speech on the Tariff."*

8. We therefore believe that Slavery is a legalized system of robbery.

OUR OBJECTS.

1. It is our object to bring the nation to repentance—that our people may do justice—"And proclaim Liberty throughout all the land unto all the inhabitants thereof."

2. It is our object to induce our national legislature, in the language of Franklin, to step to the very verge of the power vested in them for discouraging every species of traffic in the persons of our fellow men." We do so because it is on the side of justice, mercy, and our common humanity, and is showing compassion for the poor and oppressed.

3. As Congress has "exclusive jurisdiction in all cases whatsoever" over the District of Columbia, and power to regulate trade between the States, and hold jurisdiction over the Territories, it is our object to induce Congress to abolish slavery in the District of Columbia and in the territories, and admit no more slaves into the Union.

EXPLANATION.—"We fully and unanimously recognize the sovereignty of each state, to legislate exclusively on the subject of the slavery which is tolerated within its limits; we conclude that Congress, under the present national compact, has no right to interfere with any of the slave states, in relation to this momentous subject."—*Dec. Sen. Am. A. S. Society.*

4. "We seek nothing less than the overthrow of despotism by the principles of freedom; the termination of oppression by the reign of righteousness, the establishment of liberty by the supremacy of law; the conformity of law to the spirit of liberty."—*Western Citizen.*

MISCELLANY.

THE FUGITIVE.

From the True Wesleyan.

It was night. The sun had withdrawn his scorching beams from the sigh-burdened plantation, and the toil-worn slaves had been released from the labors of a long and sultry day, and some two or three hours had elapsed since the evening zephyrs and falling dew came to the relief of their panting breasts. The unfeeling driver had gone to his repose, or to his rioting, and darkness mantled the surrounding country, and covered alike the abode of the slave-owner, and the cottages where slumbered the wretched subjects of his oppression. A general silence reigned,—save now and then a groan from such as were too heart-broken to forget their sorrows in sleep, and an occasional stir of some one of the blood-hounds, as one after another would start up and snuff the breeze that now and then sighed over the land of oppression. It was clear, and the North Star shone with unusual brightness. Amid the throbbing hearts and sleepless heads on the plantation of which we speak, was Ben, a slave, whose more intelligent mind and finer sensibilities caused him to feel more keenly the gnawings of the chains that held him in hopeless servitude.

Ben had been brought up in Virginia, on one of the tobacco plantations, where he resided until he was twenty-three, without ever realizing the more fearful rigor of slavery, as it exists amid the deeper, darker horrors of the sugar plantation, the cotton field, and the rice swamp. He had a wife and one child,—a woman he called his wife,—for slaves have no wives, or husbands, or children, in law, which they can call their own,—and while he remained in the neighborhood where he was born, and toiled in the tobacco field, in sight of the little hills he had been wont to look upon from his childhood, and return each night from the unrequited labors of the day, to mingle his few joys and his sorrows with kindred emotions that responded in the bosom of his wife, and fold in his weary arms the little pledge of their love, he was not the most unhappy being in the world; for, tho' slavery in its mildest form is a bitter pill, it was not so bad as it might have been. But there was a fearful change hanging over him; a change which he saw not, until it was too late to avert its calamity.

There was a slave speculator in the neighborhood, from Alabama, buying up a drove of human cattle for market, and some alarm was felt among the slaves; but Ben thought himself secure, as he supposed himself a favorite of his master, and had no idea he would part with him for any price. In this Ben was right—had the circumstances of the tobacco grower allowed him to have been governed by his own inclinations; but he was unfortunately involved, and had no means of meeting a pressing demand against him, but by the sale of some of his slaves, and he must sell such as the purchaser would buy, and it so happened that the hero of our story was the only one that the soul-driver was willing to purchase at anything like what the owner thought a fair price. These negotiations, however, were all kept secret from Ben, until matters were all settled, when it burst upon him like a storm!

As he returned from work one night, just as the shadows of twilight were collecting around the neighboring hills, and obscuring the prospects of the surrounding country, he had no sooner entered his humble dwelling than he was seized and handcuffed, and driven away to a neighboring jail. No explanation was necessary, the truth flashed upon his mind with all its horrors; he was sold,—sold from his wife and little one, whom he so tenderly loved. With him it was a sleepless night; and it would be vain to attempt to describe the anguish of the poor wife and mother. But it was with both untold anguish; for slaves have no listening ear of law or public redress into which to pour their sorrows, and tell their wrongs when injured.

It was but a few days before the requisite number was made out, and Ben with the rest were marshalled and chained together, and under way for the State of Alabama. Now, Mr. ——, who thus sold Ben, was, after all, a humane being, and had sold Ben from necessity, as an execution was already levied upon him, and the best he could do was to dispose of him at private sale, and raise the money to satisfy the execution, which he did. These facts, his generous heart prompted him to communicate to the poor slave, as a justification of his conduct. Another mark of kindness was seen in allowing the wife of poor Ben to visit him to take a final farewell, on the morning of his departure. The scene can be better imagined than expressed, and we can give only an outline, as related to us by Ben himself, long afterwards.

It was known when the whole company was to leave, and at an early hour, Betty, the wife of Ben, was lurking about the jail, awaiting the hour when he should be brought out, that she might see and embrace him for the last time. And as the sun arose, and persons began to stir, she would have been arrested, had it not been that she had a written permit from her master, stating the object of her visit. This, however, did not secure her from insult, but rather served as an occasion to mock her affliction by every one who read it. They would sneer at her and tell her she had better go home and look her out another "nigger;" but all this she was willing to endure for the sake of seeing Ben once more. About 8 o'clock, the slaves were all brought out, chained together in marching order, and those who had friends, were allowed a few moments to take their final leave of them. Betty embraced the opportunity, and was seen weeping around the neck of Ben, and his own bosom swelled and heaved as though some dreadful storm of passions raged within, and threatened to make an entire wreck of his soul. He did not weep; the excited passions of his soul drank up his tears, and they came not to his relief. He put his hand upon his heart, as though to still its excitement, and then upon his burning brow, as though to prevent the escape of his reason, and then he threw it around his wife's neck, and gave her a last embrace, and in that moment he swore within himself that he would shake off the chains of slavery, or perish in the attempt! With his wife it was very different; she found relief in tears, and her heart, true to woman's character, poured out its anguish through the scalding drops that trickled down her sable cheeks.

The time for starting had come, and the order was given to move forward; but it was not until several severe blows from the whip of the soulless driver brought Betty to her senses, that she could be separated from Ben. They parted, and she returned to her desolate home, while he moved towards the South, to find a more desolate one on some Alabama cotton plantation. Before they parted, she gave him a handkerchief, as a pledge of her affection, charging him to keep it to remember her by, which was doubly dear to him from the fact that he received it wet with parting tears!

After Ben was fairly under way, and the storm of passions had a little subsided, the more common feelings of humanity revived within him, and his heart melted as he thought of the scene thro' which he had just passed, and some tears were scattered in his path.

From the very moment Ben swore within himself to be free, he premeditated an escape, and was constantly on the look-out for an opportunity, but none presented itself; they were all chained together by day, as they pursued their desolate way, and were so secured at night, that our hero could do nothing towards the execution of his plan, more than to mark the course they traveled, the face of the country, the hills that lay on either side, comparing the one with the other, and noting each peculiar mountain top that presented itself on the right hand or the left, as so many days' journey from the place where he started.

Their course, from the best opinion we could form from his statement of the place of his residence in Virginia, and his description of the country through which they passed, must have been through the eastern part of Tennessee, between the Alleghany and Cumberland Mountains, and must have led down the Clinch or Holston rivers, until these form the Tennessee river, and thence down that river, across a corner of the State of Georgia, into Alabama, a distance of between five and six hundred miles. They were about four weeks performing the journey, including some time lost in stopping at several towns, to purchase, sell, and exchange negroes. But these matters are unimportant, and would not have been noticed were it not for the bearings they have upon what follows in the history of the escape.

We have said that Ben noticed the country through which they passed, and particularly noticed the large hills and mountains which appeared in sight, so as to retain a general knowledge of the country, and of distances; and this, as the sequel will show, was of great use to him. Ben was sold to a cotton planter, late in Autumn, and assigned his lodgings, in one of the negro huts, far inferior to what he had been wont to occupy in Virginia. The winter season was spent in clearing new ground, and nothing very material occurred, until spring, more than the common incidents of slavery in the cotton-growing districts, which soon convinced Ben that he had never known the severity of slavery in his native State. The winter was soon gone, though with Ben it was made up of many sorry days and gloomy nights. When he thought of "Old Virginia," slave-holding and oppressive as she had been to him, he sighed for the poor comforts she afforded him; but when he thought of Betty, his wife, of her parting tears, and of the little pledge of her affection she gave him, and which he kept with great care, and when he thought of his child—how it was wont to climb upon his knee, and roll up at him its large and expressive eye, as he returned from his daily toil, ere it could pronounce the word "father"—his heart almost died within him. When fancy painted the changes that had probably taken place in the circumstances of his wife and child—that perhaps the mother and child might be separated—that the spoiler might be rioting upon the virtue of his wife, his soul would kindle with the fires of revenge, and he would vow that he would not only free himself, but bear off his wife and child from bondage, or die in the attempt. With such thoughts and feelings, the winter passed away, and spring initiated him into the more active duties of the cotton field. No opportunity seemed to present itself, favorable for attempting an escape, and he toiled on, month after month, until the summer had begun to wear away, and but for a circumstance which occurred about the last of July or first of August, he would have continued to toil on, until worn out by the labors of the plantation, and the pinings of a crushed and broken spirit. Complaint was made that the master's garden had been plundered of some of its contents; and, on search, some of the stolen articles were found concealed in a little wood, near the negro quarters. Circumstances fixed suspicion upon Ben, as he was known to have been up and out of his cabin at an unusual hour of the night. This was the result of a severe attack of the summer complaint, but still it being proved was sufficient to convict the poor fellow of the crime. A severe flogging was the consequence, which being the first one he had received since he had attained the stature of manhood, did not set very comfortably upon his naked back, and had no tendency to reconcile him to his condition. It was on the night following this unmerited punishment, that we introduce the reader to the subject of our story.

We said it was night;—darkness had spread its mantle over the plantation, and general silence reigned, and all appeared to slumber, save poor Ben. He was in his place, as usual, but he slept not: he was more than ever awake to his condition, and he reasoned with himself:—"Am I not a man? Did not the same God make me that made the white oppressor? Is not my blood as his blood, my flesh as his flesh, and my soul as his soul? Why then do I wear the chain? why am I doomed to toil for another's good, and why am I scourged for nought? And is there no relief? Is there no place to which I can fly, and be secure from my oppressor? I well remember that the man who wore the round coat and the big hat once whispered in my ear as he passed me, 'Ben, there are no slaves in the land over which the North star hangs.' Oft I wondered what he meant, but dared not ask for an explanation. O that I had understood those words, ere I was driven from Virginia so far into this land of hopeless misery. But it is my misery that has brought me to understand those mysterious words. Far yonder, beneath that star, there is a land where slaves are free. I now remember, too, that many slaves of my neighborhood strangely disappeared; sometimes I thought they had been sold, as I was, and sometimes I thought they ran away. It is now plain, they fled to the land under the North star. But have I found out the secret too late? Can I ever gain that land?" And at this thought he started to see if he could discover the North star, and determine the distance to the land upon which it appeared to shine, when caution came to his relief, and he remained upon his bed of straw. "But," said he to himself, (and he feared they would hear his thoughts,) "though it may seem a hopeless undertaking, it is not so hopeless as to remain in this dark bondage, and if I fail I can but die; and I would as soon have my bones bleach and whiten on some of the mountains that lie between this and the land for which I sigh, as to have them worn out and buried in this land of chains, and whips, and blood." At that moment, the thought of his wife and child, from whom he had now been separated about nine months, came into his mind, and he swore to himself, for the last time, that he would free himself then, or die in the attempt. Without delaying another moment, he silently rose and left the cabin, without disturbing his sleeping companions; and as he withdrew and directed his footsteps across the lots towards the public road that passed on the border of the plantation, it appeared to him that every throb of his heart was loud enough to be heard at a distance, and as though every breath he drew echoed a sigh amid the cottages he had just left. Every little noise he heard, however slight, was transformed by his imagination, into the sounding footsteps of a pursuer. He at length gained the border of the plantation, and found himself in the road, which, at this point, led in an easterly direction through woodland for a mile or two, before coming to another plantation. As it was now nearly midnight, nothing was to be feared in this comparatively new country, from traveling on the highway; he therefore commenced his journey in the road, intending to pursue it until daylight, or until its near approach to some plantation should render it unsafe. But he had made but a few rods' progress, when a thrill of alarm and horror was sent through his soul, by a dreadful cry of the dogs on the plantation. His first thought was that they were on his track, and his thoughts were directed to a tree, as his only safety; but a second thought was to defend himself, if he could, and make his escape or die, as the thought of being taken was worse than death.

He pressed forward in the road for a few rods, when coming to a run of water, he leaped into its centre and pursued its current upward, taking him in a northern direction; but as he heard no more of the dogs, it was soon evident that they were not in pursuit, but that it was only an accidental cry. This circumstance, however, was doubtless of great importance, as it led him to take a course which rendered pursuit impossible in the morning. He continued his way up the stream, for two or more miles, being very careful not to set his foot upon dry ground, so as to be sure that the dogs could not follow him. He pursued this course, until the stream became quite small, as it bore off to the west, rising a hill and becoming rapid. He then took to the land, pursuing the course of the stream, until he came near the height of ground, when he turned to the north and traveled on the high ground, passing through an entirely uninhabited section of country. As he found the traveling very bad, on account of the thick wood, and especially the small brush which would occasionally be so thick as almost to forbid progress, he was not very far from the plantation when the morning broke in upon the world, and put an end to the slumbers of the slaves upon the plantation, and their unfeeling driver. As soon as it was light enough to see, Ben sought the highest point of land near, and then ascended a tree to take an observation, to learn, if possible, his situation. He could discover, at a distance to the south-east, what he was satisfied was the plantation he had left; and though he had labored hard, and, judging from his weary limbs, traveled far, still, on a straight line, he was within a few miles of the wretched home he had forsaken. In this he was confirmed, by the distant baying of the dogs in the neighborhood of the plantation, which he conjectured was the result of an attempt to hunt him down, on discovering that he had fled from the plantation. He had but little fear, however, as he was quite sure the dogs could not pursue his track; and in this he was right, for the noise soon died away. The probability is, they did not think of his attempting to escape from the country, but supposed he was hid in some of the swamps, and would be lurking round the plantation by night, and might soon be retaken.

(To be concluded next week.)

From the New York Observer.

Roman Catholics at the Polls.

The late elections in this vicinity present some features of striking interest to those who are watching the movements of the Romish party. From the first moment that the Bishop of the Roman Catholics in this city made the demand for a separate portion of the school fund to be applied to the support of schools in which the peculiar dogmas of that church were to be taught, there has been an increasing conviction in the minds of patriotic and intelligent citizens, that the question must, sooner or later, be brought to the polls. But out of the pale of the papal communion, there is a settled and deep aversion to uniting with politics any topics relating to religious peculiarities. The Romanists will combine to a man in sustaining a candidate whom the Bishop endorses, or a party that will give them encouragement to expect favors in return; and the Protestant community will suffer these men to hold the balance of power between the parties and control the elections, without making the slightest effort to protect their own rights and preserve their institutions. It was under the influence of this spirit on the part of the Romanists and the Protestants, that the war upon our noble School system was suffered to go on, until the Vandal hands of political tinkers undertook to reform it by the introduction of the present crude and imbecile system, that satisfies not even those who clamored for it.

It was the stand which Bishop Hughes took at the head of his church in the city elections, that led to the formation of the American Republican party. Other questions have been agitated by this party besides the School question, and the rallying cry has been opposition to the officious interference of foreigners, especially of foreign priests, in the elections of this country. The party does not proscribe a man because he is a foreigner; but it does demand that the laws of naturalization shall be executed in their spirit, and, if necessary, be made more restrictive; that the legislation of the city and state shall *not* be made subservient to the views and wishes of Romish priests and people; and that offices shall be distributed with reference to the public good, irrespective of party politics or foreign affinities.

But the watchword of the party, the motto in the public procession has been the "Bible," and the public school. In the great procession of the party on Monday last, one of the banners presented the inscription, "No mutilated school books;" and on another, borne by a boy eight or ten years of age, was the emblem of a book, with the inscription—

"MY BIBLE."

Another flag bore this inscription under a picture of the Bible:

THE BOOK OF LIBERTY!
It shall not be excluded from our schools!

As the vast procession of thousands on thousands marched through the streets, these banners were received with tremendous cheering, showing that they made *the* appeal to the hearts of the people. We mention these facts to show the new spirit and the new principles that were mingled with the late elections in this vicinity.

The first demonstration was made in *Williamsburgh*, where the village election was held on Tuesday of last week, and the American Republicans swept every thing before them and elected their whole ticket.

In *Newark, N. J.* on Monday last the charter election was held, and the only question that excited special interest, was the Roman Catholic question. Some months ago the Romanists made a demand for a portion of the school fund for their sectarian school, which demand had been refused by the Common Council. Through the influence of the Roman Catholic portion of the Democratic party a gentleman who had zealously supported their demand in the Common Council was nominated for Mayor, and other Aldermen who had voted with him were nominated for re-election. But signal was the defeat which awaited them. The candidate for Mayor, supported by the whole Romish party, was defeated by an overwhelming majority; all who acted with him on this question shared the same fate, and a Common Council composed exclusively of men nominated by the American Republicans, embracing some from both political parties were elected.

In the city of *New York*, the seat of the Bishop's power, where he has in person marshalled his forces, and brought the influence of his station and office to bear upon elections, where the Roman Catholics have long claimed to hold the balance of power, and where too they have put down one party and set up another, with the view of promoting their own sectarian designs, here in this city, the American Republican party has succeeded, and that too beyond their own anticipations. Their candidate for Mayor, JAMES HARPER, Esq., was on Tuesday last elected Mayor by a large majority, and out of the seventeen wards of the city they have carried 12, thus securing the entire control of the government of the city for the year to come.

So far as these results are the sober declarations of our fellow citizens that they will not submit to the interference of foreigners, especially of foreign priests, in the elections of this country, and so far as they are indications of judicious reform in the administration of our municipal and educational affairs, we heartily rejoice in them. We are more than ever confirmed in the belief that an intelligent people can govern themselves, and that free institutions are safe where the church & the school are open to all who will hear and learn.

For years we have been predicting this very rising of the American feeling—the spirit of religious liberty; the spirit that spurns the spiritual despotism of Rome as it did the yoke of Britian; the spirit out of which grew this Republic of the world, and the spirit that must preserve the liberties of the people, or they will be lost beyond recovery. We have often said that the people would, by and by, be roused to take into their own hands the management of those trusts which politicians have so long abused, and the late lessons which the elections have taught the politicians, should convince them that no party in this country that courts the favor of Roman Catholics, can have the favor of the American people. Whatever party makes an alliance with Rome is doomed to defeat. No power out of heaven can save it, and heaven is against it

These are the thoughts which force themselves on us in view of the late elections. Politicians will doubtless fail to perceive the points which appear the most prominent to our observation, and they will see causes for the results which to us are invisible. But as surely as like begets like, so surely will a similar state of things in future time demand and secure a similar remedy.

Reading an author in simplicity, is like conversing with a person of distinction at home, and with ease, where we find natural manners and marked character.—*Blair.*

OBITUARIES.

Died in Tuftonborough, 9th inst., Mr. JAMES RUNNALS, a revolutionary pensioner, aged 92 years, two months and 14 days. Mr. Runnals had been a professor of religion and a member of the Freewill Baptist church for more than 60 years, during which time he was ever a firm and consistent Christian, living daily in the fear of the Lord, and faithfully warning others to flee from the wrath to come. He joined the first F. Baptist church ever organized, and was in the days of Randall appointed ruling elder. He was one of the veteran fathers of the revolution as well as one of the fathers of the church. For more than two years previous to his death, he was confined to his room, and for the last few months of his life was nearly senseless; and when so far gone that he could not recognize his nearest neighbors, he would frequently repeat verses from Watts that he had learned in his youth, call for his Bible, and pray fervently, though in such a manner that he could not be wholly understood. This evinces that the principles of religion were so deeply rooted in his mind, that when he could no longer remember his friends, he could feel the sweet influence of religion upon his soul. His aged widow still lives, is in her 96th year, and for one of her age is remarkably smart. She will converse on most any subject with freedom, and nearly as readily as ever. His funeral was attended on the 11th inst., and a discourse delivered by Elder John Walker, from 2 Tim. 4:7, 8, "I have fought a good fight, I have finished my course," &c. Printers in N. H. and Vermont please notice.

DANIEL E. PALMER.

Tuftonboro', April 13, 1844.

Died in Wellington, March 5, with throat distemper, ASA, son of bro. Isaac and Betsey Hutchins, aged 3 years and 5 months; and was interred on the 7th. Sermon by Eld. John Friend. Will the Dover Gazette please copy? COM.

Died of consumption in North Berwick, March 26, br. SAMUEL BRACKETT, aged 38 years and 6 months.—He experienced religion 17 years ago, but was not baptized until March, 1842, when he was baptized by Eld. Lord and united with the F. W. Baptist church in this place, of which he remained a worthy member during his stay on earth. When bro. B. found that his time of departure was near at hand, he settled up his worldly business, gave directions concerning his funeral, selected a place to be buried, talked and prayed much with his wife and children, and expressed a great desire to depart and be with Christ. A few days after this, he fell asleep in the arms of the Savior, leaving a wife and four children, together with many other relatives, who mourn their loss.

Also, March 28, JOHN BRACKETT, son of Samuel (above mentioned) & Hannah Brackett, aged 2 yrs & 7 ms., their youngest child. Their funeral was attended March 29th, by the writer. They were both buried in one grave. May the Lord sanctify these deaths to the good of souls in this place. S. T. CATLIN.

Died at her father's house in Springwater, Livingston Co. N. Y. ADALINE R. MILLS, consort of Charles Mills, and daughter of John and Anna Jennings, leaving an infant babe one week old. She manifested a hope in the Redeemer a short time before her death, and died in the triumphs of faith, leaving a bereaved husband, parents, and a circle of friends to mourn her loss, exhorting all her friends to meet her in heaven; but we trust their loss is her unspeakable gain. The occasion was improved in a sermon by Eld. Levi Kellogg, from Rom. 8:20, to a large and attentive concourse, "Blessed are the dead who die in the Lord." COM.

Departed this life in Poplin, N. H. Feb. 28, CHARLES ALLEN, son of Eld. John and Betsey Marsh, aged 23 years. The subject of this notice experienced religion some few years since, and remained a firm believer in the Christian religion until death. He bore his sickness, consumption, with Christian resignation. During his sickness, prayer and conference meetings were often held at his father's house, in which his voice was frequently heard in exhortation and praise to God. His remains were carried to the meeting house, where a discourse was delivered by the writer, from Rev. 14:13, "Blessed are the dead which die in the Lord," &c.

THOMAS ROBIE.

Died in Poplin, March 31, TRUEWORTHY MARSH, father of Eld. Marsh, aged 94 years. The subject of this notice had been a strong, robust man until some few years since, when old age and infirmity began to overcome. Eld. Marsh then took him to his house, where the Scriptures were read and prayers offered to God for him daily; he soon began to be alarmed, and bowed the knee together with the family, where we trust he found a pardon for all his sins. His remains were taken to the meeting house, where his funeral services were attended to. Sermon by the writer from Hebrews 9:27, "And as it is appointed unto men once to die, but after this the judgment." T. ROBIE.

Died in Hermon, of consumption, 27th ult., widow BETSEY QUIMBY, aged 65. She was a pious and exemplary Christian.

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FOR COUGHS, COLDS, ASTHMA or PHTHISIC, CONSUMPTION, WHOOPING COUGH, and all Pulmonary Affections and Diseases of the Lungs, this is believed to be the most popular and efficacious Medicine ever known in America, for proof of which, we would refer to those who have used it, and to the numerous certificates of physicians & others attached to the inside wrapper to each bottle.

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SUMMER ARRANGEMENT.

ON AND AFTER MONDAY, ARPIL 15, 1844, Passenger Trains will run daily, (Sundays excepted,) as follows, viz:

Leave Boston for Portland at 7 A. M. and 2 1-2 P. M.

Leave Boston for Great Falls at 7 A. M., 2 1-2 P. M. and 5 3-4 P. M.

Leave Portland for Boston at 6 1-4 A. M. and 4 P. M

Leave Great Falls for Boston at 4 3-4 and 7 3-4 A. M. and 5 3-4 P. M.

☞ The Depot in Boston is at the foot of Lowell street.

Passengers can be conveyed by Rail-road between PORTLAND, Saco, Kennebunk, Wells, North and South Berwick, DOVER, Exeter, Haverhill, Andover, LOWELL, Nashua, Manchester and CONCORD, N. H.

☞ No responsbility will be admitted for the loss or damage to baggage, beyond $50, unless notice is given, and an extra amount paid, at the rate of the price of a passage for every $500 additional value. CHA'S MINOT, *Sup't.*

THE MORNING STAR.

$1,50 A YEAR, IN ADVANCE.] PUBLISHED BY THE TRUSTEES OF THE FREEWILL BAPTIST CONNECTION.....AND EDITED UNDER THEIR DIRECTION. [WILLIAM BURR, AGENT.

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OFFICE OF THE STAR

In the F. W. Baptist Building, Washington St., (near the Town Hall,) Dover.

☞ All communications and business letters sent by mail (and in all other cases, except when they can be forwarded to our agents in Portland or Boston *free of expense,*) should be directed to WILLIAM BURR, DOVER, N. H.

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P. CONANT, Transcript Office. 10 & 12 Exchange St.

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" " " if paid within the year, 1,75
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For the Morning Star.

David's Reign perpetuated in Christ.

Psalm 89. From the 1st to the 37th verse of this psalm the Psalmist is evidently portraying God's great mercy to the family of David, and the promise he had made to them in relation to his raising up one of that family to sit upon the throne of their father David.—This promise was fulfilled in Christ's reign, who was, according to the flesh, a lineal descendant of David, Matt. 11:3. "*I have made a covenant with my chosen.*" See 2 Sam. 7:12, 13. The tenor of this covenant with David was, verse 4. "*Thy seed will I establish forever and build up thy throne to all generations.*" It is evident that this covenant had Christ in view. For David was an eminent type of Christ, who is our spiritual David and glorious king, Jer. 30:9—Hos. 3:5, and who will reign by virtue of his sufferings over the nations of the earth. Hence the promise,—"Ask of me & I will give thee the heathen, (i. e., the nations,) for thine inheritance." Therefore, he commissioned his servants to go into all the world and preach the gospel to every creature, and to instruct all nations. But Christ reigns by his providence as well as by his grace, for it is added, "Thou shalt break them (i. e., the incorrigible & unbelieving,) with a rod of iron." This shows that if we do not submit to his reign of grace, we may perish by his justice from the way of salvation when his wrath is kindled but a little.—In severity or as with a rod of iron, he ruled over the Jewish nation, who were given to Christ for an inheritance, or his own people, and who, when he came unto his own, they received him not as their king and Savior, for they imagined a vain thing. Hence, their city was burned and more than a million destroyed, and all dispossessed of their land and scattered in different parts of the world, as an awful proof that they had rejected their king, the Messiah, and thus he ruled them and dashed them in pieces.

2. Christ must have been the one to sit on the throne and reign forever, because not one of the Jewish race has sat upon the throne, Christ excepted, for more than two thousand years, and the family of David has long since become extinct; but Christ, the Son of David, is a king over the house of Jacob, and he has invariably reigned since he was exalted to the throne; but not to the literal throne, as the Jews expected he would be, and thus deliver them from literal bondage and reign literally over them; yet he reigns as a king, and will, according to the promise, "*to all generations.*" Let us then say, with John, when filled with the raptures of revelations, "Allelulia! for the Lord God omnipotent reigneth." Verse 37. "It [the throne] shall be established forever as the moon, and as a *faithful witness in heaven.*" Selah, i. e., it is so, and it cannot be otherwise. Christ must then have an *everlasting* kingdom, as well as an *everlasting* priesthood. The nature and order of his kingdom is named in the 30th, 31st & 32d verses. If his children forsake my law and walk not in my judgment, &c.

We may learn from this Psalm and what has been said, 1. That David was a type of Christ. 2. That the type was lost in the antetype, or that the promise to David was fulfilled in Christ and his reign. 3. That Christ's kingdom is a mediatorial kingdom. 4. That it will endure as long as the sun and moon, or that it will continue to the end of time.

This is in unison with what Christ has declared. Let both grow together until the harvest. But, what is meant by the harvest?—The harvest is the end of the world. When the world's end shall come and time is no more, where will Christ's kingdom be, or Christians live? "They shall shine forth as the sun in the kingdom of their Father;" for Christ will deliver it up to God the Father at this period, and there will be no longer a distinction between the kingdom of grace and the kingdom of glory which flesh and blood cannot inherit; but where all the righteous will be brought through the resurrection, by virtue of the mediation of Christ at the last day or end of the world. But, where will the wicked be when the righteous shine forth in the kingdom of their Father, or at the end of the world? "They shall be cast into a furnace of fire: there shall be wailing and gnashing of teeth." The order of the judgment or end of the world is expressed in the following words: "So shall it be in the end of the world; the angels shall come forth and sever the wicked from among the just." This shows that he will reign till the end of time, or as long as the moon shall endure, and thus his *throne will be a faithful witness in heaven.*

I have referred to 1 Cor. 15th chap., where I think the doctrine of Christ's reign and the resurrection of all the dead at the same time is taught. I know that the apostle in this chapter is, as in most of his writings, proving the resurrection of the righteous; but yet he alludes several times to the resurrection of all men. He says, "Brethren, flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." This could not be for the very reason which he had assigned. Hence the necessity of a resurrection and a change. "I show you a mystery," i. e., something respecting this matter, which you have not known before. What is it?—"We shall not all sleep, (i. e., die,) but we shall be changed," for flesh and blood cannot inherit the kingdom of God. We must have celestial bodies to enjoy an eternal weight of glory, and that they may be like those that shall be raised from the dead. "In a moment, in the twinkling of an eye," i. e., as soon as one could wink. And when shall this be? "At the last trump," so called, for none shall succeed it, and thus all the living, whether righteous or wicked, who shall be found alive, will be changed. Alas! for those who are unprepared to hear the voice of the archangel and the trump of God. "For the trumpet shall sound"—(see John 5:28, 29. Thess. 4:16.) "And the dead," who are in a state of corruption, "shall be raised." As the text says, the dead shall be raised, may we not suppose that by the word *dead*, all of Adam's posterity is meant, righteous and wicked? if not, I am at a loss to know what is to be understood. And we shall be changed, i. e., when the dead, in a state of corruption shall put on incorruption, the living on earth will put on immortality too, and then eternal scenes will commence with all the human race.

Having shown that the resurrection of all men will take place at the same time, I will now prove that it will take place while Christ reigns as mediator; for he must reign till he hath put all enemies under his feet; the last enemy that shall be destroyed is death. 1. Death is an enemy. 2. The last enemy. 3. It shall be destroyed. 4. While Christ reigns. 5. By raising all from the dead, as death can only be destroyed by a general resurrection, and this will take place under the reign of Christ; for he must reign till he has put all enemies under him. Now, if Christ must reign as mediator, until all the dead are raised, then, under that reign, the resurrection will take place. This idea forever confutes the theory of raising the saints a thousand years before the wicked, and of his setting up an immortal kingdom on this earth. For,

First, we see that the doctrine is not taught in this passage, and it is not, in my opinion, in the Bible; at least, I can find no text that teaches it to my satisfaction.

2. These remarks show it to be inconsistent in itself as well as with the Bible; for, if at the sound of the trumpet all are not raised, it being the last trump, it cannot be shown how they will be raised.

3. If Christ sets up an immortal kingdom, he will then cease to be a mediator, and thus it would contradict the idea of Christ's reigning till the last enemy (death) is destroyed, for death would still exist, all the wicked being in their graves.

4. If Christ makes this earth immortal and reigns a thousand years over immortal saints, then the wicked will be raised out of an immortal earth, as they are in it and a part of it.

5. It contradicts the idea of the saints' dwelling in an house not made with hands, eternal and in the heavens; and of Christ's separating the righteous from the wicked, when the Son of man shall come in his glory. Matt. 25:31—46. If this theory is not inconsistent, mine must be; but I think I have shown that Christ will reign till time is no more, and that under his reign, as his last work before delivering up the mediatorial kingdom and judging the world in righteousness, he will raise the righteous and wicked from the dead, and change all the living.—Now, since it is plainly said that Christ will deliver up the kingdom to God the Father, and the Son himself be subject to God, that he may be all in all, I must think that Christ will never exercise a distinct government, there being but one glorious and immortal state of bliss when he shall have delivered up the kingdom of his grace.

Lastly, we learn from this subject, as the prophet predicted, that the government of the kingdom is upon the shoulders of the Son that was given, and that of the increase of his government and peace there shall be no end upon the throne of David and upon his kingdom to order it and to establish it with judgment and with justice. The angel, referring to this text probably, informed Mary what Christ should do as king in Zion. 1. "He shall be great," i. e., in power and dominion. 2. "The Lord God shall give unto him the throne of his father David;" i. e., Christ, as a lineal descendant of David, shall have dominion as a successor in power over the nation which David reigned over. This power and throne was given to Christ when God set his king upon his holy hill Zion—when God said to the Son, 'Thy throne, O God, is forever and ever, a sceptre of righteousness is the sceptre of thy kingdom'—when he took the key or power of David; Rev. 3:7, and then was the promise to David realized in its spiritual and typical application. I see, by looking at the subject in this light, and comparing Scripture with Scripture, a most glorious harmony in all the Bible. I beg of the reader not to treat this subject with neglect; for if we be blind leaders of the blind, what will be our doom? O Lord, I beseech of thee to give thy servant light and understanding, and the spirit of love and of power and of a sound mind. Amen and amen. CARLTON SMALL.

For the Morning Star.

FLOWERS.

Earth is the great labaratory of nature, in which are perfected all that can please the eye, gratify the senses, or minister to the comfort of man. In its bosom lie buried, from the light of day, the gold and silver which give life to commerce, the petrified ruins of antiquity, the examination of which lights up the eye of the antiquary with inexpressible delight; and the diamond, the chrysolite, and the emerald, which sparkle and glitter in the diadem of the sovereign.

"The dark unfathomed caves of ocean," far down in her ever-tossing waters, contain the coral cities built by the long continued efforts of their countless inhabitants. And there live the finny tribes, of various hues and forms; the gold fish, the silver fish, and the ebony fish. There, also, in rich profusion, lay pearls of purest white, paving the floor of nature's great reservoir. There, too, lie gems unnamed, which the washing of centuries have purified, and which may never see the light of heaven, except as it comes struggling through the interminable depth of waters, which form their eye glasses.

But, though the divine Architect has been lavishing in beautifying the earth in every form, in no respect is his pure benevolence more conspicuous than in the gift of flowers. These are not, like the fruits of earth, necessary to the subsistance of man, but seem created purely to enliven by their beauty, and sweeten the air by their fragrance. From the ice-bound shores of Spitsbergen, where grow the lichens, the mosses and the ferns, to the burning heat of the torrid zone, where flourish the century plant, the cactus and the magnolia grand-diflora, there is a regular gradation of plants, varying in their forms, hues, and time of blossoming. No mountain or valley is destitute of their enlivening influence.

If, in opening spring, we wander to some retired, unnoticed grotto, or climb some rugged cliff, where perchance human foot has never before trod, there shall we find the trailing arbutus, the violet and the anemone, blooming in virgin beauty. On some beetling crag, where man would be giddy to look—from out some crevice, where there is scarce sufficient earth to give its roots a lodgment, springs the wild columbine. And as it hangs its modest head in blushing beauty over the fearful precipice, nature's guardian himself watches and nurtures it, watering it by night, while the smiling stars look in favor down, with the pure distilled dew of heaven, and by day, warming it with the genial rays of the sun. Thus, on the untrodden mountain, and in the undiscovered glen, does nature unfold the delicate flower, tempering the winds and rains to its tender petals, and elaborating the varied tints so skillfully, as to present an object worthy the approving smile of angels.—And when this fair child of nature has unveiled her face of marble whiteness, she scatters her fragrance on the air, and the winds gently bear it, a sweet-smelling incense, up to heaven.

It cannot for a moment be doubted that the influence of flowers is of the purest, the most refining and elevating character. None but a brute can look with indifference on them, and no one who truly loves them, can have a bad heart. An example of their elevating tendency is furnished by an incident in the life of Mungo Park, the celebrated Scotch Naturalist. When bewildered in the wilds of Africa, alone, far from human habitation, almost famished, and ready to lie down and die, his eye fell on a tuft of moss—he examined it with a botanist's care and enthusiasm—he saw beauty where many would have seen but a shapeless excresence of nature. "I thought," said he, "if Providence watches over this moss, in these unknown wilds, his care will also protect me." Strengthened by this thought, he again set forth, and after long and weary wanderings at length reached his cherished home.

The uses of flowers are various. They amuse the innocence of childhood, and enliven the sick chamber. They adorn the bridal brow and are strown as mementos of affection on the tomb of loved ones.

Their cultivation furnishes the most innocent amusement and betters the heart. In proof of this, we ever find florists kind and obliging. A hard-hearted florist would be as great an anomaly as a mother destitute of love for her offspring. Flowers always have a cheerful and cheering aspect. They bow in meek humility when nature frowns, and look in modest diffidence up when she smiles. They grow wherever planted, contented with their lot. They live a life of quietude, however the world around may rage, and yield their life in peace, whenever their appointed hour comes. They seek no crumbling marble to perpetuate their memories; they live in the character of man which they have assisted to form, and in the pregnant germ to which they have given vitality. J. M. KEITH.

For the Morning Star.

There is no hurt in it.

There is no hurt in it, says the subscriber for the Star, if I do not pay; it is but one copy, and what is that?

What is it, why it cheats the establishment, you forfeit your word, and prove yourself to be a dishonest man.

Says the non-committal, I do not like to make promises that I am uncertain of fulfilling, and I can pay for preaching without subscribing; and what hurt can there be in not subscribing? Why, it says to the public you have no confidence in the preacher, or no anxiety for the church, or are a covetous man, and it is commonly the case that such men neither subscribe or pay.

The young brother or sister says, the youth must have some recreation, and there can be no hurt in joining the company for a sleighride, or in attending the party. Surely there is no harm in riding in a sleigh or buggy, or to set down in civil company and converse on proper subjects. But the trouble is, the devil always puts the best side first, and allures to deceive; when once enlisted under such pretence, they are on forbidden ground and God has not promised protection. Hence having thrown themselves out of divine defence, they are easily drawn into practices, from which there feelings would at first have revolted. O, how much unlike the spirit-world to which we are going, are these parties of pleasure. They will soon end in practice but not in effect, and, dear reader, will you be ruined by them?

The dram-drinker says, there is no hurt in civilly drinking a dram. But I wonder where the civility of it is. It confronts Jehovah, grieves the Holy Spirit, outrages common sense, imposes upon civil society, and robs the public, and what is worse except slavery?

But, finally, the minister of Christ comes forward and gravely and honestly says, there is no hurt in being affable, familiar and friendly with the pious young ladies of his congregation. Certainly, says the innocent sister, there is no harm in talking, sitting, or riding with the elder. We ought to show respect for our minister. All this is true, under certain circumstances; but facts prove that ministers are men, and consequently possessed of human passions. Hence the necessity of their being carefully guarded, for it is much easier to stay away from evil, than to get away when in it. This affability and confidence may be made the vantage ground of the enemy, and, in an unguarded moment, unholy love may take the empire of the soul. The confidence felt on the other side has caused the guard to be laid down, and the gate-way to the heart is thrown open, and free converse takes place, and each disclosure of the secret of the heart draws forth an equivalent, and each step under the excitement of wrong feelings hardens the heart, blinds the mind, and fits for the commission of deeds more dark and degrading; and the character and confidence of the female is gone, the minister is fallen, the hopes of the church blighted, the hearts of many grieved, and the cause of God dishonored. Let Zion's watchmen all awake. May the Lord give grace that the church may be redeemed from all sin, and become a praise in the whole earth.

H. S. LIMBOCKER.

Leoni, Mich. March 13, 1844.

For the Morning Star.

The Mark of the Beast.

Br. Burr:—I wish to give notice through the Star to my correspondents, that I wish they would leave off the title of *Rev.* from my name, for I consider it a mark of the beast. I find no such titles given to any of God's ministers in all God's word. After this is read by my correspondents, I do sincerely hope that I shall not see the title Rev. (!!) prefixed to my name again. Why, how it looks!! Rev. S—— B—— Padden. Elder is sufficient for a F. W. Baptist. What say you, brethren in the ministry? S. B. P.

For the Morning Star.

Another Letter of Eld. John Colby,

Never before published.

Copy of a letter from Eld. Colby to Eld. Joseph White, then residing at Standish, Me.

"PROVIDENCE, R. I. Jan 27, 1817.

"*Brother White:*—You will excuse my short letter when I tell you that I have neither time nor strength to write much. I have been at Burrillville the most part of the time since my arrival, making it my home at Simeon Smith's, Dea. Salisbury's and brother Rhode's. The brethren are very much as they were when you left here, and strongly desire your return. I hope that you, Elder Lamb, or bro. Jordan, will come on without delay; for as I told you when I left Portland, so I also tell you now, that you must make no dependence on my being here. I have not preached a sermon since I left Portsmouth, nor is it probable that I shall be able to preach any more this winter, if ever. I came to Providence Saturday. I am now at Dr. Gano's. He has given it as his decided opinion that I shall not survive the approaching spring, if I stay in these frozen climes; that my only remedy (and he fears that will fail) is, a speedy flight to a warm country. His opinion agrees perfectly with what I have had impressed on my mind for six months. I am daily waiting for a packet to sail, in which I shall take passage to South Carolina. Remember me to all the brethren in your parts, especially at Gorham, Portland, &c. I this day received a letter from Eastport. I feel tried and grieved to think that Eld. Rand did not go on. I hope that you, Eld. Lamb, or bro. Jordan, will go on in the spring. A faithful laborer is very much needed there. The cause of Christ in my view is yet glorious; and should my health be restored the gospel trump I yet shall blow. Tell all the good people I am happy, and through grace hope to meet them in glory. I remain your brother in Christ, JOHN COLBY."

For the Morning Star.

CIDER.

The Temperance cause has of late effected a great reform, and spread a salutary influence throughout our land. There is scarce a place so desolate, but that the pledge has been presented to the inebriate and occasional drinker, and that too, not in vain.

Our churches have felt the happy effects of its influence, to a great extent. Many of our societies & churches have entirely abolished the practice of drinking intoxicating liquors, yet it is to be deeply lamented, that some professing Christians still persist in the pernicious habit—still stain the Christian name, and wound the cause by the excessive use of cider. The practice is both useless and hurtful. How curious the idea of a "cider-drinking Christian!" It is a perfect contradiction in terms. Only think how inconsistent the thought of a Christian praying to God, that he may be kept from every thing that is offensive in his sight, while at the same time his face is colored a bright vermillion, from drinking "hard cider;" so that he is offensive to all of his brethren; and much more so to his God, in whose sight sin is hateful in any form whatever. This is what I call faith without works, which is dead.

The religion of Jesus Christ can never be successfully advanced except cider-drinking and other intemperate practices be entirely broken off from, by his pretended followers. The spirit of cider, and the Spirit of Christ, can never dwell together, or even be neighbors. The parent who excessively drinks cider—who fills his stomach with the spirit of cider at breakfast, is but ill prepared to pay his morning devotions with his family, in spirit, and in truth, "We know not what we should pray for, as we ought, but the Spirit itself maketh intercession for us, with groanings, which cannot be uttered." What spirit is this but the Holy Spirit? It can be no other.

In the days of the Apostles, there were various spirits in the world, and there are no less in this age of confusion. "Believe not every spirit; but try the spirits, whether they are of God: because, &c." "Hereby we know that we dwell in him and he in us; because he has given us of his Spirit." Who does not know, that if we are filled with any other spirit but the Spirit of God, that he withholds his Spirit from us! Therefore, as long as we make use of cider and other intoxicating drinks, we are not Christians. "Now, if any man have not the Spirit of Christ, he is none of his." Our Savior says, "except ye forsake all, and follow me, ye cannot be my disciples." This includes a constant resorting to the "cider barrel" as well as all other sins "against the truth." O, that Christians would awake to this subject. May they remember that the church member who constantly drinks cider, and that to his own and others hurt, is but a dead weight in the cause of God. If we wish, hope, and pray for the conversion of the world, let us deny ourselves daily of all ungodliness; and unite all our efforts for the furtherance of the gospel. W.

Tunbridge, Vt. March 16, 1844.

For the Morning Star.

"We let him have such things as he needs."—Again.

"Well, what now? I don't like this finding fault all the time." Don't be agitated, we will treat the subject with candor, and we think that will do no harm. The truth is, many good meaning people do not seem to realize what a minister does need. Now, has it ever occurred to your mind, that the generality of families of an average number have to get some fifty or seventy-five dollars worth yearly "out of the store?" Now, ministers have to do the same; and they certainly need something to pay it, or they will be called dishonest. Therefore when you are letting your preacher have such things as he needs, just have an eye to this fact.

Again, all families must have occasional additions to their household furniture, or be in special want. Is not this a fact? Then a minister is as likely to need them as other men. How shall he get them? Can any one tell? But this is not all: His horse and carriages will wear out, and he is only living from "hand to mouth," and he must soon come to a full stop as to worldly matters!

Reader, just think of this subject, and not throw it one side, as if it did not concern you; but think how many, and how great a preacher's wants are. L. R.

If you cannot pray always with the lips, pray in the heart, by the fervor of your desires, and the purity of your intentions.

For the Morning Star.

"Sin the means of fetching us all to Christ."

The above language was used by a believer in Universalism not long since in a discussion. This is modern theology—the "blessed doctrine," taught by those who of all other professed Christians, have the most benevolent views of the character of God.—Modern Universalists, laying claim to truth, the only system of truth worthy of Divinity, and the supreme reception of man! Now let us notice some of the conclusions to which we are naturally led from the above sentiment.

1. If man had never sinned, he would have never been brought to Christ; therefore sin is the *means* of bringing him to Christ. So it appears, that had not man sinned, he would not have been saved; sin, then, is the means of his salvation. Happy thing that he transgressed the divine statute! Angels cannot come to Christ or be saved, because they never have sinned.

2. The gospel, Bible, meetings, and Holy Spirit, are not the *means* of bringing us to Christ; therefore all Orthodox Christians have been sadly mistaken in making use of them as such. The apostles were very much deceived also. The whole body of Christians for eighteen hundred years, have been in a fatal delusion on the same subject.

3. Now, sin being the "means of fetching us to Christ," it follows of course that it is right for us to use this means and come to Christ; hence, let us sin. Now, if we want to get to Christ immediately, we must be in earnest about the matter. The oftener and more energetically we attend to the means, the sooner we shall obtain our object; therefore, curse, swear, lie, steal, blaspheme, commit adultery, fornication, murder and suicide, and every other evil act of which you are capable, and be carried on this mighty rail-road car up to the seat of your Redeemer.

4. Sin, then, according to the above sentiment, is a blessing instead of a curse, as we learn from the Bible, and as we have generally been taught; therefore, we ought greatly to rejoice that sin has ever entered the world.

5. Now, if it be true that sin is the means of bringing us to Christ, then sin is the means of great good to man and glory to God, and consequently God should not punish man at all for doing that which is for his glory, and man's highest good. From the sentiment contained in the above language, we may distinctly understand why Universalists are made no better by the preaching of that doctrine.—They believe sin necessary to make men Christians or to bring them to Christ. Farther, we have deciphered the reason for the deep hypocrisy among the ministers of this doctrine, as is already shown by Matthew Hale Smith in his renunciation and exposure of Universalism. Hypocrisy only hastening on the day of their final holiness and happiness. What truly Christian heart does not revolt at a sentiment so deeply opposed to every principle of Christianity, and so utterly subversive of the interests of good society, and the happiness of mankind? N. J. R.

For the Morning Star.

Bro. Burr:—The following article was read by one of the ladies in the Seminary on Wednesday last, it being "composition day." It interested me, and I think will interest all your readers. O. B. CHENEY.

N. Parsonsfield, Me. March 15, 1844.

THE PENOBSCOT INDIANS.

Residing a few months in Orono, at the village called Oldtown, and having daily intercourse with the Indians of that place called the Penobscot tribe, I became interested in their character, habits, &c. At that time—1837—they numbered about three hundred, and nearly one third of these were mixed with the Canadian French. Their principal settlement is on the island lying between Orono and Milford, though there are a few on the islands above. They have a fine meeting-house with a bell which are superior to either in the villages. Some of their dwelling houses look very neat outside, many of them being painted, some white, others yellow, with green blinds, and it would be called a pretty village if there was any regularity in placing the buildings; but as their land is not divided and there are no streets, every one pleases his own fancy in erecting his habitation. They carry on no agricultural business, tho' their land is considered good tillage ground, but they cannot be persuaded to work. They get their living principally by fishing and hunting; the females do all the drudgery, such as carrying all the loads; for instance, if a company go on a trading excursion to Bangor or Boston, (as they always go in their canoes,) when they come to falls or any thing to impede their progress, the female part of the company carry the load, while the male part walk along forward with only their oars; after the load is all deposited the men sit down by it, while the women go back and bring their canoes, each seeming contented with his and her lot. In the winter most of them leave the island and go into the forest where wood and game are plenty. The females amuse themselves with making baskets and moccasons in which they display a great deal of taste. Their food is simple and easily cooked; their bread is kneaded into a solid loaf, then buried in the ashes; their meat is usually smoked, or roasted on the coals. They seem to have no desire for any greater luxury. The men dress similar to the white men only more gay; some fancy a red coat trimmed with fur & feathers in their hats. The females wear short, loose dresses and are not so neat as the males. The old of both sexes wear caps made of cloth, terminating in a point about a foot high; the other part hangs down the shoulders; some of them are nearly a yard in length. The young, male and female, wear hats. They are very fond of ornaments, wear large beads passing around the neck three or four times, then four and sometimes six broaches made of tin or silver besides. Their children are dressed loose and grow very straight. They fasten them by their shoulders and ankles to a board and carry them in this manner on their backs, thus giving them an erect posture. Would not this be a good model for our white mother's to imitate? It would prevent many round shoulders. Their cradles are very easily constructed—a blanket is tied by each of its corners to four twigs of convenient size, say three or four feet; then the child is laid on, and by moving one of the twigs the child is rocked.

Though they live and trade so much with the whites, yet there are not five who can read. The Roman Catholics have entire sway over them, so that no Protestant can establish schools or preach to them.

They are very zealous in their religious ceremonies. A Priest from New Brunswick visits them twice a year, when every one is sure to have laid up a sum of money sufficient to get his many sins pardoned, and to absolve the sins of his departed friends, who may have died without a pardon.

Their funerals were a curiosity to me, and having the privilege of attending one, I will relate some particulars concerning it. When we arrived at the meeting house, nearly fifty were collected together in a circle around the corpse. That which contained the body resembled a common box more than a coffin, being both rough and unpainted. A scarlet red cloth was thrown over it. After we had seated ourselves and were admiring the splendid pictures which were hung up before us, and the long waxen tapers that burned in broad day-light, our ears were saluted with the most heart-rending cries that I ever heard, which were kept up nearly five minutes, when four men arose, tied a rope around each end of the coffin, then taking hold carried it out. The others then followed in a manner similar to our funeral procession, all the time making the most doleful sounds. The burial ground was but a few rods from the house. In the center is a cross, ten or twelve feet high, and at the head of each grave, instead of a stone, is a small cross. While walking to the grave, they went very slowly and bowed themselves almost to the ground; when they arrived at the resting place of the dead, the coffin was opened, and the friends of the deceased dropped in a few bits of money, as they said, to pay her passage till she could get employment in the new world. Three spermaceti candles were also laid beside the body; it was then nailed up and let down into the grave, the feet lower than the head. They all helped to cover it up, some with their hands, others with their feet, so that in a few minutes it was entirely buried. They then all turned and their mourning was changed into joy, for they went home dancing and singing in the most merry manner. Their loud acclamations of joy and mirth were now equal to the mourning and sorrow which they had so short a time before exhibited. M. A. P. H.

For the Morning Star.

Reasons why I do not desire to be great.

1. I cannot succeed, if I try.

2. If I could, there are so few who would know enough to appreciate my greatness, that I should be regarded as a fool more extensively than what I now am.

3. I have something better with which to busy my attention.

Reasons why one should not notice an insult.

1. Because, by so doing, he puts a weapon into the hand of the insulter.

2. Because, a man who seeks to injure another is beneath the notice of the wise and good.

3 Because our enemies often tell much truth about us, and it is well to bear it and be humble.

4. Because God has commanded us to overcome evil with good. E.

For the Morning Star.

Time is passing away.

Yes, time, the most precious thing in the world, is rapidly passing away. *Twenty two* years of the writer's life have already fled. Swiftly have those years glided away. O! how transient, how fleeting is this life. How soon does the sprightliness of youth depart. How soon a yawning grave opens to receive us. Life, life, should be improved,—well improved. The first duty of man is to make his peace and reconciliation with God. This must be done immediately, or he incurs the displeasure of the Almighty. He is then prepared to fill up his days in active usefulness. And it matters little how soon this life passes away, if he be found doing his duty.

S. H. BARRETT.

For the Morning Star.

Treasure--Heart.

A man's treasure and heart always go together. If his treasure be in heaven, his heart will be there. But if his treasure be on earth, or even in hell, his heart will also be there. Thus it is unwise for men to lay up for themselves treasures on earth. But on the other hand, Christ explicitly exhorts us to lay up for ourselves treasures in heaven.

S. H. BARRETT.

For the Morning Star.

Religion and worldly wisdom.

The religion of Christ and the wisdom of this world, should never be blended. There is no more affinity between them, than there is between light and darkness. The difference is so obvious, no one need err. Christ's religion gives life to the soul, and fits it for a happy reception in heaven. The wisdom of the world exalts the heart, and, if persisted in, will ruin the soul. S. H. BARRETT.

For the Morning Star.

When may a church expect to be in prosperity?

ANSWER,

1. When the hearts of its members are filled with the love of Christ, instead of being full of the love of the world.

2. When the members feel a deeper interest in the prayer, conference, and the stated meetings of the church, than they do in political and other ordinary business meetings.

3. When the members of a church live with consciences void of offence toward God and man; then may they reasonably expect to prosper, and not till then. S——s.

For the Morning Star.

We should pray for our Rulers.

I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men—for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior. 1 Tim. 2:1—3.—Also, Ezra 6:10. Jer. 29:7. By the above we see that our duty is not to censure and berate our rulers, but to pray for them and render them all the assistance we can. We should be careful to obey all laws not inconsistent with the Scripture; and when we are obliged to disobey for conscience sake, it is well for us to seek for the Divine assistance in order to be able to suffer the penalty in a patient and quiet manner. J. C. G.

FIVE FACTS. A firm faith is the best divinity; a good life the best philosophy; a clear conscience the best law; honesty the best policy; and temperance the best physician.

MORNING STAR.

WEDNESDAY, MAY 1, 1844.

To the Friends of Religion and Education in the state of New York.

A change has been effected in regard to the Seminary of which our friends should be early apprized in order that they may be prepared to meet the claims soon to be presented to them in person, and show as they have done before the deep interest felt by them in the cause of Education among us, as well as the prosperity of our beloved Zion. We have long felt the want of better accommodations for students than our present buildings afford. We have ever been exceedingly cramped in our operations in consequence of the large number of students, and the inconveniences, we might say, annoyances, arising from the want of suitable room to accommodate two Departments, and thus to carry out the original design of the founders of the Institution. Indeed, we are fully convinced that without enlargement, we can never elevate the school to that position in character and usefulness, which our hearts have long and ardently desired to see it occupy. But that difficulty is now met, and met, as we think, in a manner which must be satisfactory to every true friend of the Institution.

Many of our friends have already been apprized of a contemplated exchange of property with the Trustees of the Oneida Institute, located at Whitestown. That exchange has been effected under circumstances most encouraging and auspicious. The two leading advantages of this change are, the location is far preferable to the present, and the accommodations vastly superior. Here we leave out of the account entirely the fact, that we obtain the property there at a very reduced price from its real value, which with the economist is a circumstance of no small moment.

The Institution is situated about 3 miles from the city of Utica, and a few rods from the pleasant and flourishing village of Whitesboro. The western railroad passes on one side at the distance of only a few rods, and on the other at about the same distance the canal. So that students coming from either way may be dropped within two minutes' walk of the door of the Institution. Indeed, for ease of access no location can be selected preferable to this. There are in the vicinity some two or three considerable villages, without Seminaries of learning, from which we can reasonably expect a liberal patronage. It is true we leave a pleasant situation at Clinton, and what we regret most a large and increasing number of well-tried friends, who have stood by us in adversity, and rejoiced in our prosperity; but we trust if our motives be correct, and heaven be on our side, new friends and patrons will be raised up to us there; indeed several wealthy and influential men of the vicinity have already assured us that we shall be welcomed there with something more *solid* and cheering even than good wishes and encouraging words.

In regard to the buildings, we can safely say they are just what we need. Indeed, if we had the means of building new, we could hardly satisfy ourselves better so far as pleasantness and convenience is concerned. There are three buildings, two of them 80 feet by 32, three stories high. These are divided into rooms for the accommodation of students, and together with several rooms in the other building will convene not far from 200. The remaining building is 40 feet each way, two stories high, with a basement and a wing 50 ft. by 30. In this building there is a chapel which will seat from 200 to 250 persons, several recitation rooms, a laboratory, a philosophical room, apartments for the principal and family, also for superintendent, steward, &c. The basement is appropriated to a boarding hall and kitchen. There is connected with the Institution a considerable amount of furniture, a library of some 1000 volumes, an extensive Philosophical apparatus, together with some chemical and astronomical, all of which comes into our possession, which, added to what we have here, will afford us facilities for carrying on our operations, rarely enjoyed by similar Institutions. On the whole, the situation is accounted by all to be uncommonly pleasant and desirable. It has been visited by many of our brethren, as well as others in whose judgment we place the most implicit confidence, and all unite in recommending the change, considering it an opportunity for enlarging our operations too rare to go unimproved.

And now, having hastily sketched the facts in the case, we have only to make a most solemn and earnest appeal to the friends of religion and learning for the means of carrying on our contemplated operations, and of giving to this Institution, founded as it was in prayer and sacrifice, a permanency and character, which the high and holy principles on which it rests demand, and the cause of God most imperatively requires. And this can easily be done. Let it be borne in mind that by this arrangement we diminish our former liabilities some 2000 dollars, and at the same time we have far more suitable and convenient accommodations for the accomplishment of our purposes than before. Let the subscriptions and shares in the farm, (which by the present arrangement passes from our hands,) be transferred to the property at Whitestown, with the very wholesome condition of making annual payments, to meet our engagements, to which add what new subscriptions can be easily obtained and the work is done, and who says it will not be done? There is an interest abroad in relation to this enterprise. The western churches are awake. Br. Benj. McKoon, who is recently from that quarter, and who has been engaged for a few months as an agent there, has been very successful.—The churches there are looking to our Seminary with intense interest and high expectation. Shall that interest be cooled; shall those expectations be blighted by the indifference and apathy of those more near, and from whom we have a right to expect our chief aid? Knowing their faith and charity we are confident this will not be the case. We feel assured that having put their hand to the plow, they will not show themselves unworthy of being co-workers with God in promoting knowledge and piety among men by looking back. They have it in their power now to place their Institution on a firm basis, and make it a lasting blessing to the world. Brethren and friends, will you do it? Is there no motive, no encouragement to excite us to action? Is there nothing stimulating in the fact, that under God we have established an institution on the broad and all-glorious principles of equal rights and equal privileges? Principles breathed through the whole word of God from beginning to end. Principles incorporated into the very "magna charta" of our free government, and interwoven into the very texture of our souls. Is it nothing that the school has so far prospered as to secure, on an average, from 90 to 100 students ever since its commencement? Is it of no account that God himself has signally blessed it with the riches of his grace in the conversion of some 100 souls, making the whole ground hallowed by his repeated presence? Could you see what we have seen, could you feel what we have felt, you would know of a truth that God was in it.

Brethren V. Elliott and B. McKoon are now going into the field as active agents to lay this subject before the churches and our friends in detail, and to receive the *deep* and *solid* assurances of their liberality in a good cause, and interest in the character and well-being of the rising generation. In the integrity and ability of these brethren we have the fullest confidence.

One consideration more for prompt action we wish to present. There will be no interest to be paid on our dues till the last of next Aug., so that every cent paid before that time will go to liquidate the original debt, and moreover let it be remembered that the sooner that is paid which is to be paid, the less will be the expense of collection and the more it will tell for the benefit of the Institution.—With all these considerations, is there one, who has the ability to do, who will not do according to that ability, promptly, cheerfully?

J. F.

Physical, Intellectual, and Moral Power.

One man will sell in the market for the price of fine horses, although the physical strength of the horse is equal to eight men. If there were no other item to be taken into the account, this would determine the value of the intellect which a man possesses above what a horse possesses, when employed in labor only, to be (5×8—40) as forty to one. The longevity of the man, however, is equal to that of three horses perhaps, so that this would fix the relative value at (3×40) thirteen and one third horses. But the expense of *feeding* a man on a bushel of corn and a pint of salt per month, and of *clothing* a man with a dollar's worth of shoes, and perhaps four dollars' worth of 'hard times,' would be less than the feed and shoeing of a horse. Taking all these items into the account, we shall perhaps properly calculate the relative value of the man for labor alone, at ten times what it would be, if he possessed the same amount of intelligence as a horse, making some allowance for the better physical *construction* of the man. This estimate is confirmed from the fact that a man, though only possessed of one eighth the physical strength of a horse, usually commands higher wages than the horse, for his services the same length of time. By this simple calculation we see the superior value of mental above physical strength.

When Archimedes vainly boasted that he would raise the world, he depended upon the power of his intellect to direct his otherwise feeble physical strength. One man, aided by machinery, invented and constructed by himself, may perform what a hundred could not perform, if left to their own physical resources. The horse, the ox, the deer, the camel, the elephant, and other animals, having been subdued and trained by the superior skill and intellect of man, having *their* strength and speed guided by *his* intellect, will assist man to perform that which he would find it impossible to perform without artificial aid. But the flowing sail and the mighty engine, propelled by air, fire and water, which elements have been tamed and subdued by man's intellect, hold all animal power in derision. Man, by his superior skill, has taught the birds of heaven to perform his errands, but galvanized wires will soon convey intelligence, not with the speed of a carrier pigeon, but with the velocity of lightning. And even, from present appearances, we may perhaps safely calculate upon the rapid approach of that time when man, whom nature has endowed with neither wings nor feathers, shall compete with the inhabitants of the atmosphere in the speed of his flight! Not satisfied with what he can do in this world, man has invented means by which he explores the celestial regions, and writes the histories of the distant planets.

But the moral power of man, (if the term be allowed,) which consists in a *proper* use of his physical and mental ability, exceeds ten thousand fold his mental strength. It provides for its possessor all he wants, for he *wants* no more than he *needs*. Does his *welfare* demand food? it is provided. Does he need raiment? it is furnished. Does he need wealth, honor, influence, health? they are supplied. Does he require poverty, hunger, nakedness, disgrace? All are given! Not meted out by the fallacious judgment of mortals, but dispensed by an unerring hand, pledged to supply all things which are beneficial—prosperity when necessary—afflictions when essential to increase the amount of eternal glory. This moral strength or 'pure religion, and undefiled,' is a charm which paralyzes the arm of every foe, blunts the envenomed sting of slander, and defies the shaft of death. It furnishes a robe of righteousness to the soul, which smiles at the storms and commotions of life. It is a fire-proof garment in the midst of the devouring element, and a life preserver in the foaming tide. For though the natural existence may terminate, 'Your LIFE is hid with Christ in God.' Though it may not furnish the luxuries of Dives, or even the crumbs which fall from his table, still it will in such case do a better deed by withholding them, and thus hasten his departure with the convoy of angels. It establishes a line of communication by which an errand may be conveyed to the highest heaven, and an answer returned, with the rapidity of thought. It secures not always the patronage and friendship of the noble, which would prove a snare, but the friendship and patronage of the King of kings. It will do what the combined power of all the intellect of the world cannot do, render its possessor happy here, and raise him hereafter, not to another planet in our system, not to another natural world of cares and troubles, not to an elevated observatory, where he may explore the different systems in the distance, but to the heaven of heavens, where he may probably scan the material universe at a glance, and whence he may migrate, with ten thousand times the speed of lightning, to take a survey of any portion of the handiwork of God.

A. K. M.

THE BIBLICAL SCHOOL.

ITS OBJECT.

There have been many queries in the minds both of its friends, and of those who are not known as such, in regard to the object of the Biblical School. It would not be strange, if there should be some misapprehension on the subject. Universities, and Colleges, and Theological Seminaries of various descriptions have long existed in this country and elsewhere; having divers excellencies and defects, and exerting an influence more or less salutary or pernicious, as the case might be. Some have said, and rightly, 'If we are to have an institution modeled after the generality of literary or theological seminaries, we cannot give it our support.' If its influence shall be to exalt the ministers of Jesus in their own estimation, to make them rely upon any human means rather than upon divine grace, to put those into the sacred office whom God has not called, or to substitute a false philosophy instead of the word of inspiration; then whatever else it might do, it would prove a curse, rather than a blessing. There is a jealousy in regard to these things, and there ought to be to a reasonable degree—sufficient to guard us from the rocks and shoals upon which so many have been wrecked.

Its proper object may be learned from its name, viz. To promote an acquaintance with the Bible. One of the strongest commendations bestowed on any minister is to affirm that he is "mighty in the Scriptures"—not merely to have read them, or studied them, or to be able to quote them with ease, however important these requisites are; but to have a clear apprehension of their meaning, force, connexion, and bearing; to have a deep, practical, experimental acquaintance with the truth which they contain; an ardent, pervading love for that truth, and ability to apply it skillfully to the consciences and hearts of men. This is the chief qualification of the successful preacher of the gospel. The Bible is our chart, and whatever books are used to explain and illustrate it, or whatever means may be used to increase our power of disseminating its truth, they must all be made secondary and auxiliary. It is by this, with the enlightening and sanctifying influences of the Holy Spirit, that the ambassador for Christ should expect to persuade men to become reconciled to God.

Nor will it require argument with intelligent people at the present day, to show that ministers and especially young ministers, and those who are about entering upon that responsible work, may be greatly benefitted by being associated for a season with others in similar circumstances with themselves, where they can be supplied with the productions of the wisest and best men of all ages, and be assisted in their investigations by those who have previously enjoyed like advantages, together with the instructions and counsels of persons of extensive observation and experience. It must be obvious that their facilities for improvement in such a situation would be far more than they could enjoy in private and alone; that their faults could much better be corrected, and they be guarded against error, and furnished with the various means of usefulness. Such privileges might indeed be perverted or abused, as what good thing may not be; but this liability is not sufficient to deter us in this case, more than in any other, from availing ourselves of every instrumentality of good that God has put in our power.

We shall next mention some reasons why our connection should have an efficient Biblical School.

J. J. B.

BETTER TAKE THE BIBLE. A rum-seller, upon being summoned to answer to the charge of violating the church covenant, by trafficking in ardent spirits, took along with him the statute book and his license, but the church happening to have a Bible, concluded to try him by that, which by its denunciations against sin, ruled out of the church law, license tavern keeper and all. Church members better live so as to be able to make out their defence from the Bible, for by it they are to be judged at the last day; legal enactments and licenses to sin will avail but little then.

J. F.

DELIGHT IN GOD.

This phrase, to many professed Christians even, is one wholly unmeaning. They believe that such a being exists, they know what it is to stand in awe of him; but they have not yet been able to rejoice in him with joy unspeakable and full of glory. But it is the privilege of all renewed souls, a most precious privilege and duty, without which their growth in grace must be greatly retarded, and their usefulness diminished. What is it, then, to delight in God? All know what it is to delight in an earthly friend—it is to take pleasure in contemplating his character, especially the brighter features of it, his worthy deeds, and his benefits to us. Of the same kind is the delight which the devoted child of God has in his heavenly Friend. His character is all glorious, and every means by which it may be more unfolded to his view, is sought for with the greatest avidity. He delights in the Bible, because it is an expression of the thoughts and feelings of God, and relates to the most momentous and interesting truths. He delights to study the works of God, and to explore the depths of science, because it reveals the mysteries of nature. He delights in the Sabbath, because it is the Lord's day; in the sanctuary because it is the Lord's house; in Christians, because they bear the Savior's impress; and also in the impenitent, because they are made in the image of God. And how does he delight to meditate on the gift of Christ to redeem, and of the Holy Spirit to renew and sanctify, and of the home in heaven to which he is bound. Such is delight in God. Some mistake, in regard to God, by trying to conceive of him as a person afar off; whereas he is to be approached, communed with, and delighted in, by the means which he has appointed.

J. J. B.

TEMPERANCE.

There is a good waking up in many parts of this state (N. York) on the subject of temperance. There has been for a few years a retrograde movement, alarmingly so in some places. Alcohol has been lifted up by legal enactments. Licenses have been freely given to men (decent and respectable men of course) to deal out fevers, consumptions, delirium tremens, and death by the gallon, quart, pint or gill, to suit customers. Thus the dire evil has gone on with increased strength and effrontery, riding over the morals, peace and good order of community. The people begin to see it, and are waking up from their deceitful dreams in earnest. An interest is being awakened in this village,—meetings have been held for several weeks past, and many hard things have been said against alcohol, and a strong feeling exists against licensing the sale of spirits. Last evening, (March 28,) we had a lecture from a reformed drunkard, Mr. Coffin, an agent of the State Society. He delighted the audience very much. He is calculated to do much good. Rumselling and rum-drinking have become quite respectable, sanctioned as they are by the State, and by every town authority that grants licenses. It will require labor to stem its current, aided by such power. Let every temperance man gird himself for this work, and give no quarter, till the woes of drunkenness are known only as past.

J. F.

EXAGGERATION.

How wicked a practice it is for ministers to enlarge upon anecdotes which they relate in the pulpit, and yet how often is this done?—We do not mean to accuse ministers of intentional falsehood, but it is not unfrequently the case that so much is added to a story, by way of embellishment, and for the sake of effect, that it can hardly be recognized as a relation of the circumstances as they really occurred. Imperious are the demands for a reform of *some* ministers of almost all denominations, in this respect. This is not all, but it is sometimes the case, that ministers enlarge upon the accounts of revivals which they publish to the world! We would by no means insinuate that this is a common occurrence; but it is at least an occasional one. Recently we read (not in the Star) an account of a *powerful revival* in a church, in which it was represented that a great work had been accomplished, and many souls converted. But what was our surprise, on visiting that place, to learn by way of members of that society in which the revival was said to have taken place, that only one person had been "brought out" during the reformation, and that she had not been "brought *clear* out!" Shame on such ministers as will be guilty of misrepresentation, for the purpose of trumpeting their own success. On the other hand, however, it is doubtless desirable that *correct* accounts of revivals should be published, to refresh the hearts of those to whom the prosperity of Zion is more agreeable than an increase of 'corn and wine.'

A. K. M.

"Wandering Stars."

St. Jude calls certain erroneous and seducing teachers 'wandering stars.' The force of the epithet is felt with a little reflection. The Jews were accustomed to call their religious teachers stars, as those from whose instructions they were enlightened, and from whose lips they received the law. Some of the planets are at times irregular in their motions, either progressive, stationary or retrograde, and hence give the appearance of wandering stars. It is with some propriety that good religious teachers are called stars; and it must be with equal force and appropriateness that false and seducing teachers are called 'wandering stars.' If the light of those who are teachers become darkness, how great and fatal to others and themselves is that darkness!

P. S. B.

REMOVAL. Bro. JOHN G. TUTTLE has removed to Danville, and taken charge of the F. B. church there. His correspondents will address him accordingly.

Mount Etna's three Climes.

Etna, the famous volcanic mountain, situated on the eastern coast of Sicily, must present a very novel view to the traveler, from its variety of climate. The circumference of this mountain at its extreme base is 180 miles, its height 10,000 feet above the level of the sea, having upwards of 100,000 inhabitants on its sides and base. From the city of Catania, to the summit of the mountain, the distance is 30 miles, embracing as geographers tell us, three distinct climates or zones. The lowest of these, called the fertile zone, abounds with pastures, orchards and fruits; it extends from the base 15 miles towards the summit. Then commences the woody or temperate zone, extending upwards 10 miles, and encircling the mountain: It presents a picture of bright green, forming a pleasing contrast with the desolate region above. The upper zone is marked by a circle of perpetual snow and ice. With the snow and ice taken from the summit of this mountain, both Sicily and Italy are supplied for summer use. It forms a lively trade, affording a revenue of several thousand dollars annually. Here within the range of a single mountain, and that a volcano, all the three distinctly marked zones of frigid, temperate, and torrid, are to be seen.

P. S. B.

Renewing Licenses.

It is the common usage of Freewill Baptists for Quarterly Meetings, and sometimes churches, when they are satisfied that a member is called to the work of the ministry, to give him a license and recommendation to preach; and the brother improves his gift publicly, with the approbation of the Q. M. in this manner, one or two or three years before he is ordained. It is the usual method in most Q. M's. for the license to approbate the brother for one year; and when that time expires the license is renewed if it is thought advisable. It should be remembered that when a license is limited in time to one year or otherwise, (as it is always best that licenses should be limited,) it is the duty of licentiates to return their licenses when the time of them runs out, to the Q. M.; and be present themselves, when it is convenient, at the next Q. M.; when they can be examined, as to their improvement and usefulness, and their licenses be renewed by Conference.

P. S. B.

Very condescending.

A Universalist minister informed us a few days since, that he recently proposed to a minister of our denomination to unite with the Universalists in holding union prayer meetings. Our minister stated that he had not the least objection on his own part, and would like very well to do so, but feared that some of his church might have objections to it, and therefore felt obliged to decline the invitation. Our information is from a source not the most remarkable for veracity; but we can scarcely think our informant would be so totally destitute of discretion as to make to us a statement of this kind, except it were true, when there is every opportunity to discover its falsehood, if it is incorrect.—We trust we have but few such ministers in the F. W. Baptist denomination.

A. K. M.

SEARCH THE SCRIPTURES. There were two rather singular cases in the late revival here. There were two students among the converts from Pennsylvania, who had been brought up among the Friends,—of course had been taught to reject water baptism, as a Christian ordinance. As they witnessed the administration of this rite here for the first time, their minds were called to the subject of this duty. They resolved to take their Bibles and what other helps they could command, and search for themselves, determined to know and do their duty. It was, as we could have readily predicted, but a short time before they were convinced that it was a revealed duty of the Bible, and both followed the blessed Savior in this delightful ordinance. "Go and do likewise."

J. F.

If a conveyance were constructed, in which one might take a safe and convenient passage to the moon, how many would rush to secure that passage at whatever expense. But though the car of salvation advertises a free passage to the city of glory, the price having been paid by Jesus Christ, and though agents have been commissioned and scattered to almost all portions of the country, how few can be induced to accept a ticket and go on board. Reader, will you go?

A. K. M.

The Freewill Baptist church at Little River Falls, Lebanon, Me. are at present destitute of a pastor, and are desirous of procuring one. They would be glad to have some preacher call on them and spend a Sabbath or two, for which a reasonable compensation would be made.

News from Brother Dow.

For the Morning Star.

HALLOWELL, Me. April 19, 1844.

Dear Brother Burr:—

I hasten to inform the readers of the Star that a letter has just come to hand, from our dear brother Dow, dated, Ship Charles, lat. 26 N. and long. 40 W., Dec. 14, 1843. The letter was written in great haste, and sent on board an American ship, bound to Amsterdam, that they chanced to meet. The substance of the intelligence is as follows:—

They had been out 26 days, as is seen by the date, and had made but little progress.—A few of the first days the wind was favorable and they advanced rapidly, but for three weeks they had had calms and contrary winds. For some days together, they did not advance more than 30 or 40 miles; but they were satisfied with their lot, since it was ordered by a kind heavenly Father.

Br. Dow writes that he had been very seasick; but was just beginning to get up so as to be able to study. The Capt. was very kind, and permitted them to enjoy every privilege they could wish, though a *profane man*.

My brother closes by saying they are in good health and spirits.

The minds of several of our church are seriously exercised with the doctrine of entire sanctification. I believe several do enjoy the blessing of perfect love.

E. NOYES.

Foreign Mission.

For the Morning Star.

Difficulty of Missionary work in India.

Dear Br. Burr:—The following paragraphs from a letter of Rev. W. Robinson of Dacca, published in the 'Calcutta Missionary Herald,' some time back, are so much to the point, and so fully explain some of the difficulties peculiar to Missionary work in this country, that I take the liberty to copy and send them for the Morning Star. Our brethren cannot, I am sure, fail to be interested in the perusal of the extract. Mr. R. has been more than thirty years in the country. He labored for many years in Calcutta, in connexion with the "Serampore Mission." When this mission was incorporated, or re-united with the "Baptist Missionary Society," he was stationed at Dacca, a city in the eastern part of Bengal, where he now labors. He has had great opportunities, and is a close observer of the movements of native society; hence his opinions are deserving of the more credit. He says: "Very serious impediments to the spread of the gospel are to be found in the state of native society. There is a highly venerated (yes, deified) priesthood. Nay, the brahmins are more than venerated, they are worshiped, and their word is received as that of a divinity. Though they are known and acknowledged to be great liars in all secular concerns, yet, in what relates to Hindoo superstition, their word is never doubted.—Every Hindoo is taught from his infancy to place implicit confidence in the word of a brahmin, even tho' the brahmin's assertion may be contradicted by his own senses; and this implicit faith in these wicked men is now the growth of many generations. Is it difficult to root up the sturdy oak, which has for centuries occupied the soil? What labor then must be required to eradicate the godlike veneration which the Hindus feel for their brahmins? The shasters, too, afford a firm support to Hinduism. Absurd and contradictory as those writings are, they are esteemed *divine*, they are appealed to on all occasions, and every doctrine and practice which does not accord with them, is rejected as profane. Add to this the adamantine chain of *caste*, which binds in its iron grasp, the whole fabric of native society. Should any one dare to break this chain, he at once becomes an outcast—he is deprived of wife and children, his parents, relatives, property, employment, and excluded from all the associations & comforts of life. No one will eat, drink or smoke, with him, or even admit him into his house. Can we wonder that men should reject the gospel, when the reception of it would expose them to all these evils? to these worst of human evils? more dreaded by a Hindoo than death itself? Can it excite surprise that those, who have been convinced of the truth, should suppress their convictions, and say as many in fact have said, "When others embrace Christianity then we will embrace it." The wonder is, that under circumstances so appalling, any among the timid Hindoos should be bold enough to avow themselves Christians. Were any changes of public opinion decidedly favorable to Christianity to take place, we might then hope to see many yield to their convictions. Changes of this kind, are, if we mistake not, rapidly approaching. Education is doing something, the dissemination of divine truth by means of the Scriptures, tracts, preaching and Christian schools is doing much towards producing a most beneficial change in the native mind. We cannot think that because conversions are few, the labors of missionaries are ineffectual—they operate on the mass, and they will, no doubt, in due time leaven the whole lump.—Missions have now been established a sufficient length of time to enable all concerned in them to form some general conclusions, the results of experience. Has it not been proved that missionaries have been most successful where the obstacles have been fewest?—and least successful where they have been most numerous and powerful? An army may easily overrun an open country, but it may be long detained before a strong fortress. We have heard of the rapid success of the gospel in the south seas, in the West Indies, in the Artic regions, and in some other places, but are not these the places where no *deified priesthood*, no *sacred books*, no *chain* of *caste* opposed its progress? Had the Asiatic nations been in these favorable circumstances, we might before now have seen thousands of Christian churches extended through the whole length and breadth of India."

In a letter of a later date than the above, Mr. Robinson says: "Our circumstances in India differ much from those of the apostles, and that difference is not all in our favor. It is true that our lives are not periled so much as theirs were, but with this exception we have greater difficulties to encounter than they had, while we have not the same effective means for overcoming them. We have not the gift of tongues as they had.—We cannot draw crowds around us by the fame of our miracles. We cannot smite with blindness those who pervert the right ways of the Lord, and we have not, whatever be the cause, the same co-operation of the Holy Spirit. After all the implied censure which has been lavished on the missionaries of India for their want of success, it would be an interesting experiment could it be tried, (and O! that it could!) to have Paul, and some of his companions set down in the midst of India to labor a few years in our circumstances. Allowing their piety to be far superior to ours, still I doubt whether their success would far surpass ours. They would have to contend with a deified priesthood—with books esteemed sacred as the Scriptures, and with the adamantine chain of caste,—difficulties to which they were strangers when they were on earth. They would, in a word, be impeded by obstacles which experience has shown are the chief causes of the minor success of Indian missions. In other parts of the world where these obstacles have no existence, the success of missions has been great. I doubt whether the success of the apostles could exceed that of the missionaries in the West Indies and the South Seas. (He might have added, in the Sandwich Islands also.) And, are the missionaries in India so very inferior to other missionaries, in talent, in zeal, in personal piety, that their want of success is to be attributed chiefly or wholly to this inferiority? I hope not. Could we make an exchange, with our more successful brethren, I should not, much as I esteem them, entertain any painful apprehensions for the result."

To an impartial observer, nothing can appear wider of the mark than to attribute the minor success of Indian missionaries to any want of the requisite qualifications in themselves. Men from the same churches, both in England and America, same institutions and class-

es even, are sent out under the patronage of the same societies, to labor both in the eastern and the western fields. What short of a miracle could cause the invariable selection of the best qualified men for the western field? Again, it requires no profound acquaintance with the laws of mind to perceive, that far greater faith and patience are necessary to enable one to maintain with unremitted vigor a protracted but unsuccessful effort, than a successful one for the accomplishment of an object of the same magnitude. The fact that minor success, however painful to all, has never been known to compel a single individual to abandon his post, but on the other hand, has led to great searchings of heart, and deep humiliation before God, to more vigorous, energetic, and systematic effort, shows the missionaries in India in any thing but an unfavorable light, notwithstanding the limited success which has thus far crowned their labors. Yours, J. PHILLIPS.

Religious Intelligence.

For the Morning Star.

LIMERICK, Me. April 19.

The good work of the Lord is yet going on in Limerick. Yesterday (Fast) 12 precious converts followed their Lord and Master down into the liquid grave, and were there buried with him in baptism. Heaven beamed from their countenances, giving evidence of a change of heart, while the solemn ordinance was being performed. The church are yet striving with one heart and one mind for the onward march of Zion in this place. Pray for us, brethren, that the good Lord may continue to bless. J. M. WOODMAN, JR.

For the Morning Star.

VENANGO, Pa. April 10th, 1844.

Brother Burr:—I suppose that many of my brethren at the east, where I have preached in years gone by, wonder what has become of me, as they have not heard from me, through the Star, for a long time. I yet live to preach the gospel of Christ, and can say, to the glory of God, that he is yet with me. I have seen many converted to God in a few months past in Washington and in the town where I live, and in other places. Within a few weeks I have baptized 19 in Washington, and 4 in the place where I live. WILLARD STICKNEY.

For the Morning Star.

Clinton Quarterly Meeting

—Held its last session at Columbia, the 2d and 3d days of March. The reports from most of the churches were cheering, and the delegation was full. The meeting was attended with deep interest, and was productive of high-toned religious feeling in the community where it was held. Br. S. F. Clarke was licensed to preach the gospel of our Lord and Savior. A church located at German Flats, consisting of some fifty members, was received as a member of the Q. M. The pressing wants of the Home Mission Board were considered, and the delegates instructed to lay the subject before the churches and request immediate action.—The next session of the Q. M. will be held at German Flats the second Sat. and Sab. in June, commencing on Sab. at 10 o'clock. The Ministers' Con. will be held Friday previous, commencing at 1 o'clock P. M. Essayists M. C. Brown, A. H. Miller and D. W. McKoon.

M. C. BROWN, *Clerk.*

For the Morning Star.

Barrington (N. S.) Quarterly Meeting.

The Feb. term of Barrington Q. M. was held with Cape Sable Island Church according to previous notice. Met in Elders' conference Friday, Feb. 3d, at one o'clock, P. M. Cape Sable Island church and Solid Rock Church were reported by letter. The state of the churches much the same as reported at last Q. M. Brother JOHN JENKINS, licensed preacher from Beaver River church, was ordained. Elder Reynolds preached the ordination sermon, founded on the words of the Cor. 5: 19 and 20. Elder Reynolds read the scriptures. The candidate then kneeled and received the imposition of hands. Ordination prayer by Elder Nickerson; Charge by Elder Reynolds; and Right hand of fellowship by Elder Joshua Nickerson. The services were closed with prayer by the candidate. The administration of the Lord's Supper was then attended to. The next session will be held in May, with the Beaver River church. WILLIAM C. STEWART, *Clerk.*

Cape Sable Island Township, }
Barrington, Feb. 7th 1844. }

The account of the Nov. session of this Q. M. has also been received, but contains nothing of sufficient importance to warrant its publication at this late date. They declare themselves in want of a minister to confine his labors to the Q. M.

Religious Notices.

A CARD. The subscriber gratefully acknowledges the bestowal of $56, in domestic articles and money, by his brethren and friends, at Lewiston Falls, and vicinity, at a donation visit made at his residence on the 15th inst. ISAAC LIBBY.

A CARD. About one hundred of my friends, members of my own parish and others, made me a visit on the evening of March 7th. Prayer and singing was introduced at the commencement, after which we partook of a bountiful collation provided by the friends for the occasion. The remainder of the evening was spent in social conversation and singing. They left with us $30 in money, and $20 in clothing and groceries. May the Lord reward them for their kindness and liberality. BENJ. D. PECK.

Sandersville, Grafton, Mass. April 22, 1844.

A CARD. The subscriber gratefully acknowledges the kindness of a number of his brethren and friends of St. Albans, of different denominations of Christians, and of some who do not profess religion, who assembled at his residence in the P. M. of the 20th ult. for a donation visit. An interesting season was enjoyed, in conversation, partaking of the bounties of Providence, brought by the visitors, singing and prayer. After which the company peacefully departed, leaving money, provisions and other articles needed in his family, amounting in value to about $12. JOHN B. COPP.

A CARD. The subscribers would express their gratitude to their brethren and friends in Lyman and Waterborough, for their kind donation visit made them on the 17th inst. BENJAMIN BRIDGES.
MARTHA BRIDGES.

Brother Burr:—I would inform you and my friends that I have left Belgrade, and removed to New Sharon, sooner than I expected on account of the sickness of my wife, that she might have the medical attendance of her former physician. Her health, that has been exceedingly poor for a year past, has improved some, and I hope she will yet be spared to her family and the church of Christ. My P. O. address is New Sharon. My friends will please direct all communications accordingly. ROGER ELA.

Elections in the Church.—The N. Y. Evening Post of the 10th inst. says, 'The members of the various Protestant Episcopal Churches of this city were yesterday and Monday engaged in electing their officers. The general divisions of opinion turned upon what are called the Puseyite and Anti-Puseyite views. In Trinity Church, the old ticket (Puseyite) was almost unanimously chosen. In St. Thomas's the Anti-Puseyite ticket prevailed. St. Paul's Church, Tomkinsville, and Calvary Church, Union Square, also elected Puseyites; while St. Mark's, St Stephen's, and St. John's, Clifton, elected Anti-Puseyites. From other churches we have not heard.'

The members of the Texan Congress have sent a letter to the members of our Congress assuring them that they and nine tenths of the people of Texas are in favor of a union of the two *governments*. No doubt.

General Intelligence.

John M. Krum has been appointed Judge of the St. Louis Circuit Court. He was mayor of Alton at the time of Lovejoy's murder, and by his duplicity and servility, greatly aided the mob.

The celebrated Murrell, the negro stealer whose movements created such a prodigious excitement in the southwest, in 1833—4, is again at large. He was sentenced, in Tennessee, to imprisonment in the penitentiary for two years. The time expired, and he was discharged week before last, and immediately "made tracks for Arkansas."

Dr. Geo. Carlton, of Harrison, Me. has been indicted for adultery.

George Richards hung himself in Philadelphia, on Friday, because his landlord warned him out of the house he occupied. He had a wife and six children.

The National Whig Convention meets at Baltimore this week, to nominate candidates for President and Vice President.

SUICIDE.—Mr. JOHN CLOUGH of Manchester, a shoemaker, hung himself on Wednesday night, 10th ult. He was found on Thursday morning, suspended from a picket fence at the east end of Merrimack Square. A handkerchief was tied around the picket, and a piece of bed-cord, cut from his own bed, passed through the handkerchief and around the neck. He has left a wife. COM.

DROWNED—In Manchester, on Sunday afternoon, 15th ult. Ellen Maria Morrill, child of Mr. Amos B. Morrill, aged 2 years and 8 months; a very interesting and promising child. She was found in a barrel, sunk in the back yard as a water cistern. It appears that she fell in head foremost, and although she had been in the cistern but a short time, all efforts to restore her to life were in vain. COM.

Death of Judge Baldwin.—The Hon. Henry Baldwin, one of the judges of the Supreme Court of the United States, died at his lodgings at the Merchants' Hotel in Philadelphia, at a quarter past nine o'clock, on Sunday evening.

This will open the door for a "compromise" with Mr. Tyler; the slaveholders consenting to "split the difference," and appoint *only one* slaveholder in filling the two free State vacancies.—Thus the three-fifths will still be allowed to have three of the nine judges. Is it not generous.

Iowa.—The people of Iowa have decided in favor of forming a State government. Delegates are to be elected next August, to a convention, which is to assemble in October, to form a constitution. At the next session of Congress, Iowa will apply for admission into the Union as a State.

In 1838, the slaveholding senators, Preston King and others, resolutely opposed the formation of a territorial government, on the alledged ground that there were and would be no white population there; but the real difficulty was, that it would make a free State, which there was no slave territory to balance.

The Blow-Up.—The grand spectacle of the blowing up of a ship, while under full sail, by Colt's Sub-Marine Battery, came off on Saturday, 13th, and in the most successful and imposing manner, as we learn from the Washington correspondent of the Journal of Commerce. Many thousands witnessed the sight, both shores of the Potomac being thronged with people.

A magnificent water spout or jet was sent towering up to the heavens. The ship (of 500 tons burden) was got under way by Lieut Boyle, and was named "the Styx. The Styx was put steadily on her course up the channel, towards the Navy Yard, and, when the officers had left her, and the signal was given, a powerful battery exploded a quarter of a mile ahead of her. In another moment two more exploded on her larboard side. In the next instant, the Styx was sent, bow foremost, up into the air. When the vapor had cleared away, the bow and waist of the ship were invisible. They were riven into fragments. The stern, together with a part of the mizzen-mast, were visible, but sunk down as far as it could sink into the mud—the water being but eight feet. Another water spout exhibited with beautiful effect. The experiment has satisfactorily proved the capability of the Sub-Marine Battery for harbor defence.

Washington, April 10.—The British Anti-Slavery Association has proposed to pay Texas the sum of six millions of dollars on condition that she emancipate her slaves, and that a farther sum is to be paid to Mexico, to go toward the payment of the claims of British subjects. These measures alarm the South. It will be said and felt that there accomplishment will be a fatal blow to the peace and security of Louisiana, and the other slave-holding States of the south-west. Annexation, peaceably or by force, will be the cry throughout the South.—*N. Y. Courier.*

The Slaveholding Bishop.—While the M. E., church has been agitated with the question of electing a slaveholder for a bishop, Bishop Andrews has jumped to a conclusion of the controversy, by marrying a gang of negroes, with a planter's widow attached. It is apprehended that the general conference will consider itself entitled to a voice in deciding so grave a question for the whole church. N. B. By the discipline of that church, a bishop may be unfrocked for imprudence.—*Boston Daily Chronicle.*

The Virtuous Senate.—In the Senate of the United States, not long since, a memorial from the citizens of Amelia county, *Virginia, in favor*, not *against*, the annexation of Texas, *was referred to the Committee on Foreign Relations.* The memorial of the citizens of Stark county, *Ohio, against* annexation, was *not referred*, but *laid upon the table*, on motion of one of the senators of *Ohio.* And yet we are told that a Senate capable of such odious partiality, is to be *trusted*, to defeat this foul conspiracy by the mere force of their own virtue. Fudge.—*Morning Chronicle.*

The Oregon Negotiation.—This negotiation has been suspended. It was, it seems, the wish of this Government to bring the negotiation to a close, and to offer a treaty to the Senate simultaneously with the Annexation treaty. But several difficulties interposed. It is stated that there was a want of power on the part of the British Minister, to treat upon the basis proposed by Mr. Calhoun. Mr. Calhoun proposed his ultimatum, to wit: the parallel of 49 as the northern boundary of the United States. Mr. Packenham's instructions did not allow him to accept it.

Texas.—The treaty for the annexation of Texas to the United States was sent to the U. S. Senate on Monday of last week. Immediately after its reception the Senate went into executive session, and what was done is not, of course, publicly known. It is however said that there was some discussion on the reference and the printing of the treaty and accompanying documents; and that Mr. Buchanan, of Pennsylvania had expressed himself in favor of annexation. It is said to be well ascertained that not even a majority of the Senate will vote for the ratification of the treaty; and that it will not be laid on the table, or postponed, but will be rejected by a decisive vote.

The New York Commercial Advertiser of Wednesday contains the following additional information on the subject:—"We have received information concerning the treaty, which, if verified by the publication—as we have reason to suppose will be the case—will exhibit matter to astonish the whole nation. We are assured that the treaty makes provision for the payment of the Texas debt to the amount of ten millions—*without any limitation to the value of the lands.* Moreover it guarantees the title to the lands. Not a word is said on the subject of slavery. The Western boundary of Texas is not defined, but left to be adjusted hereafter; an important matter, as Texas, has always claimed the province of Santa Fe."

In consequence of the conclusion of the treaty, the Mexican Minister, Gen. Almonte, has notified the Government of the suspension of his official functions for the present. He will leave Washington immediately for New York, where he will remain without taking any other step until the Senate has acted on the treaty.

A messenger has been despatched to Mexico to obtain from that Government its consent to the annexation.

The Amistad Again.

The committee on foreign relations reported a bill in the House of Representatives, on Wednesday, by C. J. Ingersoll, to pay the owners of the Spanish schr, "*L'Amistad.*" These owners have, for some time past, made a claim upon our government, and have now a bill reported in their favor.

The ground on which the claim has been pressed by the Spanish ambassador, is an argument used in Mr. Webster's letter of Jan. 29, 1842, urging the British government to pay for the slaves who escaped from the Creole. In that case, Mr. Webster argued that it was "the plain and obvious duty of the authorities at Nassau, the port of a friendly power, to assist the American consul in putting an end to the captivity of the master and crew, restoring to them the control of the vessel, and enabling them to resume their voyage, and to take the the mutineers and murderers to their own country to answer for their crimes before the proper tribunal. Just substitute New London for Nassau, and Spanish for American, and you have American authority for the Spanish demand.

The answer is plain. We are to pay these Cuban kidnappers, for slaves whom the Supreme Court of the United States has solemnly decided to be free by inspection, as being fresh from Africa, in order to lay a basis for a renewal of the claim, on behalf of the American slave breeders and slave traders, upon Great Britain in such a case as that of the Creole. If we pay the Spaniards $50,000 for the Amistad, out of the national treasury, perhaps we can get $50,000 from England, for the slave traders of the Creole!

We greatly regret, and blame ourselves, that the Amistad committee omitted to libel the schooner as the property of the African captors, so as to compel an adjudication of this question by the Supreme Court. At that time, however, it was as much as we could do to find lawyers bold enough to contend—with the earnestness of an expectation of success—for the freedom of the negroes themselves. It was only after we had gained that case, that public opinion became so far changed as to tolerate the question whether men, who have rescued themselves from the grasp of pirates, do not acquire ownership of the property which they capture from their enemies.

The British authorities at Nassau made the same mistake in allowing the pirates of the Creole to carry off the vessel and cargo, which had been lawfully captured by the negroes.

But the British government and the civilized world have treated this demand of our government for indemnification in the Creole case with absolute contempt. Why, then, does the pro-slavery majority in Congress make haste to stultify itself by proposing to assent to a claim which the common sense of mankind has pronounced to be untenable and groundless?—*Boston Chronicle.*

Have we any thing to do with Slavery?

We are indebted to the Hon. J. R. Giddings for a copy of the following bill, reported April 10, by the committee on Foreign Affairs, read, and referred to the committee of the whole House:

A BILL TO IDEMNIFY THE OWNERS OF THE SPANISH SCHOONER AMISTAD.—*Be it enacted by the Senate, and House of Representatives of the United States of America in Congress Assembled*, That the sum of seventy thousand dollars, out of any money in the treasury not otherwise appropriated, be, and the same is hereby directed to be paid to the Spanish Minister in the United States, to idemnify the owners of the Spanish schooner Amistad, for the unlawful seizure, detention, and salvage allowed of that vessel and her cargo, and liberation of the slaves on board of her, in the year one thousand eight hundred and forty, and afterwards, during their detention, and by their liberation.

Let the people understand the matter, and then say whether we have any thing to do with slavery?—*Ib.*

TWENTY-EIGHTH CONGRESS.

WEDNESDAY, April 17.—In the *Senate*, various petitions and memorials were presented, embracing the usual number and variety.

The Naval Appropriation bill from the House, authorizing the use of $116,000 now in the Department, for the immediate wants of the service, was passed finally.

The Post Office bill was then considered and debated upon the proposition to restrict the franking privilege. Upon that topic Senators are eloquent and will consume the day.

In the *House*, Mr. Adams presented memorials from the National Institute, which were referred to the Committee on the Library.

Various reports were then received from the Standing Committees; and among them, the following: To provide the annual appropriation for the support of the Post Office Department; to print 10,000 extra copies of the Report of Mr. Hudson, of the Committee on Manufactures, upon the subject of the Tariff.

Mr. Vinton reported Senate bill amending the act establishing the Northern Boundary of Ohio.

Mr. Hardin reported a bill from the Military Committee, appropriating $50,000 for a Western Armory, to be located at Massack, near the mouth of the Ohio river.

The Western Harbor bill was then taken up, and a long debate ensued between the Western and Southern members, in which Mr. Douglass of Illinois, McClelland of Michigan, Rhett and Holmes of South Carolina, were the principal champions. The day was consumed in the debate.

THURSDAY, April 18.—In the *Senate*, Mr. Tappan presented numerous memorials from different parts of Ohio, remonstrating against the annexation of Texas to the Union.

Mr. Archer presented a memorial from Fredericksburg, Va., in behalf of the Tariff. A like memorial was presented by Mr. Crittenden from citizens of Penn. Mr. C., said he took pleasure in presenting the petition, and in repeating his assurance that the Senate would not consent to any change in the Tariff, at the present session of Congress.

In the *House*, Mr. Adams gave notice that at 3 o'clock he would present the Camp Chest of General Washington to the Congress of the United States, in behalf of the donor, Sidney Windor, Esq., of Baltimore.

A bill was reported to erect Marine Hospitals at Portland, Me., New Bedford Mass., and Pittsburg, Pa.

Mr. McKay gave notice that on Monday next, he would move to go into Committee of the Whole on the Tariff bill.

The next business was the motion submitted yesterday, by Mr. Collamer of Vermont, to print 10,000 extra copies of the report of Mr. Hudson, from the Committee on Manufactures, upon the subject of the Tariff

Mr. C. J. Ingersoll had appended an amendment to print 10,000 copies of his report in favor of paying the claim of the owners of the schooner Amistad.

The subject occupied the morning hour, and then subsided, without any action on the part of the House.

The House then took up the Western Harbor bill, and proceeded to vote upon the amendments.

Mr. Kennedy, of Indiana, having moved to strike out the bill before the House and insert the bill reported from the Committee on Commerce; the yeas and nays were called and the amendment rejected, yeas 6, nays 112.

Mr. Cobb, of Georgia, moved to lay the bill upon the table. Mr. Barnard, of New York, called for the yeas and nays. The motion was rejected, 55 to 128.

The question returned upon the engrossment, and again the yeas and nays were called for.—Various members, among others, Messrs. Weller, Douglass, and Schenck, asked to be excused from voting, and great confusion prevailed for a time. The question was at length taken, and the bill rejected by a vote of 84 yeas to 102 nays.

Dr. Duncan moved a re-consideration, with a view to postpone the bill. The House proceeded to take the question on this motion.

FRIDAY, April 19.—In the *Senate*, the camp chest of Washington was presented to the Senate to-day and the Joint Resolutions of the House were concurred in. Mr. Pierce of Md., made a very beautiful address upon the occasion.

The Post Office Bill was called up and postponed.

The Tariff Resolutions were again called up.—Mr. Bagby yielded the floor to Silas Wright, who addressed the Senate at length upon the subject of a Protective Tariff.

Numerous memorials were presented against the annexation of Texas, and but one for it which came from Virginia.

In the *House*, the first business of the morning was the motion to print 10,000 extra copies of the Report from the Committee on Manufactures, upon the subject of the Tariff. The report is an important one, and full of practical interest on the subject of the Tariff and Manufactures. The House, however, have refused to print and laid the Resolution upon the table, by a vote of 84 to 62. Mr. C. J. Ingersoll's amendment to print 10,000 extra copies of the Report upon the schooner Amistad claim fell with it.

Mr. Adams presented the Resolutions of the Legislature of Massachusetts remonstrating against the annexation of Texas.

Mr. Weller objected to the reception of the Resolutions. When they were read, however, the objections were withdrawn.

Mr. Adams moved to lay them on the table and be printed.

Mr. C. J. Ingersoll desired to have the Resolutions referred to the Committee on Foreign Affairs, which would have been like referring it to an enemy.

The amendment of the Senate to the bill authorizing an extra session of the Legislature at Iowa, were concurred in, and the bill passed.—The amendment authorizes the expenses of the Legislature to be paid by the territory.

As a privileged question, Mr. Duncan demanded a vote upon the motion submitted by him yesterday, to reconsider the vote by which the Western Harbor Bill was yesterday rejected. The vote was 129 to 40 for consideration.

Mr. Duncan now moved to strike out "the Illinois River," from the provisions of the Bill, and again moved the previous question. The previous question was not seconded, and a new debate followed upon the merits of the bill. The scenes of yesterday were almost revived, and then there was a regular scuffle for the floor.

SATURDAY, April 20.—The Senate was not in session.

Mr. Wentworth, of Illinois, made a personal explanation, disavowing the use of the expression "By God," attributed to him in the National Intelligencer of this morning. He said that in the debate of the previous day, on the Western Harbor bill, under excitement and with reference to the loss of lives upon the Lakes, he had used the words "My God," but in no profane manner, of which if he were capable, he should despise himself.

Mr. Stephens presented resolutions of the Legislature of Georgia, in reply to the Massachusetts resolutions, concerning slave representation, and moved their reference to a Select Committee.—The motion was rejected, and the resolutions were laid on the table and ordered to be printed.

Mr. McClernand moved to suspend the rules to take up again the Western river bill; *carried* by a vote of, Yeas 120, Nays 51.

Mr. Tibbatts continued the debate in exposition of the views of the Democratic party on Internal Improvement. He believed it constitutional to appropriate for the Illinois river; but inexpedient as probably ensuring the destruction of the bill.

The debate was continued by Messrs. Cullom, of Tenn., Daniels, of N. C., and others.

The previous question was then ordered, and the motion to strike out the Illinois River from the bill was adopted, ayes 118, nays 49. The question was then taken on the engrossment of the bill, and carried in the affirmative, 110 to 75. The bill was then read a third time and passed, ayes 108, nays 72. The House then adjourned.

MONDAY, April 22.—In the *Senate*, There were several documents from Maine, from the city of Philadelphia, and other places, warmly in favor of annexing Texas, and paying compliment to Gen. Jackson, President Tyler, Secretary Wilkins, and Mr. Walker, for the stand they have taken in relation to the same.

There was a very important memorial from the chamber of Commerce of New York, urging upon Congress the necessity of establishing a Branch Mint at the city of New York.

Mr. Woodbridge gave notice of his intention to bring in a bill to provide for the security of the commerce of the Lakes.

Mr. Archer said there was a very important treaty on the table which would require to be printed. He would move that the Senate proceed to the consideration of executive business, which motion was agreed to, and the doors closed at about twenty-five minutes past 12 o'clock

In the *House*, the attendence was unusually full, owing to the declaration made by Mr. McKay that he would move to take up the tariff bill on this day.

A bill was introduced on leave, by Mr. Clinch, to idemnify Georgia, for sums paid her militia during a part of the Florida War.

Mr. McKay moved at 12 o'clock to take up the tariff bill by a suspension of the rules for that purpose. A call of the House was then ordered, and 194 members answered to their names. The doors were then closed. The list of absentees were then called, and excuses offered as usual, when on motion of Mr. Dromgoole, all further proceedings were dispensed with.

The rules were dispensed with by a vote of 104 to 92.

The bill was read through when Mr. C. J. Ingersoll moved to amend it by making it take effect on the first of January next, instead of September, as contemplated by the bill. On this motion there was quite a discussion but several amendments were then offered, all of which were voted down

Mr. Seymour, of N. York, moved to amend the bill by making the duty on woolen 30 per. cent. advalorem instead of 15 per cent. as proposed in the bill—on this motion. Mr. Robert Dale Owen addressed the house against the whole tariff policy of our country in a speech of considerable length. After which the Committee rose, and shortly after, the House adjourned.

TUESDAY, April 23d.—In the Senate, the morning hour was occupied in the presentation of petitions.

In the House, Mr. Hopkins moved a call of the House, which was agreed to. Mr. Irvine introduced his colleague, Mr. Pollock, from the 13th Congressional District, Pennsylvania, who was qualified and took his seat.

Mr. McKay then moved that the House resolve itself into Committee of the Whole on the state of the Union, which was agreed to.

Mr. Hopkins took the chair, and the Committee took up the tariff bill. Mr. Wright of Indiana then proceeded with his remarks in opposition to the tariff of 1842.

Much incidental discussion prevailed, several members taking part. In the midst of it, Mr. White made some grossly offensive remarks concerning Mr. Rathbun of New York, which led to a fracas between the two, in which blows were exchanged. The belligerents were promptly separated, pacified, induced to shake hands, and they then made apologies to the House.

Some disturbance occurred at the door of the House while this scene was going on, during which a Mr. Moore, of Ky., not a member of the House, discharged a pistol at Mr. McCauslin, member from Ohio. The ball missed its mark, and took effect upon one of the messengers of the House, who was badly wounded in the thigh.—The offender was promptly arrested by the Sergeant at Arms, and the subject brought to the notice of the House.

LETTER FROM WASHINGTON.

WASHINGTON, April 21st, 1844.

The Texas battle will be fought on the true ground, whatever comes of it, viz: the protection and extension of slavery, and the pernicious political power and influence upon the industry and destiny of this country, emanating from it. I am credibly informed that the Secretary of State in one of his conferences with the Mexican minister on the subject of Texas, said that "the blacks were very happy at the South, far happier than they could be if free; that it could not, however, be disguised that Christendom is combined against the institution of slavery; that it is thereby exposed to imminent danger; and that it was, as the only resource against this danger, and not from any disposition to treat Mexico ill, or to have a collision with her, that the negociation for the annexation of Texas, was entertained." The Mexican minister is represented to have asked in reply, "Why, if this government wished to refrain from treating Mexico ill, and to avoid a collision with her, they did not leave Texas as she is, an independent nation, capable of maintaining her independence, which the recognition of her, on our part, had supposed. There was no probability that the Texans would abolish slavery." But, rejoined Calhoun, "the abolitionists are formidable both in this country and in Europe. There are about 25,000 slaves in Texas, and they can *buy* them, and set them free."

The means now resorted to, to carry the treaty, are absolutely incredible. Much and long as I have believed in the total depravity of slave politicians, I could never have conceived of such daring and desperate profligacy as they are preparing to employ at this crisis. Gen. *Gaines*, so well known for his base and illegal proceedings on and *beyond* the frontier, in 1839, and for his order to our troops last summer to disregard any boundary this side of the *Rio Bravo*, has been directed to repair to the scene of his former infamy. He is to concentrate there three thousand men; and the President has given an assurance to the Texan government, that they shall receive aid from us, should it be necessary, immediately upon the termination of the armistice. This may seem incredible, but I have not the slightest doubt that this assurance has been given. As little can there be that Gaines will lend himself to the execution of any order, however unconstitutional and criminal, which Tyler may issue to that effect. The peace of the nation is therefore in imminent danger. It is liable to be compromitted in a moment, without consulting Congress, which alone has power to involve this nation in a war, and without any previous discussion or knowledge on the part of the people. You know it is a favorite dogma with many in this country, who ought to know better, that once engaged in a war, it is the duty of all to put a hand to, and get us out with success and honor. Mexico is at peace at home, has a stable, and vigorous government, and an efficient army, and rely upon it, the old game cannot now be played with impunity. Still Mr. Calhoun, in the face of the most explicit, and positive declarations of the Mexican minister, seeks to wheedle senators into a belief that war will not ensue upon the accomplishment of annexation. Those declarations, I have reason to believe, were in substance, as follows: "We are sincerely averse to war with any nation, and particularly with the United States; but if you annex Texas, you leave us no other alternative. If we submit to this encroachment, we invite new ones, and we shall be compelled at last to fight, but with means constantly diminished, both as respects the resources and spirit of our people. You may beat us, but we must fight, be the consequences what they may.

The Mexican minister, I understand, will leave Washington for New-York immediately. I understand also, that the British minister has informed the Texan envoys, that Great Britian will not have a political connection with Texas, on any terms; and that one of those envoys, [Henderson,] has said that they have now no resource but annexation to the United States. I understand further, that the British minister took great offense, no doubt his government will, on discovering the duplicity of the Texan government in carrying on the farce of asking and obtaining their mediation between Mexico and Texas, on the basis of their independence, which they were negociating her to extinguish.

To-morrow the treaty will go to the Senate, and it is probable that their action upon it will not be long delayed. It is expected that a report by *C. J. Ingersoll*, of Pennsylvania, chairman of the committee on foreign relations, in favor of annexation, will be simultaneously made in the House of Representatives, and that it will conclude either with a joint resolution, declaring Texas annexed, or with resolution to express the *opinion* of the House in favor of it. This may be intended first to influence the Senate, and secondly, to prepare for a legislative act of annexation, upon the rejection of the treaty.

D. L. C. *Ed of Anti-Slavery Standard.*

Weekly List of Letters Received.

S. Williamson, S. Keith, A. H. Davis, S. Nickols, S. Barrett, E. Noyes, F. Lyford, I. C. Fall, T. J. Dudley, E. True, D. B. Lord, E. Hutchins, I. Libby, J. Raymond, G. W. Barrows, W. Badger, B. D. Peck, B. S. Oliver, J. B. Copp, M. O. Pray, D. R. Bartlett, R. Woodward, E. Hobbs, J. Clough, N. Pullman, N. Lord, I. Datson, J. W. Cole, A. Adams, N. Abbott, D. G. Drake, E. Gould, J. Hutchinson & A. Wheeler, M. Manson, D. Bean, A. Parsons, S. Fairfield, J. Cook, J. Granville, A. Hutchinson, E. Fullonton, L. O. Jones S. Cummings, C. H. Smith, I. Wentworth, C. Leonard, J. F. Hamblin, E. Buzzell, J. M. Woodman, J. Armstrong, B. Sawyer, W. H. Littlefield, W. Stickney, J. G. Tuttle, N. Brooks, S. Durgin Jr.

From Post Masters.

C. Fletcher, M. Tibbetts, J. Woodward, A. K. Brayton 2, J. G. Cooke, R. Healy, C. Jenks, M. Stiles, J. F. Farman, L. H. Eastman, R. Mason, C. S. Norris, J. Hutchinson. H. Butler, W. Rogers, M. Cram, A. M. Bryant, J. H. Thompson 2, J. E. Dow, J. Dearborn, H. M. Pierce, A. Southworth, O. Boardman, S. Clinton, J. M. Harper, E. Mack, G. Parsons, J. Ambrose, M. Sanborn, K. Whitcomb, W. Walker, N. C. Reed, T. Frye, U. Warren, C. Bishop, O. Phelps, N. S. Winsor, D. Hays, M. Tebbetts, J. Warner.

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MARRIED

In this town, on Thursday eve. 25th inst. by Rev. Mr. Parkman, JOHN T. GIBBS, Esq. editor of the Dover Gazette, and Mrs. ANN T. MARCH.

In Haverhill, April 4, by Eld. F. Moulton, Mr. David Keazer and Miss Mahaley F. Meader, both of H.

In Manchester, April 11, by Eld. D. P. Cilley, Mr. George W. Hope and Miss Mary F. Blanchard, all of M.

March 17th, by Eld. Isaac Libby, Mr. Wm. McKenney and Miss Morgianna Murray, both of Danville.

In Hampton, 11th inst. by Eld. P. S. Burbank, Mr. Alfred Godfrey and Miss Fanny W. Crane, both of H.

In Gilmanton, March 9, by Eld. S. P. Fernald, Mr. Dearborn T. Hodgdon and Miss Apphia E. Gilman, both of G. Also, March 30, by the same, Mr. Ira E. Page and Miss Nancy Cotton, both of G.

In Alton, April 1, by the same, Mr. James S. Stephens of Gilford, and Miss Matilda Stephens, of Gilmanton.

In Wilmot, March 21, by Elder C. H. Smith, Mr. Moses H. Emerson and Miss Caroline M. Harvey, both of W.

In Enfield, April 14, by the same, Mr. Simon Horton of Grafton and Miss Polly M. Purmort, of E.

In Loudon, April 11th, by Eld. Jeremiah Clough, Mr. John Wheeler and Miss Florina S. Perkins, both of L.

In Grafton, Mass. Jan. 31st, by Eld. B. D. Peck, Mr. Henry B. Morse and Miss Sarah N. Lawton, both of G.

In Northbridge, Mass. March 28, by the same, Mr. Jonathan Southwick of N., and Miss Miranda E. Carpenter, of Sutton.

In Grafton, April 16, by the same, Mr. Dexter Freeman and Miss Maria Fuller, both of G.

In Venango, Pa. March 27, by Eld. W. Stickney, Mr. Wm. C. T. Sherwood of Rockdale, and Miss Eunice Mitchel, of V.

In Stanstead, East Canada, by Eld. A. Moulton, Oct. 2d, 1843, Mr. G. M. Wallingford of S. and Miss E. A. Lebarron of Hatley. Oct. 9, Mr. Luther Burbank and Miss Elenor Butler, both of Barnston. Oct. 18, Mr. John Rowell, and Miss Lucy Smith, both of B. Nov. 7th, Mr. Oscar Baldwin of B. and Miss Ruby May, of S. Nov. 29, Mr. Wm. Wilson and Miss Eliza Woodard, both of H. Nov. 30, Mr. Elisha Miller, and Miss Dianthy Stone, both of S. Dec. 5, Mr. Sylvanus Griffin of H. and Miss Olive Libby, of B. Dec. 22, Mr. A. C. Hall of B. and Miss Eunice Goodspeed, of S. Jan. 25, 1844, Mr. Harry Sarles and Miss Dianthy Aldrich, both of B. Feb. 25, Mr. Levi Cass and Miss Sarah Wire, both of S. Feb. 25, Mr. E. C. Ellis and Miss Sarah Stevens, both of B. Feb. 27, Mr. Orvel Drew and Miss Abigail Crooker, both of Bafford. March 18, Mr. Hollis Shorey and Miss Fanny Wheeler, both of Barnston. March 24, Mr. Chaney Hovey of H. and Miss Persis D. Bishop of Holland, Vt. April 3, Mr. John Heath and Miss Marinda Bean, both of B. April 11, Mr. Parson Libby and Miss Sophia Cass, both of S.

DIED

In this town, on Wednesday, April 24, br. ELIAS FELKER, aged 26.

In Manchester, April 15, WARREN DENNIS, son of Mr. Warren and Olive Hilliard, aged 6 years and 7 mos. A very promising child. May the Lord sustain the deeply afflicted parents. COM.

In Loudon, March 19, sister EUNICE FLETCHER, wife of Josiah Fletcher, aged 29. Sister F. experienced religion about 18 mos. before her death, gave good evidence of a Christian life, and died in the triumphs of faith. COM.

In Gilford, Feb. 16, HANNAH G. W. THING, daughter of br. Morrill and Isabel Thing, aged 1 year and 1 month. J. P.

In Acton, Me. March 24, MARY AUGUSTA, daughter of Mr. Eli Runnels, aged 4 yrs. Her death was caused by falling into a kettle of hot sap. She lived about 9 hours, when death came and her innocent spirit fled. Remarks at the funeral by Eld. J. Fullonton. COM.

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POETRY.

For the Morning Star.

A PLACE OF REST.

Though dark and drear the path of life may seem
To man, while struggling with its cares and woes,
There is an hour of dreamless slumber near,
When he shall rest in undisturbed repose.

Let not th' imagination start with fear,
If that repose instead of downy bed,
Be on the pavement of the silent tomb,
Where gravel'd walls enclose the sleeper's head.

No matter where this mould'ring form of clay
Shall crumble back to dust—its mother earth;
Deep is the slumber, undisturbed the rest,
It heeds not anguish, nor the voice of mirth.

The silent bosom heaves no rending sigh;
The head no more shall beat with throbbing pain;
The anguished tears have in their fountains dried;
And sorrow's waves roll o'er the grave in vain.

Let rushing armies with fierce hate engage
In dreadful conflict o'er the sleepers' heads;
No spirit answers to the rending shouts;
No motion moves them in their dusty beds.

How quiet slumber in the grave's embrace
Those countless millions of the voiceless dead,
Thunder's deep tones that rend the vaulted sky,
And shake the earth as if shrunk with dread:

The wind's hoarse murmur, ocean's bellowing deep,
Nor earthquake's tread, that rocks the trembling sphere,
Can rouse one sleeper from his long repose,
Or move one bosom with a sense of fear.

Yet, though that rest an iron slumber bind;
Though undisturbed from age to age it last,
It will be broken, when the trumpet's voice
Shall call to life the dead of ages past.

When bright with flame earth's granite rocks shall glow,
With livid fire her snow-clad mountains burn;
When robed in glory earth's great sovereign comes
To call the dead from every silent urn.

I. W. H——.

Clinton, N. Y.

For the Morning Star.

THE SUPPLIANT.

She knelt before him—and the tears cours'd down o'er her dark cheek,
And sobs so choked her utterance, that long she could not speak,
Till thoughts of separation nerved her in her despair,
To beg the father of her child, her little one to spare.

She spake—"Oh father, save my child, sell not your little son!
His flaxen ringlets and blue eyes declare that he's your own!
Look not thus so angry, 'tis a mother pleads so wild!
Think of my mistress' anguish, should you sell *her* only child.

How fondly have I loved thee, and thought, when by thy side,
I'd give a thousand worlds like this, to hear thee call me bride;
But then I knew it could not be, for she whose born a slave,
Can be naught but a Pariah from the cradle to the grave.

I would that thou hadst ever been as cruel unto me,
As thou hast been to others, who are bound in slavery;
Then I could see thy boy depart, even without regret,
But, though thou hast degraded me, I own I love thee yet.

Heart-rending was the misery to learn to love my lot,
But, as the mother of thy child, that misery I forgot;
Banished the thought of freedom and hope of brighter days,
All for thy pitying tenderness and thy gentle praise.

Oh, who shall shield our darling boy from the world's cruelty?
Or, who supply his little wants, when banished far from me?
Say, father, couldst thou bear to see his little back made bare,
And writhe beneath the driver's lash? Oh, God, my anguish spare!

I know that he's a healthy boy and large the price they'll give,
But if thou wilt this favor grant, I'll teach him while I live,
Never to call thee *father*, but to bless his master's name,
And we will work and toil for thee, and never will complain.

By the mem'ry of the bitter wrongs I have received from thee,
And by the pity thou must feel, for my dark destiny,
And by the fear of the great God, for I know that there is one,
Oh, spare me from the dreadful fate, of parting with my son."

"Woman, look up," the master said, and tauntingly he smiled,
"See'st thou yon goodly vessel? it shall bear away the child;"
Have mercy—and the blow was dealt, that fell'd her to the ground!
Th' blow was fatal! no more she spake—death had its victim found.

M. S. B. H.

Farmington, N. H. March 25, 1844.

ANTI-SLAVERY.

For the Morning Star.

SLAVERY AND THE BIBLE.

In a previous article I showed the connection that exists between slavery and the American church, and agreed in my next to show that the Bible is an *Anti-Slavery* Book.

This proposition would be an insult, were it not a fact that ministers, and even D. D.'s attempt to sustain slavery from the Bible; as will appear from the following extracts:—Dr. Dalcho of S. C., an Episcopalian, says: "Slavery is not forbidden by the divine law; so it is left to our own judgment whether we hold slaves or not." Prof. Dew of William and Mary College, Episcopalian, says:—"Slavery was *established* and *sanctioned* by divine authority, among even the elect of heaven." Dr. Furman, Baptist, says:—"The right to hold slaves is clearly established in the Holy Scriptures." Rev. E. D. Simms, Prof. in Randolph, Mason Coll., Meth., says: "Upon the whole, then, whether we consult the Jewish polity, instituted by God himself; or the uniform opinion and practice of mankind in all ages of the world; or the injunctions of the New Testament and the moral law; we are brought to the conclusion that slavery is not immoral." Bp. Hedding, Methodist, says:—"The right to hold slaves is founded on the golden rule." Dr. Hodge, Prof. of Princeton Theol. Sem., Presbyterian, says:—"The assumption that slave-holding is, in itself, a crime, is not only an error, but *it is an error fraught with evil consequences.*"

Now to the point:—Is the Bible a pro-slavery, or an anti-slavery Book? Ans. Anti-slavery.

1st. Let us examine those passages that are claimed to sanction slavery.

1. Ex. 21:21. A servant is called the *money* of the owner. The meaning here is, the servant's labor was to his master for the time being, the same as money. A servant under the Mosaic law, could not be sold, or swapped away.

2. Lev. 25:44—46, is mainly relied upon, by the advocates of Bible slavery. Here, servants are called bond-men and bond-women, and they are said to be an inheritance and a possession to their masters and their children forever. In this connexion, too, servants are said to be *bought* with money.—Now, it appears to me, that the following considerations will satisfy any person of candor, that American Slavery finds no support in this chapter, or in the Bible.

1st. The servants sold themselves. I cannot find one instance where a servant was sold without his own consent, or that one man could sell another. Servants sold themselves. Says T. D Weld, (Bible against slavery,) "That servants who were bought, sold themselves, is a fair inference from various passages of Scripture." In Lev. 25:47, in the case of the Israelite who became the servant of a stranger, the words are, "If he SELL HIMSELF unto the stranger." Yet the 51st verse informs us that this servant was BOUGHT, and that the price of his purchase was paid to himself. The *same word*, and the same *form* of the word, which in the 47th verse is rendered "sell himself," is in verse 39 rendered "be sold." For a clue to the Scripture usage on this point, see 1 Kings 21:20,25—"Thou hast sold thyself to work evil." "There was none like unto Ahab, which did sell himself to work wickedness."

2. Men bought their wives. Boaz bought Ruth. Ruth 4:10. Hosea bought his wife, and gave "18 pieces of silver, an homer of barley, and an half homer of barley." Hosea 3:2. Jacob bought his wives, and paid seven years' service apiece for them. From the above, it will be seen that obtaining a person for service was called buying him. Their service was their property, or possession, and it was to descend to their children in the same manner.

3. Servants were required to submit to the rites and ceremonies of the law. Gen. 17:9—14, 23, 27. Now suppose they had refused to submit to these rites, they would have been dismissed and sent away. This shows us that the servitude of those days was purely voluntary.

3d. Those passages in the New Testament that speak of the masters and the servants, are claimed to favor slavery. But it will be seen that these servants were paid wages; therefore they were not slaves. (1.) Paul commands masters to give unto their servants that which is just, i. e. pay them their wages. (2.) They are called *hired* servants. Luke 15:17. Hired servants are not slaves. This hired servitude, that existed in the church in the apostles' days, was just, if the masters paid their servants their wages, and this is the kind of servitude that *may* exist at the present day, in justice.

4. The case of Onesimus, being sent back by Paul to Philemon, is claimed as proof of slavery. But let it be remembered that Onesimus was a *natural* brother of Philemon, as will be seen in the 16th verse of Philemon. It is probable that Philemon was an elder brother, on whom the care of the younger children devolved, and Onesimus, like many other wild boys, not liking the restraints of home, ran away, whom Paul found at Rome, where he was converted, and Paul thought it best to send him back to make restitution, "not as a servant or slave, but as a brother beloved." The Bible, rightly understood, does not favor slavery; but it does condemn slavery.

In a subsequent article, I will show the Bible condemnation of slavery.

H. WHITCHER.

Poland, N. Y. March 25.

MISCELLANY.

THE FUGITIVE.

From the True Wesleyan.

(Concluded.)

Ben now took the first leisure moment for reflection, and he felt that he had undertaken a fearful enterprise; that there were a hundred chances for its failure, where there was one for its success; but he had undertaken it, and he was determined to carry it through or die. He was fully determined that he would perish with hunger, or be slain while resisting, rather than be taken back. He had a few dollars in money, which he had carried from Virginia, and which he had kept concealed; he also had a large jack-knife, which he took with him when he went into the South. These, with a flint and some punk which he took from the cabin when he left it, constituted his treasure and his weapons of defence. He felt that safety required him to keep as far back from the settlements as possible, and yet he knew he must hang upon the plantations, in order to procure food, as he had no means of living but by plundering cornfields, orchards, potato and turnip fields. As the sun rose and gilded the hill, he took up his line of march to the North; and after a few hours travel, he found himself in an open woodland country, having passed beyond the range of hills on which he found himself at daylight, and soon learned that he was approaching a plantation, by the sound of axes, the barking of dogs, and other signs, which he avoided by bearing a little to the east; and entering a thick wood, he sought a place of security, and laid down to rest, and soon forgot himself in sleep. When he awoke the sun was on its decline, and he felt much rested, yet much pinched with hunger; still he could not think of any attempt at relief, until he could make it under cover of night. He therefore cautiously pursued his way, hanging as closely upon a neighborhood of plantations that lay in his course as he dare. After nightfall, and all appeared still, he approached an opening with great caution, almost encircling it before he dared to enter what he supposed to be an improvement. At last he satisfied himself that there were no dwellings about the premises, but that it was a piece of new ground on the rear of a new plantation in process of being cleared, and that some log heaps were then in process of burning; they had been left at nighfall by the laborers, and by this time began to burn dimly. Passing through the new ground, not venturing very near the smouldering fires, he approached some cultivated lands, and came to an extensive cotton-field, and made the discovery that the plantation establishment lay still quite distant on the other side of the cotton-field. Turning a little to one side, he entered a field of corn, which was the object of his search; and securing the quantity which he thought would answer his purpose, he returned to the new ground, where the log heaps were burning, and commenced the opperation of roasting and eating. The corn proved rather too young, yet it was better than nothing. He took the precaution to place all the husks and cobs in the hottest of the fire, so that in the morning there should be no signs of his having been there, lest it might cause pursuit. Having satisfied his appetite, and tied up as much of the corn as he could carry in his hankerchief, the pledge of his wife's affection, which he now found of practical use, he started to leave the premises, when, by the side of a stump, he discovered handspikes and other implements of operation, among which, was an axe. Conceiving that this would be of use to him, especially in self-defence, should he be pursued by dogs, and being seized with the modern theory, that a man's rights are graduated by his necessities, he shouldered the axe and made off. It was now, as he supposed, nearly midnight, and lest, through the sharp-scented hounds, he should be pursued in the morning, he determined to get as far from the place before morning as possible. He soon found a public road, and pursued it with a quick step, until the approach of daylight, when again he sought safety by taking to the woods. He now formed his general plan of march, which was to conceal himself by day, and travel upon the public roads by night, except through large towns, which he determined to avoid at all hazards. This, though attended by some danger, he thought to be the safest, as he had already learned it was difficult to keep any thing like a regular course, and avoid the settlements so as to be able to travel by day—and traveling by night was very uncertain, unless he pursued the course of some public road.

The Southern mode of settlements favored this plan, as their plantations are generally removed from the public roads, lessening very much the danger of traveling by night, except when near villages and large towns. Thus he pursued his way onward by night, and hiding himself by day, subsisting upon such things as he could plunder from the plantations by night, or find wild in the woods by day. At one time he fed upon a vine of wild grapes, at another he fell upon a tree laden with wild plums, at other times berries were found on the hills whither he sought security by day. Several times he had the good fortune to relieve his hunger by taking opossums which are found in the woods of Alabama. When hunger compelled him to run the hazard, he fell upon the plantations for relief, sometimes running very narrow chances of being taken. He had not so much to fear from the sleepy negroes, as from the more watchful dogs. In one of these hazardous depradations upon a plantation, he came very nigh losing his life. It was approaching the break of day, when the gnawings of hunger forced him to seek relief at all hazards. He approached a plantation, and after due search, he could find nothing that was eatable, and being pushed to desperation by hunger, he finally made an attempt upon the smoke-house, feeling that a piece of bacon would be an excellent substitute for wild fruits and green corn; and applying his axe to the door, he was laboring with all his might to force it open, when being heard by some wakeful inmate of the house near by, he was startled on hearing the door open; and before he had time to commence a flight, a gun was discharged at him, the contents of which were scattered around him so closely that several shot pierced his clothes, and one even drew blood from his arm, yet did not injure him. Like a deer he fled, leaping fences and whatever lay in his course, until he found himself in the woods, the nearest portion of which was not far distant. So rapid was his flight, that he could not tell whether he was pursued or not. After flying a short distance into the thick woods, he paused and became satisfied that no immediate pursuit was pushed, and as it was yet dark, he feared none until daylight. He was sure that there were no dogs on the plantation, or they would have been roused to immediate pursuit, but presumed dogs would be procured from some neighboring plantation, and pursuit be commenced as soon after daylight as arrangements could be made; to secure himself against it was therefore his first effort. His safety depended much upon the distance he could gain before the pursuit should commence, and this depended in part upon his speed, and partly upon the time required on their part to procure the blood-hounds of some other plantation. Faint and hungry as he was, yet fear gave him wings, and he bounded through the forest at no mean rate, keeping the highest ground until he had gone a mile or two, when he descended from the ridge land and entered an extensive swamp, through which he was sure they could not pursue him on horseback, this being the usual mode of chase when the face of the country will admit of it. He pressed his way slowly through the swamp, being able to keep his course as daylight had broken upon his way to aid his flight. Having past the swamp, he came again upon hard ground, passing over which he came to another swamp so dense and so set with brambles and other shrubbery and wild vines as to render it almost inaccessible. Into this he plunged, and though it was with the greatest difficulty that he could make progress, he considered that it was a peculiar providence that had guided him to such a place of security, and gaining the centre, as he supposed, he felt satisfied that he should be perfectly safe from the approach of man, unless they were guided to the spot by the cry of dogs, and his hope was that he had advanced so far that the dogs if they came at all, would reach the spot before the two-legged hounds would rise the last ridge he had crossed, which would enable him to settle with the dogs before they should get near enough to enable them to determine where the cry of the hounds should cease. This was all reasonable, as he knew he had some two hours or more the start, and as he was sure they would be compelled to pursue on foot if at all; hence they would be miles in the rear of the dogs. With these impressions he selected the most favorable place that presented itself, and clearing a field of action, throwing around himself a hedge of brush which he hastily cut from the spot he chose to occupy, he soon thought himself secure from an attack from the dogs, unless they came too many at once, as he was sure he could dispatch them with his axe while they would be mounting over his fortifications of brush.

With these thoughts he sat down in the centre of his works to rest, and thought how good the bacon would have been, if he had obtained it from the smoke-house. It was not a great while before he heard the cry of a hound coming over the hill on his track, and was satisfied that there was but one, and that his motions were so rapid that he must entirely distance the men, upon which circumstance his safety depended; but before he approached, he perceived there was still another dog in the rear, which greatly lessened his chance. He however stood his ground, axe in hand, ready for battle. Soon the forward hound entered the swamp, and advanced as rapidly as the roughness of the way would permit. At last he approached, made a slight pause, as though to survey the foe and his brushy bulwarks, when he made a fearful leap to scale the rampart; but he was met by his foe within, who with one blow with his axe put an end to the battle, and to the dreaded cries of the hound which were poured into the ear of the surrounding country. The head of the dog was cleft in twain. Soon after this decisive victory, the other dog ceased his baying, having either lost the track, or become discouraged by no longer hearing the cry of the forward hound. The hindmost one was doubtless a young dog, in process of training to hunt negroes Ben waited a long time in suspense; but hearing no further cry of dogs, and nothing approaching him, he finally felt perfectly secure, being sure that no two-legged hunter would find him in his place of concealment, unless led to the spot by the cry of dogs. After his alarm had entirely subsided, hunger again reminded him of the bacon, which had cost him so narrow a chance for his life; and as he had failed to obtain it, necessity drove him to substitute a piece of the old hound which he had so lately slain in battle. With his knife he removed the old dog's hide, and, after striking fire, he had a hearty meal upon his flesh. After refreshment and rest, he left his fortunate retreat, and pursued his journey as usual.

From the observations which he made in going down, he was sure that he had got to go far to the east, as well as to the north to reach old Virginia, and that he must cross Tennessee between the two great ranges of mountains between which he descended. To relate all the incidents of his journey, of his sufferings, his dangers, his escapes and his daring feats, which would have done honor to the days of knighthood, would be to swell our narrative beyond reasonable limits. The reader must imagine these, while we remark that after about six weeks of toil, constant alarm, dangers and suffering, he had retraced his footsteps back to Virginia, and found himself in the neighborhood of his former home. But now another set of difficulties were to be encountered, and new perplexities tortured his mind. Where was his wife? was she as he left her, faithful and true? had she been given to another, or was she too, sold, as he had been? These were the thoughts that passed through his mind. But the first great question was, how should he learn these facts?—He felt that if he could find his wife, he could trust her with a knowledge of his presence, and with all his plans; but then how should he obtain an interview with her, without being discovered by others?

It was now September; fruits were ripe, and he was in Virginia, where there were but few dogs to scent him out; there was therefore no difficulty in keeping himself concealed without much suffering from hunger, and he resolved to run no unnecessary hazard; he therefore hung about the plantation, in hopes that in a few days some way might open by which he could learn the fate of his wife and child, or obtain an interview with her, if she was still there. At night he would hang round to learn if possible if his wife was on the premises. One night as he approached near the house and watched the kitchen, he fancied he saw his wife in the room, but there being others with her, he ventured not to approach. When all was silent he ventured up to the door, with a view to enter and make himself known to his wife, if she was there; but then when he considered the danger of such a step, his heart failed him, and after lingering about the door for some time, he hit upon this expedient. He dropped the handkerchief his wife had given him at their parting, at the door, in hope that she would find it in the morniug, supposing that she would know it and receive it as a sign that he was in the neighborhood. And the very act of laying the handkerchief at the door, brought to his mind a thousand recollections of the past, and affected him to weeping; but he ventured the experiment, and retired to await its issue.

To make our narrative complete, we must now carry the reader's mind back to the time Ben and Betsey parted, and give a short account of the wife after the departure of the husband. She returned from bidding her husband farewell, with a broken heart, and looked upon her child as the only tie that now bound her to earth, and she felt that she held that little object but by a frail tenure. About six months after Ben went to the South, his old master proposed a negro marriage between Betty and another negro of his plantation, as more than half the profits of so young and healthy a female slave, would, in his view, be lost unless she could again be married. This proposition was rejected by Betty, for she was not among the degraded class of slaves, who have lost the feelings and sensibilities of humanity.—She was as well informed and had as good a religious education as most persons who cannot read; and she believed it wrong for her to marry again. And again she did not like the negro proposed, and felt as though she should never like another, since her once beloved Ben had been so unmercifully taken away from her. She also reflected that if indeed she could ever like another, as she had liked Ben, it would only expose her heart to be broken and torn again, for when her affections should have taken fast hold upon him, he might be torn away as Ben had been. She had therefore no disposition to like any one, or to seek any ones's society. The proposed negro flattered and sought by all the little arts of which he was master, to win upon her, but to no purpose; the master frowned and threatened, and treated her roughly, and threatened to sell her to induce her to comply, but still she resisted. Things were obviously approaching a state when open violence was to be commenced upon her, when she was saved from the dreadful trial, by a call from the mistress for a new house-servant to do kitchen work, and as she was permitted to make her own selection. Betty was the object of her choice. Betty believed the selection was made more out of sympathy on the part of her mistress than from any other cause; for she knew the storm that was gathering over her head, and slaveholding as she was, there was enough of woman's heart and woman's nature left, not to see woman's virtue violently sacrificed without an effort to save it.—From the time she was taken into the kitchen, she felt that her virtue was safe, at least until some new change should throw her into other and more exposed circumstances. This was her condition when Ben returned and hung upon the premises with a view to learn her fate, and to obtain an interview with her if she were still there. It is true the storm of passion had subsided, which like a tempest swept her soul at the hour of parting with her husband, but the wounds made in her heart were not healed, and the desolations which that storm left upon the soul were not yet outlived.—She at times would appear cheerful, and appeared to forget her sorrows amid her busy occupation; but then again she would have turns of appearing and feeling sad, and melancholy would prey upon her broken spirit. Her sleep was frequently disturbed, and she would dream of gone-by days, of the return of Ben, and unfrequently the parting scene would be re-enacted in a convulsive dream Thus had nearly a year rolled away with poor Betty, when one morning as she stepped out the door for a pail of water, before the other domestics were in motion, she saw something like a handkerchief lying upon the door sill, and picking it up she began to think whose it could be, for it was so faded for want of washing that she did not recognize it at first sight. But as she unfolded it for closer examination, she saw upon it an undoubted proof that it had once been her own, that it was none other than the one she gave to Ben with such parting agony, and the thought of that hour stung her heart anew, and caused it to bleed afresh, and she came very near falling overwhelmed upon the ground. The first thought on recovering from the shock was, how came the handkerchief there? The truth flashed upon her mind, Ben had returned and kept himself concealed, and had taken that course to apprise her of his presence. The different thoughts and feeling that passed through her mind in connection with this discovery, cannot be described. To her that was a long day, the disturbed operations of her mind were visible; forgetfulness, and frequent movements without any apparent design, were the principal external signs of the state of her mind, and though some the most glaring of these brought upon her a few severe rebukes and threats from her mistress, and not unfrequently a laugh from her domestic companions, no one conceived the cause. At last the tardy day retired, and night spread its mantle of obscurity over the hills of the surrounding country, and drawing his curtain closer and closer, at length the plantation, the barn, the house, were all enveloped in his dark shadows, and silence obtained. Betty had her plan fixed, she had resolved that as soon as she could with safety, she would walk out and go round the house at a reasonable distance, believing that Ben would again be about the premises as soon as it should be dark. Her evening matters were disposed of at an early hour, and she was on guard some time before the large caution of Ben allowed him to approach. She was fearful of detection; hence, she would pretend to be engaged about the kitchen, every few moments making an excuse to go out doors, when she would walk round the house at some distance, and then return. She had performed a number of these tours, and the hour of ten had come, when as she was performing her circuit, a slight noise startled her. It was safe for her to speak, but not for him, as it was too dark to see each other. She attempted to speak, but her ungovernable heart rose so high in her throat as to suspend for the moment the power of articulation. The noise which she heard was repeated a little louder, by which time she had so far subdued her feelings as to be able to speak, when she pronounced the name "Ben." It was understood by him, and in a moment they were in each other's arms. The scene needs no description, but prudence told them that that interview must last no longer than was necessary to devise a plan for another meeting. They found means to communicate with each other, until a plan of escape was fully matured, which was not a little aided by the man with the round coat and big hat, who had first told Ben that the land under the north star had no slaves, with whom he obtained an interview through the intervention of his wife.

The plan being fully matured, they sat out for the land over which the north star hangs, and after the usual hardships and dangers of such a flight, which have become comparatively safe to what they once were, they arrived on the northern border of the State of New York. By some underground railroad or other means, they were got safe through. We might add some of the incidents of their flight from Virginia, but as these were all of the more common character, they would be less interesting at the end of so long a narrative. The reader must be satisfied with knowing that they got safe through. The writer saw them on the northern border of New York, and after receiving the foregoing narrative from the lips of Ben and Betty, he gave them a hearty shake by the hand, and wished the blessing of God upon them as they started in safety for Canada, where slaves cannot breathe. We forbear to indulge in reflections on our country that tolerates such a system, or on the churches that allow of it in their communion, or on the abominations of the system itself; the public mind is fast waking up to it, and it is destined soon to be numbered among the things that were, but are not; and when it dies we trust all the people will say, AMEN.

He that calms the wrath of his brother by meek words, stays a dog from being, by anointing his tongue with honey.—*Thomas a Kempis.*

The North bears its Burdens.—The Albany Argus, April 13, says the Northern States pay a surplus of $685,235 beyond the expenses of their mails, while the Southern States show a deficiency of $656,076. In North Carolina, the deficiency is $103,943, and in Alabama, $128,079. The whole Western free States, new as they are, with a population of more than three millions, fall short only $100,000 of paying for their post office privilege.

'Southern Statesmen justly complain of the injustice of taxing one portion of the Union for the benefit of another, through the alleged agency of a tariff of protection. Cannot the same principle be most admirably applied to the working of our present post office system'?

If the Northern mails could have all their receipts, and the franking privilege abolished, *we* could support the two cents postage in a twelvemonth.—*Chronicle.*

Maryland.—In the Legislature of that State, which has just closed its sessions, the slaveholders attempted to carry various projects to oppress the free people of color. One of them was a registration law, which, besides a heavy tax, would have compelled many thousands to leave the State from defects in their proof of a legal right to liberty. Another project was to prevent more strictly the navigation of vessels by colored men only. But these and all similar enactments were *voted down* by decided majorities. So much have our efforts 'put back the cause of freedom' in Maryland, that every plan to make the chains heavier and tighter is now *defeated!—Albany Pat.*

'*From all such*,' &c.—A clergyman in this vicinity, who is somewhat famous for his eccentricities, closed his sermon on last fast day with an ardent desire for the welfare of his people, and a hope that all who were present might be delivered from the demagogue's politics, the slaveholder's humanity, the Millerit's faith, the Washingtonian's temperance, and the Comeouter's piety!—*Transcript.*

Mr. McDuffie on Annexation.—The National Intelligencer closes an article upon the subject of Texas, by citing from a message sent to the Legislature of South Carolina in December, 1836, by Mr. Senator McDuffie, then Governor of that State, a passage strongly opposing a project of admitting Texas to the Union. It denies that there is any ground for sympathising with the Texans in their resistance to Mexico, and maintains that though they might once have been American citizens, they had forfeited their claims to our protection by their voluntary expatriation, and so made themselves citizens of Mexico that they were subject to her laws, and we could not interfere in their behalf. It urges, therefore, that Congress could 'entertain no proposition for annexation' until the war with Mexico be decided, with much eloquence and cogency.

OBITUARIES.

In Andover, N. H. Wed. March 20th, Mrs. NANCY W., wife of Mr. Jonathan Emery, aged 45 yrs. leaving a large and heart-stricken family. A large circle of friends deplore their irreparable loss and freely weep with the bereaved husband and children, who truly feel that their measure of wo is full. Mrs. Emery's last illness was short, but distressing, the disease being the great destroyer, the Vermont Epidemic. Notwithstanding that her body was racked and tortured by a keen and raging malady, yet, with patience and Christian fortitude, she bore it all without a murmur, rejoicing in the prospects of her approaching dissolution and the glory that awaited her in the realms of bliss. Having no hope or wish to live from the very commencement of her sickness, the moments of release from her painful agonies were employed in arranging the manner of her funeral and burial and in advice to her family and friends, which she did with as much calmness and composure as though she was going to take a short journey and return. Such was the happy death of one whose sun set without a cloud leaving the sky bright and clear with its golden beams. Cruel and relentless death, the common terror of mortals, she feared not, but rather greeted its approach as a friendly messenger sent to transport her across the cold stream of Jordan, the dividing line that separates earth from heaven. Being asked, if she feared to die and lie down in the cold and silent grave, with emphasis she answered, No! while her countenance beamed forth angelic smiles. Such are the triumphs of Christianity, which speaks more than volumes for the efficacy of the religion of our blessed Redeemer. Who could stand by the bed-side of that dying saint, just as the spirit was about to take its flight from its earthly abode; hear her entreating her family and friends not to mourn for her; behold her taking leave of those she had loved through life with all a woman's tenderness, with as much indifference as though she never knew them; witness her fervent longings to pass the iron-gate of death and reach the confines of her heavenly home, and not be convinced that there is an eternal reality in the religion of the Bible? Here infidelity stands abashed, and all the arguments and vain sophistry of the Paine's and Hume's, crumble and fall to the dust. Here the hardened sinner trembles and weeps, and implores his God for that mercy which he has so often slighted, and the power of the gospel is fully established. Here, too, faith and hope triumphs over death and the grave, as the child of God enters the ship, which is to convey her home to the mansions of immortality.

"As a cloud of the sunset, slow melting in heaven—
As a star that is lost when the daylight is given—
As a glad dream of slumber which wakens to bliss,
She has passed to the world of the holy, from this."

'Tis hard dear mother!—to give thee up—to believe thee dead—to know thou art gone from among us—but shall we mourn that the agony of dissolution is closed, the triumph of faith completed, and the conquering spirit hastens to her crown? O, no! loved guardian, we would not take thee back; we freely yield thee up, that thou may'st go, and, in concert with thy lamented Laura, who proceeded thee but a short time on her celestial voyage, and for whom thou hast shed so many bitter tears—range the Elysian fields, the spicy gardens of Paradise, and pluck ambrosial fruit from off their golden clusters. Nay, we would not detain thee, we would not keep thee from that little "form divinely fair, that with outstretched arms, awaits thy arrival upon the confines of the heavenly world"—but, with that little angel we would have the visit the sweet retreats of Piety—ascend the hills of Zion, and drink rich draughts at the pool of Siloam. Though we would not bring thee back to earth, still we will call the mother, and fondly will we cherish the idea, however romantic, that thou art ever near us, as we, lone and disconsolate, move on through this vale of tears, that thou art with us by day and by night, when we wake and when we sleep, when we rise up and when we lie down, when we go out and when we come in; but especially will we believe that thou art constantly with that "Little Orphan," who is snatched thus early from thy supporting bosom, as a young and tender scion plucked from its parent vine; yes, be with her who can never realize her loss, protect and sustain her, be round about her path, watch over her pillow, pour consolation into her troubled breast, inform her heart, instill her mind with wisdom, guide and direct her through the noisy meanderings of life's rough journey; and when we all in turn, shall make our exit from time to eternity, may thy disembodied spirit conduct us safe up through the echoing vaults of heaven, and home, o'er the etherial plains resounding with the soft gush of holy music, to the throne of God. ALPHA.

Died in Bowdoinham, Me. Dec. 23, 1843, Mr. JOHN SEDGLEY, aged 84 yrs., 2 mos., and 9 dys. The subject of this notice was among those who fought for the liberty of his country at the time of its separation from the crown of England. Subsequently, he tempted and braved the dangers of the ocean for a term of many years; and, at last, after a life of hardships and toil, expired amidst the cares and kindness of his companion and others of his family, in hope of a glorious immortality, having been brought to a saving knowledge of the truth about 10 years prior to his death. In his last illness, which was of but short duration, he manifested the greatest degree of composure and resignation to the will of God, bearing his sufferings of body as though he counted all joy in the hope of a speedy deliverance, which death effected by suffering the spirit to escape from its tenement of clay to that peaceful asylum of the righteous, free from the rude assaults of the elements, or the combats of all its foes. Funeral attended by the writer, and a discourse delivered from 2 Samuel 14:14. JOHN RAYMOND.

In Bowdoinham, Me. Jan. 14, the happy spirit of sister JULIA A., wife of Thomas B. Read, Esq., took its peaceful flight from this state of existence in the body, to reign in the heavenly Jerusalem, with an innumerable company of angels in the presence of Jesus, where sorrow and sighing shall be known no more. The subject of this notice was born in the town of Wayne, Me. Oct. 29, 1815, being 28 yrs. 2½ mos. old at the time of her decease. About 5 years previous to her death, her attention was particularly called to realize the importance of religion at a time of revival in her native town; but shrinking from duty, she remained in some doubts as it respected her full assurance of faith. She was married and settled in B. in the spring of 1842. Sister R. possessed much more than a usual degree of deep thought and regard for the welfare of humanity. Greatly averse to all evil speaking, and very sensible of the importance of unity in neighborhoods, she was ever ready to look upon the doings of others in the most favorable light. Though evidently declining in health for some years, yet the symptoms of her disease, which was consumption, did not become very alarming till about the first of last Nov. when it was discovered by her friends that her course in this life was about finished. Her companion, at that time an unconverted man, named to her his fears for her recovery, when she expressed strong hope in God, and immediately commenced exhorting him to seek the Lord. Her exhortations had the desired effect, and she had the consolation of dying with a praying husband beside her dying pillow. This beloved sister left a strong and, we hope, a lasting evidence of the power of faith in a dying hour, her only desire being that all might be in possession of the same faith, which supported her in the very jaws of death. We hope, that the earnest request sent to her friends, who were not present at her death may be long remembered by those who still cherish a regard for her memory, and may be blessed to their everlasting good. In this instance of mortality, her surviving husband has sustained the loss of an affectionate wife; parents have sustained the loss of a dutiful and amiable child; brothers and sisters, of an agreeable and loving sister; and the circle of her acquaintance all feel that they have lost a bright example of piety and virtue from their number. May we all continue to imitate her virtues; and may our lives come to as happy a close, and our spirits be permitted to range with her, the fields of elysian glory. A discourse was delivered by the writer at her funeral founded on Rev. 14:14. J. RAYMOND.

Died in Bowdoinham, Me. March 30, Mr. WM. C. READ, aged 32. The subject of this notice was born in Durham, Me. Oct, 18, 1811. At the age of 18, he experienced religion and united with the church. He was married in Nov. 1836, to her who is still his surviving companion, left to mourn the loss of a kind and affectionate husband. Br. Read was a man of very industrious habits, and took a deep interest in the welfare of his family, consisting of a wife and one child, having been called to part with one child nearly 2 yrs. since. His last illness was of such a nature, that he had not the exercise of reason during a great part of the time, it being a spinal complaint; but in the moments of his sanity, he appeared calm and resigned; and we doubt not but he has gone to reap the reward of the righteous. Text at the funeral from 2 Kings 4:26. Sermon by the writer. J. RAYMOND.

Died in Belfast, Academy Grant, Me. April 3d, sister NANCY MORRISON, daughter of br. Sam'l and sister Margaret Morrison, deceased, aged 63 yrs. Sister Nancy experienced religion in early life, and was baptized at about 30 years of age by Eld. John Buzzell of Parsonsfield, Me. joined the church to which he belonged, and remained a worthy member of the same until the year 1829, when she removed to New-Limerick, where her parents and some of her brothers had removed some years before. There being no church in the place where she resided, she joined a F. W. Baptist church in Hodgdon, where she was beloved, not only by her brethren, but by all within the circle of her acquaintance. Her powerful exhortations and fervent prayers will long be remembered by those who survive her. At her funeral, a discourse appropriated to the occasion, founded on Ps. 116:15, was delivered by Elder A. Taylor.

"But she has gone to the grave, and it is wrong to deplore her,
Though sorrows and darkness encompass the tomb,
For her Savior hath passed through its portals before her,
And the lamp of his love was her guide through the gloom." RUFUS WIGGIN.

Hodgdon, Me. April 9th, 1844.

Died in Holderness, N. H. on the 8th inst. NANCY JANE, infant of br. Charles and sister Nancy Shaw, aged 3 weeks. Its stay on earth was short, and its suffering intense.

Sweet babe, thy pains are o'er,
Thy sufferings here are past,
Thou hast obtained that shore,
Where joys forever last.

A discourse was delivered on the funeral occasion by the writer, from Matt. 19:14. "Suffer little children to come unto me," &c. EZEKIEL TRUE.

Died in Lewiston, Me. March 29th, Mr. SAMUEL COLE, aged 87 years and 7 mos. Mr. Cole served as a soldier in the Revolutionary war; was engaged in five actual battles, yet received no wound or injury. His religious views were somewhat singular. He never made any profession of religion. ISAAC LIBBY.

Died in Parsonsfield, Me. April 3d, sister WIGGIN, wife of br. Daniel Wiggin, in the 49th year of her age. Sister W. obtained hope and united with the 2d F. B. church in P. about 13 yrs. ago. She has been a good member, a consistant Christian, a kind and faithful wife and mother, beloved of all her acquaintance in life, and in death lamented. She left a husband and 6 children, who have experienced a great loss. Remarks at the funeral by the writer. Z. JORDAN.

Died on the 29th of Feb. 1844, sister POLLY BLIGH, aged about 44, in the triumphs of living faith. She experienced religion in her youth, was baptized by Elder Nicholas Northrop, and joined the 1st Free Communion Baptist church in Stephentown, of which she remained a worthy member until death removed her, as we trust, to the church triumphant. She was one of the brightest ornaments of the church, and a pattern of piety. Of her it can be said with propriety, "She hath done what she could." She has left a companion and seven children to mourn, but not without hope. Her funeral was attended, March 2d, at the meeting house by a large concourse of people, who were addressed by the writer from 2 Cor. 5:1. I. B. COLEMAN.

Died in Nassau, N. Y. Feb. 27th, MARY JANE, youngest daughter of Jacob and Prissa White, aged 4 years, 10 months and 7 days, a lovely and interesting child, one upon whom it is feared the parents had placed too much dependance. It is a severe affliction, not only to bro. and sister White, but to the whole family. On the 28th, a large assembly met to mingle their sympathies with the afflicted friends, when a discourse was delivered by the writer from a text selected by brother White, 'Suffer little children to come unto me,' &c.—St. Luke 18:16. I. B. COLEMAN.

Died at Lagrange, O., April 2, sister HARRIET A. BROWN, aged 33 years, daughter of Jona. Brown, Esq. and Mary Brown. The subject of this memoir was born in New Hampton, N. H. and at the age of 16, was converted at Sutton, Vt, baptized by Eld. D. Quimby; and united with the Freewill Baptist church in that town. Twelve years since she removed with her parents to Edinburgh, Ohio, and from that town, four years since, to the place of her decease. She had no opportunity to unite with a F. W. B. church, till she came to Lagrange; and there she hesitated to unite, on account of some leading members being opposed to the temperance pledge. She, however, aimed to live religion; and ever retained her hope. She was engaged in teaching school till eleven months before her decease, when she was taken with consumption. As her dissolution approached, she calmly looked death in the face; and being sustained by the hope of immortality, often remarked that she had no desire to live, and that death had lost its terrors. She departed without a struggle. A sermon was preached at the funeral by Eld. Marks, from Job 14:7,8,9. "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth bo

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MORNING STAR.

For the Morning Star.

SUPERFICIAL RELIGION.

Those who are familiar with the Scriptures will readily admit that there is danger of those who profess to be the followers of Jesus being satisfied with a superficial work of grace upon the heart, the fallow ground not being thoroughly broken up. This trait of character is very clearly illustrated by the adorable Savior in the parable of the sower: "He that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for awhile: for when tribulation or persecution ariseth, because of the word, by and by he is offended." Matt. 13:20, 21. We have reason to believe that there are such hearers, consequently such professors. They rejoice for a short season, but soon their religion terminates by their suspending all the means of grace, and an open reproach is brought upon the cause of God. But to be more definite, let us look at the *nature* of this religion.

It is *unstable*. Its possessor may at times appear to be devoted and truly pious. But it is only at times—occasional flights. They are not strait-forward, every-day Christians, but act out what they happen to feel. One day we find them very zealous for some particular practice; but the next they have renounced the former, and a new idea has struck the mind, and they are all carried away with their views. They hear a preacher advance a particular doctrine, and they are full of ambition to propagate that; but a new preacher contradicts it, and preaches the most absurd doctrine,—but they admire the new, and are ready to do any thing if they can only bless the world with their supposed new light. At one time, they contend earnestly for family prayer, and pray so long that all knees are weary. At another they have changed their mind about that, but think it well for those who feel duty to do it, but to be so precise about praying every evening and morning, that is all *form;* but they are wide awake for all to take a part in the prayer meeting, both male and female, and wonder how any can be so stupid as not to labor in the prayer meeting. Soon, however, we find them quite out with such meetings and preaching too, and think that they can enjoy themselves better to stay at home and read their Bible; but soon they get through with that exercise, and having found a book that advocates some ism, they are much pleased with that, and wish they could hear some of their preachers and perhaps they might get the truth! Truly, "a double-minded man is unstable in all his ways."

This religion is *boisterous*. How does it excite the passions—and with what zeal do all under its influence engage in their pursuits to carry forward their views. When they happen to have a religious turn, they can exhort deacons and ministers to awake, as if themselves were all the living Christians in the church, though they had been asleep for months, and carried by those whom they now exhort to awake! Their exhortations are loud and clothed with zeal, and those unacquainted with them might suppose them filled with the fire of God's love, as they see them blaze awhile; but their light is like the sky-rocket, it blazes for a moment, and all is dark! They can attend all the meetings (for a time) day and night, rain or shine, neglect their business, pray in their families, give liberally; but, alas! their "goodness is as a morning cloud." It soon dies away into the silence of death! And here they remain for months or years, until another religious spasm comes over them, and then they arise and blaze away for a season, and appear as boisterous as ever; but soon their zeal grows cold and they die away.

It is *self-confident*. None knocked louder or longer, or were more confident of an admittance, than the foolish virgins. But their religion all died away as they slept. They were as confident that they should go out and meet the bride-groom, as the "wise virgins," and perhaps more so, for it is likely that the wise felt a concern and examined their lamps, while the foolish were so confident that they were prepared to meet the bridegroom that they paid no attention—no self-examination; and their self-confidence was one of the means that proved their ruin!

With what confidence are some represented to plead their right to celestial joys—saying, "Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?" But they were dismissed with the awful sentence, "Depart from me, ye that work iniquity!" This certainly teaches us, that people may be confidently expecting to enter heaven, who will come short of it!

There is a confidence which is commendable in all Christians—confidence in God, not in self. But superficial religion will never lead to this. Such as have never had the fallow ground of the heart thoroughly broken up, or, if ever thoroughly done, have let it remain fallow, without constant cultivation, usually lay great stress upon certain emotions and revelations. Should a doubt cross their mind, that all was not right, and their fears become a little excited, they are at once allayed by the agreeable thought, "I know I have been happy." So were the stony ground hearers. They received the word with joy. That there is happiness in religion all who have experienced its heavenly power know; but that joy alone is the test of piety, we have no reason to believe.

Those who are so self-confident are not only confident relative to their character as Christians, but of their ability to perform certain duties. Often do we hear them with great warmth declare what they *will* do, and what they *will not* do. "I will never neglect to do my duty again—I will pray constantly in my family—I will help support the ministry in future—I will be more punctual to attend meetings—I will live better in future—I will not give way to my feelings again—I never will go into such company—I will not let the enemy get the advantage of me again." Such is their language. Now, if these resolutions were made with an humble view of themselves, & a reliance upon the Savior for grace to enable them to carry them out in life, it would be quite consistent. But, in too many instances, we have reason to fear that like those of Peter, they are only made to be broken, and soon to be succeeded by a fall!—"Wherefore, let him that thinketh he standeth, take heed lest he fall. Be not high-minded, but fear."

It is a *selfish* religion. No trait of character stands forth with greater prominence than selfishness. None has struck its roots deeper into the human heart. It has become so deeply entrenched, that nothing but the grace of God can subdue the heart. It must be a deep work of grace, or the roots will spring up again. Hence those who have had only a superficial work of grace upon the heart will be selfish. The religion of the Savior has made self-denial the first step, and every step in the way to heaven. And without it no man can be a disciple of Jesus. Luke 14:33.

But those who are of this superficial class are still selfish. If inquired of whether they pray in their families, we often have a negative answer; and the reason assigned that they did not enjoy their minds any better then than they do now. If the younger members of the church are admonished to be more faithful in meeting, we have the same selfish reply, "I don't feel any better in my mind when I do, and I think that I shall not speak in meeting again very soon, if ever." Here we see the *motive* that they have in all their acts of this nature is selfish—clear selfishness.

Do we find such carefully inquiring how they can glorify God in their body and spirit which are God's? Ah, no! Are they reading the periodicals—the organs of their own denomination, and such good books as are calculated to inform the judgment, and enlarge the mind, and spread before them the wants of Zion, and thus open before them the different ways in which they may be useful, and glorify God? No, no! They do not wish to know them. They are on the search for something novel, or the marvelous! And thus much of the reading of many is little better than novel reading; mere chaff, and the mind constantly filled with such trash, while the soul is pining for the great moral principles of the gospel. Do they liberally contribute of their substance to assist the poor—to comfort the afflicted—to spread the knowledge of the Savior to the perishing millions who are sitting in the region and shadow of death? No. That would be too benevolent a work to harmonize with their selfish views of religion. Hence we find all their acts governed by selfish motives. If they live in the midst of a church, they are as likely to belong to one a number of miles distant; and they can be relieved from rendering that service to the church which would be expected, if they belonged to it. Self seems to be first consulted, instead of the glory of God.

Having noticed its nature we now propose to point out some of its *defects*.

At the first glance, we see that it lacks *system*. In all their religious exercises, they have no plan, but all of their devotions are attended to according to the impulse of the moment. This religion does not admit of system, either in family prayer, secret devotion, contributing for benevolent purposes, or going to the house of worship. This, we find, to be a prominent defect. But, if pure religion exists, there must be system.

It lacks *power*. There is a power in religion—the grace of God is powerful; but the kind that we are contemplating is sadly deficient. It lacks power to keep its possessor in time of temptation. Many, when they first embrace religion, appear to be soundly converted, and bid fair to be ornaments to the church; but the first temptation they meet, they yield to, and fall, many to rise no more! There are many persons who, while they are upheld by the influence of the church, appear to be decided Christians; but as soon as they leave the church, and their location brings them under another influence—they yield to temptation and are overcome. By the appearance of some, we might almost think that religion was a local thing, not to be a constant companion—an every-day business—the business of *every place*. The grace of God is sufficient to keep all those who trust in him.

2. It lacks power to *convince* the world of the reality of religion. What confidence can those have who do not profess religion, in such as only have religious flights? Their goodness is like the morning cloud. One day they talk and pray, and make solemn vows, and the next join with the ungodly—their feelings and *convenience* governing all their religious exercises. Do such carry the evidence to the world of the divine reality of religion? No, they only counteract the influence of the meek and consistent followers of the Lamb. Can the world be converted by the influence of such characters? Certainly not.

It is *superficial*. The religion of the Bible—a thorough work of grace in the heart, is destined to subdue the heart to God—to make men what they should be in the sight of God. But the religion we are now contemplating, is only on the surface of the heart. Like those mentioned, Mat. 13:20, 21, it lacks depth.—We have reason to believe that the seed which fell on stony places, as it sprung up, looked as promising as that on the good ground, but it had no deepness of earth—the roots were so superficially struck that it soon withered and died.

Many who hear the word, "anon with joy receive it," but, alas! how soon does their piety end! At once we see a want of holy affections—no love to prayer and secret devotions—a want of humility—absenting themselves from the house of God—covetousness—jealousies—evil speaking—self-conceit—joining with the ungodly—equivocating—swerving from the truth—falling from fair bargains—taking the advantage in trade—contending for a few cents—oppressing the poor—engaging in unholy traffick for gain: all these things show that their religion is superficial. But, are we to suppose that such evil propensities cannot be overcome? Certainly not. Shall they be considered infirmities to be endured? Such an idea has too long been prevalent in the church. The grace of God is sufficient to enable all who by faith look to God for divine assistance, to overcome all our inbred corruptions, and to make men holy, humble, honest, and devoted to God.

Shall we now turn our attention to notice some things which contribute to support such a state of things in the church?

A want of *care* in *receiving* members into the church, especially in times of revival.—There is at such times generally much excitement. Many may be moved by it, and by nothing else. The judgment is not informed, but being excited, and seeing many of their associates turning to the Lord, they see that if they should go too, that they will still be with the multitude. Thus they become religious. Now, to turn from this, as an uncharitable picture, is to suppose that there are no stony-ground hearers. But such there are, and without special care, they will often get into the church, though as destitute of religion as Simon the sorcerer.

An undue anxiety to increase in *numbers* has, we fear, often opened a door for unworthy persons to enter the church. Numbers, at times, sound large, and have no small influence. A large church! To some the very sound is almost magic, as if this alone was all that was necessary to convert the world.—But it often is a cause of death rather than life in Zion. A few devoted Christians—Christians at heart—and in all manner of conversation, are far better than large numbers, who have only a superficial work of grace in their heart. What an amount of trials and labor would be avoided by care upon this subject.

There are so many urgent calls upon the church for pecuniary aid, that there is danger of laying too great stress upon *wealth*.—We have reason to fear that there is a greater anxiety to get those into the church who are rich, in some cases, than the young or poorer class of society. Hence the danger of their being admitted to the fellowship of the church with only a superficial kind of religion! The enemy is busy—the rich are burdened with complicated cares, arising from their wealth, which shut out the more important reflections, and from the heart the more desirable emotions, such as love, joy, peace, and a holy benevolence. The rich, if devoted to God, may be more useful than those who are walking in poverty's vale. But facts prove that they are too often far from being dedicated to God and the interest of his cause. Nor are the poor always devoted as they should be; but we do believe that the lower class (as to wealth) are the most benevolent and useful.

We now propose to consider the *remedy*. By raising the standard of piety—coming to Bible Christianity. Every person who takes upon himself the sacred profession of being a follower of Jesus, should understand that he is not his own, but that he is "bought with a price," and that God requires that he should glorify him in his body and spirit which are his. 1 Cor. 7:19, 20. And that Jesus has said, "Whosoever he be of you that forsaketh not all that he hath cannot be my disciple." There must be a renunciation of self—forsaking the world, and consulting the glory of God, and the best interest of his cause at all times. "Keep thy heart with all diligence," is one of the commands of God.—This requires a constant labor that the affections may be right. But how few appear to realize that the way is in reality so strait.

Entire consecration to God is commanded in his word. "My son, give me thy heart." "Thou shalt love the Lord thy God with all thy heart." "Seek first the kingdom of God." Who ever would carry out the spirit of these texts must be entirely consecrated to God. We apprehend that if this subject was urged by all the weighty considerations which the Scriptures afford, that few hypocrites would get into the church, or of those who have but a superficial work of grace in their hearts. Young professors should be made to understand that religion is something to *do* as well as to *feel;* yes, that it is to live to God, by consecrating themselves with all they have, and are, to promote his cause in the earth.—This would be BIBLE RELIGION. A. T.

For the Morning Star.

Secret Prayer.

There are, perhaps, hundreds of professors, who never pray in secret. Such professors must be destitute of true love to God. They must certainly be guilty of base ingratitude towards their Creator! What! has man become an independent being? Has he no temptations, no besetting sins? Has he become so holy, that he desires none of Heaven's choice blessings? Is God under obligation to preserve life and health, without any just returns made to him? No. Not by any means It is the duty of man, to thank and adore God's holy name, for His continued favors. It is not only our duty, but our high privilege to hold communion with our MAKER. S. H. BARRETT.

For the Morning Star.

Jesus,

—The sinner's friend, the saint's hope, & dying Christian's pillow. Jesus died like a sinner that sinners might live like Jesus. Jesus was crowned with thorns at his death, that saints might be crowned with glory at their death. Jesus died in great agony and pain, that death might loose its pain in the dying saint. O! JESUS, JESUS—how sweet, how awful, and how glorious the name. "That name is above every name." He is the brightness and glory of heaven; the wonder and Redeemer of earth; the terror and conqueror of death; the despised and feared one of hell. And is this JESUS *our* Savior? That man that can answer in the affirmative is a happy man. J. B. DAVIS.

For the Morning Star.

Think of Death.

In your mirth, in your vain delights, and vain amusements, *think of death*. When ambition becomes the ruling passion, *think of death*. When tempted to gratify the evil propensities of the heart, *think of death*. When you defer religion for the present, *think of death*. When you reflect upon a long life, *think also of death*. And while thinking about death, be sure to prepare to meet its attack. If you live unmindful and unprepared for death, it will come as a thief in the night. S. H. BARRETT.

For the Morning Star.

Universalist Definitions.

First death; *Chaldean captivity*.
Second death; *destruction of Jerusalem*.
Destruction; *total annihilation*.

Agreeably to the last definition will some of them preach from the following words, "Who shall be punished with *everlasting destruction*," &c. 2 Thess. 1:9. N. J. R.

The more we shall fear God the less we shall fear men.

God allows us any thing but sin.

For the Morning Star

Ministers should study the Bible.

Whilst reading the many important arguments which have been presented by different individuals in favor of an educated ministry, I have been highly interested, and would most cheerfully engage with my brethren in encouraging our young ministers up the "Hill of Science." But, whilst I do this, I would also wish to enforce, not only upon our young ministers, but upon all, the importance of a thorough *Bible* education. There is a very great deficiency not only with some of those who are intending to enter the sacred ministry, but also amongst those who have for years been laboring in the gospel field, in regard to a knowledge of the Bible; and this deficiency is not unfrequently discovered amongst those who are denominated *great* preachers. When I sit down to be instructed, and to listen to a sermon, I wish to hear something more than a harangue of words without meaning, or bare assertions, without any Scriptural proof. The minister is commanded to "hold forth the word of life."—But how, I ask, can he do this if he is not familiar with it; or if he has not done so much as to have read it? What would you think of a professed physician who should offer you his service, when your friend was at the point of death, who had never once read a medical book? Would you employ him? No, you would consider him an imposter, and would think yourself highly insulted. If your friend was dangerously ill, you would (if you were not a miser) employ the best read physician, and money or price would scarcely be consulted. But when men are polluted and diseased with *sin*, which threatens their *eternal ruin*, churches will approve and recommend ministers to warn them and to point them to the only remedy, who have never once read through their Bibles. Suppose you had a case in law, where your temporal all was at stake, would you employ a quack to plead your case? or one who had never once read the law? No! An individual who would do thus, would be considered insane. Should a person of the above character offer his services as an attorney, you would hiss him out of society. But as inconsistent as it may seem, and as improper as it is, still there are men who present themselves to the world, as ministers of Jesus Christ, who have never once read the Bible through by course, and who can scarcely tell whether the book of Job is in the Old or New Testament. And what is still worse, they are encouraged by brethren and churches, who sit Sabbath after Sabbath under their administrations, not once realizing that "If the blind lead the blind, both shall fall into the ditch."

But, what is still more to be lamented, they are recommended by churches to Q. Meeting conferences for *examination*, and there receive license to preach the *unsearchable* riches of Christ, and to hold forth the word of life; when, to tell the truth, they have never once read it. My dear brethren, there ought and *must* be a reformation on this important subject. The minister has the devil to combat: he meets him in various forms; he meets him in the learned infidel; hence the importance of education. He attacks him also with the Bible at perfect command. Thus the great necessity of the minister's knowing his Bible. Without a familiar knowledge of its sacred truths, the devil gains the victory, and the cause of God is injured and left to bleed. The preacher goes forth to point deathless spirits to the Lamb of God, and to show them the way from the City of Destruction to the Land of Rest; and how, I ask, can he accomplish it to any great extent, unless he knows his Bible?

But whilst my brethren may read this communication, some, perhaps, may be induced to exclaim, "Physician, heal thyself." To such, I wish to say, by the assistance of God, I will. My time, as much as possible, shall be devoted to the study of the Bible, and I will endeavor to become acquainted, at least to some extent, with its holy truths. Although I have never preached on a text, without knowing that it was in the Bible, and without being able at least to give chapter and verse, still I have been too ignorant by far in regard to the truths of the blessed Bible. Precious Bible, what a treasure! It is all that elevates us above the heathen. It reveals to us a God, points us to the Savior of the world, shows us the way of life and salvation, reveals to man the plan of redemption, brings "life and immortality to light." It regulates our habits, changes our characters, rectifies our morals, and leads sinners to God. It is the word of victory, the word of power, the word of life, the word of salvation, and the word of God. It is the "Sword of the Spirit." The minister is commanded to hold it forth; he is instructed to study, that he may rightly divide it. He is also commanded to preach the *Word*, (not old wives' fables.) He is commanded to speak the things which become sound doctrine, and also "in doctrine, showing uncorruptness." He is also to have sound speech that cannot be condemned; and how, I ask, can he do this, if he is too indifferent to read his Bible? I would that I had language and ability to impress more forcibly upon the minds of my brethren the vast importance of searching the Scriptures. If some of the time which is frequently spent by ministers in lingering around stores and other shops, listening to or engaging in the foolish nonsense and the political disputes, (which are generally the topics of conversation,) were spent in reading the word of God—their minds would be more richly stored with knowledge, their preaching would be far more spiritual, and their lives more exemplary. But, alas! there is not only a want of deep interest amongst some of our ministers on this subject, but there is also a great want of time. There are many good and faithful preachers whose "delight is in the Law of the Lord," who have but very little time to study it. O that ministers would awake to this important subject, and churches aid and sustain them, so that they may devote their time to searching the Scriptures, that their minds may be more richly stored with scriptural knowledge, and they be better prepared for the great and momentous duty of preaching the word; which, if obeyed, is able to save the soul! My heart bleeds within me, and my eyes o'erflow with tears, and I lay down my pen to give vent to my grief, whilst I think of the little time some of our ministers have to read the Bible, and the awful indifference of some of our churches in aiding and sustaining them, so that their lives may be spent in obtaining and imparting useful knowledge.

D. R. BARTLETT.

Liverpool, Medina Co. Ohio.

Pray that you may pray.

For the Morning Star.

Christ—the only Refuge.

"For the trumpet shall sound," says the prophetic teacher; and how startling, how stupendous the summons! Nothing equal to it, nothing like it, was ever heard through all the regions of the universe, and all the revolutions of time. But "the voice of the archangel and the trump of God," will resound from pole to pole. It will shake the pillars of heaven, and startle the dungeon of hell. It will penetrate the deepest recesses of the tomb. It will pour its amazing thunder into all those abodes of silence. And the dead, the very dead, shall hear. When the trumpet has sounded, "the dead shall be raised." "In a moment, in the twinkling of an eye," the graves open; the monumental piles are cleft asunder; and the nations under ground start into day. What an immense "harvest" of men and women springing up from the caverns of the earth, and the depths of the sea! Stand awhile, my soul, and consider the wonderful spectacle. Here the earliest ages and the latest generations meet upon the same level; here they all appear. O! the multitudes! the multitudes! which these eyes shall survey, when God "calls to the heavens from above and to the earth, that He may judge his people." What shame must flush the guilty cheek! What anguish wounds the polluted breast! Fly, guilty sinner, instantly fly—delay no longer, for delays are dangerous, and procrastination is the thief of time.

But see, the azure vault cleaves. The expanse of heaven is rolled back like a scroll; and the Judge, the Judge appears. "For he cometh," cries the mighty seraph, the herald of His approach, "For He cometh to judge the earth. He shall judge the world with righteousness, and minister true judgment unto the people!"

He cometh, not as formerly, in the habit of a servant, but clad with uncreated glory, and magnificently attended with the armies of heaven. Angels and archangels and ten thousand times ten thousand of those celestial spirits minister unto Him. Behold Him, ye followers of the Lamb, and wonder and love. This is He who bore all your iniquities on the ignominious cross. And "behold, ye despisers, and wonder, and perish." This is He, whose merciful overtures you have contemned, and on whose precious blood you have trampled.

There is no more need of this habitable globe. The righteous have fought a good fight, and finished their course. And now the wicked, "Though thou exalt thyself as the eagle, I will bring thee down, saith the Lord." "Wo to the earth and to the works thereof." Its streams are turned into pitch, its dust into brimstone, and the breath of the Almighty, like a torrent of fire, enkindles the whole. See! see! how the conflagration rages—spreads—prevails over all. The forests are in a blaze, and the mountains are wrapt in flames. Where are now the treasures of the covetous? where the possessions of the mighty? where the delights of the voluptuous? How wise, how happy are they, whose portions are lodged in heavenly mansions! "To an inheritance incorruptible, and undefiled, and that fadeth not away." The great "white throne" is erected. The King of Heaven, the Lord of glory, takes his seat on the dreadful tribunal.

Mercy, on his right hand, displays the olive-branch of peace, and holds forth the crown of righteousness. Justice, on his left, poises the impartial scale, and unsheaths the sword of vengeance. While wisdom and holiness, brighter than ten thousand suns, beam in his divine aspect.

What are all the preceding events to this new scene of dignity and awe? The peals of thunder sounding in the archangel's trump, the innumbered myriads of the dead starting into instantaneous life, and thronging the astonished skies, the blaze of a burning world, the strong convulsions of expiring nature; all of these, together with the appearing of the incarnate Jehovah. Amazement, more than amazement, is all around. From the sight of His majestic eye, from the insupportable splendors of His face, the earth itself and the very heavens "flee away." How then—O! how then shall the ungodly stand in his angry presence, and draw near to this consuming fire! Yet draw they must, and take their trial at His righteous bar. Every action comes under examination. For every idle word they must give account. How shall the criminals either conceal their guilt, or elude the sentence? They have to do with a just God, and one that cannot be deceived. What ghastly despair appears in their faces. What racking agonies rend their distracted hearts. The bloody axe and torturing wheel are ease compared with their prodigious wo.

Far from the utmost verge of day
Those gloomy regions lie,
Where flames amid the darkness play—
The worm shall never die.

May the Lord deliver us from the bitter pains of eternal death, and bestow on us the glorious blessings of everlasting life and salvation. EMERY A. HOPKINS.

Foster, R. I. April 22, 1844.

For the Morning Star.

Nature's God and his Goodness.

To the mind acquainted with revelation, all nature shows there is a God. Design is stamped upon every thing; and where there is design there must be a designer. In nature we call this designer God; and we judge of his attributes by his works. From the structure of the simplest weed upon which we tread, up to the geological formation of the globe which we inhabit, and to the system of worlds of which ours is but an iota, we behold contrivance which manifests the greatest wisdom, forethought, and goodness. Every thing is adapted to an end which can often be determined *a priori*. Fish dwell in the sea, and the 'beasts of the field' upon the land. Each has the necessary apparatus for breathing in his respective element, the appropriate food at hand for his support, and the means to obtain that food. Each is capable of digesting his aliment whatever it may be, and of converting it into flesh, bone, fin, nail, scale, or hair, as the case may require. Let them exchange places—put them where they were not designed, and destruction is the consequence.

Why do not the vegetables which a horse eats make horn as well as those which the ox consumes? Why will corn given to fowl produce feather, to swine bristle, to sheep wool, and to cattle hair? If we look at our own physiology we are no less affected. How comes it to pass that food thrown into the stomach, converted into chyme and chyle, and then carried into the circulation, deposits portions to supply respectively cellular-tissue, muscle, or skin, as the case may demand? Nothing but design—but contrivance which exhibits the perfect skill, and wisdom, and power of the contriver. I might proceed to show from human and comparative anatomy, that there must be a designer who is wise and omnipotent or he could not bring about such adaptations of means to end, and of part to whole. I could show that he who created the world, fitted it for the residence of man, and put him on it,—who placed in harmonious combination,

'System on system of celestial sphere,
Which ever course but never interfere,'

must possess sovereign power. I might draw arguments from the geological formation of the earth, the meteorological phenomena, and the daily dispensation of Providence to prove the attributes of God; but I will dwell only a moment upon his goodness which he has manifested toward us. We are made capable of pleasant sensations, and nature with all her associations increases them. Our constitutions are susceptible of modification to meet the variation and exigence of climate and circumstance, so that we may enjoy ourselves in almost any place or condition. Food is every where agreeable to the palate, harmony of sound to the ear, and beauty of color to the eye; and it is so ordered that the green of the foliage around us, and the azure above us are the softest of the colors and the best adapted to vision.

In cold climates, man is furnished with flesh for food, and furs and wool for clothing, while in hot countries meat is not palatable or healthy, esculent vegetables are produced in abundance, and cotton is found instead of fur. Thus nature has provided for man's convenience and happiness; and shall we say that this is all accident and not the work of a God possessing that goodness which is here manifested? B. J. M.

For the MorningStar.

A Sermon to the Aged.

"Wo unto us, for the day goeth away, for the shadows of the evening are stretched out."—Jer. 6:4.

This text addresses itself to the aged sinner in a very peculiar and interesting manner. We will consider,

I. That the aged sinner has much to admonish him of the importance of an immediate preparation for death. And,

1. He is admonished by the constant ebbing out of his life. The day goeth away.—The word *day* in Scripture often signifies the period of time allotted man on earth—the day of grace—the day of salvation, &c. is a time for us to make our peace with God and prepare for eternity. This day goeth away, and yet its acts will be remembered with joy or remorse in a day that will have no end—the day of eternity. The day goeth away as the water that glides into the ocean,—as the vessel that is lost at sea, not to return again.

2. He is admonished by his days being almost gone. The shadows of the evening are stretched out. What could better represent the setting sun of life—the closing up of a day of probation—the near approach of the night of death. The shadows of the evening are stretched out, let these instruct us to be wise unto salvation.

3. He is admonished to prepare for death by the solemnities of that change. Wo unto us—death is but just a step from us, and we are quite unprepared to meet it with all its sad realities—therefore, wo unto us. What shall we do? Where shall we fly? Is there any hope for us? Wo unto us, for we have sinned—the crown has fallen from our heads.

II. We will notice what is implied in our text.

1. It is implied that the aged sinner has been wont to put off repentance for a long time.

2. That time with him is short.

3. That death and eternity are nigh.

4. That he has been too blind to his case.

5. That his habits in sin have been strengthening every day of his life.

6. That all the means of grace hitherto employed to save him, have proved ineffectual. What sermons you have heard. What prayers have been put up for you. What revivals you have witnessed. What calls you have rejected. What grace you have abused. What warnings you have disregarded. What love you have slighted.

III. Notice what you are to do under such circumstances. You are to repent, believe in the Lord Jesus Christ.

1. Because you have power to repent.

2. Because you are going wrong.

3. Because you cannot be happy unless you do.

4. Because God's spirit is striving with you.

5. Because you have promised God you would.

6. Because God commands you to repent.

7. Because angels would rejoice if you should.

8. Because it is your duty to repent.

9. You should repent now. "Behold now is the day of salvation and the accepted time."

10. Unreservedly give up all your sins.

11. Practically call upon God to forgive as did the publican.

12. Perseveringly—Don't let any thing prevent you. Think of the woman who pressed through the crowd to touch the hem of Jesus' garment.

13. Believingly—Christ has saved the chief of sinners; he can save you. Are your crimes many—he received many stripes for you.—Are your sins great—his mercy is greater.

CARLTON SMALL.

For the Morning Star.

Religion—what is it?

Happiness is not religion, peace is not, comfort and enjoyment are not. Pure religion consists in obedience to God in all things. Happiness, peace and comfort are the effects, religion being the cause. Seek then to be religious, and you will be sure of happiness.

M. C.

For the Morning Star.

"Why will ye die?"

Sinner, "why will ye die?" Is the road to endless death so pleasant, that you must tread it? Is there joy and gladness in the gulf of perdition? No! Then, retrace your steps, and be guided by the counsels of the Almighty. He will lead you to the true and living fountain of life. In him, you will have joy, peace, and comfort. What more do you want, or can you desire? In religion, in Jesus, you will find all that is calculated to render life happy and eternity glorious. Why, then, "will ye die," why will ye taste the bitter cup of despair? Hearken to the voice of God. Be entreated, by the most worthy motives, to shun hell, and obtain heaven.

S. H. BARRETT.

Rutland, O., March 12, 1844.

MORNING STAR.

WEDNESDAY, MAY 8, 1844.

To the Friends of our Benevolent Enterprises.

At the last anniversaries of our benevolent societies, it was unanimously resolved to circulate subscription papers universally through the Connection, earnestly requesting a subscription equal at least to one cent per week from every member, for each of our Missionary Societies; and where there are not other Societies of the kind which demand the *utmost* exertion of the friends of education, the same amount for the F. W. B. Education Society.

That this measure may be efficiently and successfully carried out, it is recommended (*and expected,*) that *every* church appoint one or more to obtain and collect such subscriptions, and that the pledge be circulated *at least six months* previous to the time of payment. And, also, that every Q. Meeting appoint annually an agent, to see that there be a subscription *thoroughly* circulated, and *promptly* collected, in each church: and to receive the subscriptions from the several church agents, and immediately forward them to the Treasurer of the Societies herein specified?

It is sincerely hoped that *every* church will appoint an *efficient* agent and have a subscription circulated forthwith. Let every Q. Meeting attend to their appropriate work in this matter, at their next session; remembering that it requires an *honest, benevolent, thorough going* business man, for an agent: and that it will be expected of him to encourage the churches to punctuality, and in case any should be deficient, to take the responsibility of giving every friend in the vicinity of such delinquent church an opportunity of contributing.

It is thought that ordinarily it would be advisable to present the pledge first to each individual in the public congregation: and afterward to every person in the vicinity from whom there would be the *least probability* of receiving any thing.

The following form for a subscription* is recommended:—

We, the undersigned, promise to pay the several sums annexed to our respective names, for the support of the benevolent enterprises mentioned at the head of the columns in which the several sums are placed, previous to the 15th of August next.

NAMES.	Amount to be paid to the F. W. B. Education Society.	Amount to be paid to the F. W. B. Home Mission Society.	Amount to be paid to the F. W. B. Foreign Mission Society.	REMARKS.
	$ C.	$ C.	$ C.	

* Blank subscriptions have been printed, and would be forwarded to every church in the connection, were it not for the expense of postage. We shall forward them as we have opportunity by private conveyance; and will send them by mail to such brethren as signify to us their willingness to pay the postage. W. B.

THE BIBLICAL SCHOOL.

Some Reasons why our Connection should have an efficient one.

1. Our present ministry might be greatly benefitted by it. Proper efforts for acquiring and disseminating biblical truth will increase the desire for improvement and usefulness among all. Those who are not situated so as to enjoy its direct advantages, will find it useful to them in various ways; not only in promoting scriptural truth generally, but as they will be brought more or less in connection with the school in their intercourse with its members, in visiting it, attending the examinations, and in helping to sustain it. Ministers will also find it a favorable resort for a few weeks at a time occasionally, when their health or other circumstances may require a brief respite from pastoral labors. The opportunity of consulting valuable standard works in the library, hearing lectures and recitations on important subjects, and counselling with those engaged in the work of improvement, could not fail of affording much useful knowledge and invigorating the mind for renewed toil. Many of the younger preachers would be able to enjoy its privileges still more. There are few we apprehend of our ministers who have not been preaching more than five years, who would not like to spend one, two, or three years, as their circumstances might allow, in a good biblical school. It would not suspend their usefulness as preachers even while at the school, as the place and the surrounding country would open a wide field; and the benefit they would receive in the knowledge acquired and the habits formed in such a course of study would have a most salutary influence upon their labors through life.

2. An efficient biblical school is needed for those coming into the ministry. Improvement is going forward in every department of society—the activity and intelligence of the people are constantly increasing, and the intellectual and moral, no less than the physical resources of the country, are rapidly augmenting. Hence it becomes young men, who would be as useful as possible, to seek for thorough qualifications to fit them for every place they may be called to fill: it becomes them to keep pace with the age in every good thing, and to be prepared to contend successfully with vice and error. Why should not the scores of young men who are every year entering our ministry, enjoy the best advantages which circumstances will allow to aid them in their responsible undertaking? The cities, towns, and villages of our whole land are open to the ministry of our connection, and our sentiments are as a general thing well received. Let then our ministers be well furnished, and disciplined, and equipped for the spiritual warfare, and with God on their side nought could stand against them. Romanism, Mormanism, infidelity of every species, fatality, formalism, mysticism, and fanaticism; intemperance, oppression, profligacy, Sabbath-breaking, covetousness, with every other sort of iniquity in high places, and in low places, and however shielded, would be routed and exterminated before such a band of Christ's faithful and devoted servants.

3. Such a school would be a great blessing to the churches. These are rapidly increasing in number and extent. The members of these churches and the communities around them are improving, and they need efficient ministers. It is a truth of which few need to be informed, that our ministry at present does not meet the wants of the churches. This is not said for the disparagement of any, but it is what must result from the state of things which has existed among us. A considerable number of our ministers must be painfully affected with the frequency of calls which they have to decline. The churches say, we must have efficient ministers, such as can meet the wants of the people; and theorize as we may upon the subject, they will have such ministers or none. As it is, many are destitute and languishing, the ministry is fluctuating and unsettled. We have many young brethren of promising talents, and who with the use of suitable means, may supply these wants, in co-operation with those already in the field. But if we neglect to use the means, we must be falling back, while society is advancing, and so our influence and usefulness be constantly diminishing. We know that a biblical school is not the only requisite; but in the present state of our churches, its influence under proper regulations is greatly needed.

J. J. B.

"Shall they be excluded?"

Our attention was recently called by the editor of the Christian Reflector, to an article in that paper from Rev. Mr. Caldicott, in relation to giving letters to members who wished to leave one branch of the Christian church, and unite with another of a different faith and order. That *call* was published in the Star together with Mr. C's. article, which article we reviewed, and showed, as we thought, the unsoundness of its argument. Instead, however, of replying to our review of that article, or even alluding to it, another article is published in the Reflector, in reply to a correspondent, which seems not only studiously to avoid any allusions to our article, but also the points of difference between us. We will be obliged if brother Reflector will let those know who walk by his light, that the Star has shown him sufficient respect to notice his call. But a few words relative to Mr. C's. last article.

1.* Mr. C. thinks 'That *the church as a* BODY is under law to Christ;' and so we think. 2. '*That Christ* HAS FOUNDED HIS CHURCH on this great truth, 'that he is the Son of God;" and 'should a number of persons form a religious society on any other doctrine than this, they would not be a church of Christ.' And this too we believe. 3. He shows that 'should every member of a Christian church be led to doubt and finally deny this truth, they would be unfit for membership.' Well, and in such a case we should be as averse to giving a letter of commendation as bro. C. would. But, in order that these ideas may be made to subserve his purpose, Mr. C. must show conclusively that the C. Bap. church is *the* church of Christ to the exclusion of all others. 4. 'That the constitution of a nation, community or church, must be maintained—and a community must seek the good of individuals by maintaining the laws upon which such society is organized.' But supposing that constitution is wrong, should not speedy measures be taken to amend it? Suppose again, that it is so very wrong as to require and *insist* on a violation of the principles of righteousness, are men bound to abide it then? In the course of the article Mr. C. admits that if the constitution is wrong it should be amended. Now, we think, in common with almost all other evangelical churches, that the *constitution* or *usage* of our C. Baptist brethren—which prevents them from giving a letter to their members to allow them to unite with another evangelical denomination, when those members are acknowledged to be Christians, and guilty of no other crime than desiring such a letter—is wrong, and should be *amended*. We argue still farther, that there is more similarity between *some* F. W. B. churches and *some* C. B. churches than between *some* C. B. churches and *others* 'of the same faith and order.' 5. That 'a church is no more at liberty to suffer heresy than to suffer immorality.' We agree to this also, and we think Mr. C. will agree with us when we contend that the free communion practiced by the F. W. Baptists, which debars them from the privilege of uniting with the anti-slavery portion of the C. B. church in communion, is a heresy (even tho' it were a heresy) of much smaller magnitude than chattelizing men and women, which is practiced by many of the C. B. churches of the 'same faith and order' with Mr. C. And here we would respectfully call the attention of Mr. C. and the editor of the Reflector to the questions we proposed in our last article on this subject.

Mr. C. also gives a lengthy discussion, supposed to take place between a member arraigned for covetousness, and the moderator of the meeting, before which the disorderly member is arraigned, in which the member is made to say some very inconsistent things, and the moderator preaches some excellent doctrine, as the following:

1. It is shown that the church, and not the offending member, is to decide on the case.—

* These positions are not *arranged* in this order in Mr. Cs. article.

2. That as a member is received into the church by the consent and action of both parties, in like manner should this union be dissolved (if at all.) But the present position of the C. B. church positively prevents this, and obliges its members, if they ever leave at all, to leave contrary to the will of the church.—Nor does it prove that this rule is not oppressive, because all know beforehand (even if they did) that they must remain C. Baptists for life, after having once joined. A man might voluntarily become a subject of a despotic government, and swear allegiance to that government for life, and still this would not prove that such a government was not despotic. A man might enter into a league with a banditti, and they might refuse to absolve him from his obligations, and yet this would not prove them right. 3. That the church has a right to know what use a member intends to make of a letter before it is given. This we also grant, and then the question is, Is it a crime sufficient to require the withholding of a letter, if a member wishes to use it, for instance, as a passport to an anti-slavery church, which is built on this 'great truth' 'that Christ is the Son of God,' while at the same time, a church is justifiable in commending members to slaveholders?—Should our opponents, one or more of them, answer that *they* do not practice dismissing members to slaveholding churches, even tho' of the 'same faith' and order, we answer, Then this destroys a fundamental position, and finally undermines your whole fabric.—(1.) By showing that your 'church is [not] a unity.' (2.) That your 'denomination have [not] fellowship one with another,—that it is [not] a similarity of views and practice that brings individuals together, and leads them to form a church or adopt an organization—that each church does [not] suppose that it has adopted the laws of Christ, and that others have departed from them.'* (3.) Mr. C., in his dialogue, shows that when a member is arraigned for unchristian conduct or heresy, such a member has no right to demand of the church a letter of commendation for the purpose of evading the discipline of the church. So we think, and so we practice. (4.) Mr. C. makes the moderator of his meeting to say he believes that his church has adopted the very constitution which Christ gave to the church. We should like to ask Mr. C. (through the moderator,) which portion of the *church* he alludes to—whether the northern or southern. If Mr. C. would rank them both under one constitution, then we think the constitution sufficiently broad to cover all evangelical denominations, and many *others*. If he says the northern portion only, there is a schism in his body.

Finally, Christ has a body, and that body is doubtless the visible church. On this point we fully agree with bro. C. But, will he then take the responsibility of saying that he verily believes the C. Baptist church is *the body of Christ* with all its limbs and parts, and that all others are but mock-churches and counterfeit bodies? Strive as he may to evade this, it is the legitimate and unavoidable conclusion from his premises. Such a conclusion is little better than come-out-ism. A. K. M.

* See Mr. C's. article published in the Star of March 20th.

Slumber of the Soul.

Perhaps among all the theological humbugs of the present day, no one has less claim to support in Scripture than the dogma that the spirit sleeps with the body till the resurrection. The following, we think, in absence of all other arguments, would furnish a total refutation of the doctrine: 1. The disciples saw Moses and Elias talking with Jesus, which was subsequent to the exit of both these individuals, and previous to the opening of the graves and the raising of some of the saints. 2. John saw the *souls* of those who had been beheaded, &c. This was after the partial resurrection mentioned above, but the expression and whole narrative show distinctly that John saw souls, and not bodies. 3. The Savior promised the thief that he should be with him in paradise the same day he was crucified. 4. Paul declared that to live was *Christ*, but to die was *gain:* that *henceforth* there was a crown laid up for him in heaven: That he desired to depart that he might be with Christ: That he was confident and willing rather to be *absent from the body*, and *present with the Lord*. 5. Christ, in speaking of the rich man and Lazarus, taught that the righteous were immediately happy, and the wicked immediately miserable, after death, and that even *before the death of their surviving friends*. 6. Paul, in speaking of the descent of the Judge, says that He will bring *with him* those who sleep in Jesus.

A. K. M.

In Portland Jail!

—A man whose circumstances have been affluent, who has moved in the higher circles of Society, and been for many years a member of the F. W. Baptist church, and his house a home for our ministers, where they have ever met with a hearty and welcome reception from himself and family. He was an officer in the last war, was taken prisoner by the British in Nova Scotia, and now, the victim of misfortune and malice, (if report says truly,) he lies in Portland jail, attended by his faithful companion, who will not leave him in his declining years, and points through the grates of his cell, and shows his visiters the site of a fort he commanded in the war. We have had a few precious prayer meetings with this brother in the room where he will perhaps terminate his days. Another man, in very similar circumstances, is in another *tenement* near, who has not set his foot upon the ground for several years.

A. K. M.

A Roman Catholic society in Lyons, France, has expended $164,000 in in one year for missions in America.

EDITORIAL CORRESPONDENCE.

We were in the cars, from Providence, Boston-bound, when we snatched the following sentiment from a straggling newspaper. "Said Napoleon Bonaparte to some boys in school, *my lads, every hour of lost time is a chance for future misfortune.*" No sooner did we see this than we plucked it as a flower from a bed of thorns. Though we turn away from Napoleon as the "*Tyrant of the world,*" we are, nevertheless, willing to set at his feet to learn to economize time. He knew how to turn every moment to what he deemed a good account. He, like time, was always on the wing. And hence his success in arms. Lavish as he was of *blood*, he knew that of *time* it was as says Seneca, "a virtue to be covetous." He threw himself under no liability to misfortune, by wasting it. But it is hard to say so much of very many, who are engaged in far better causes. Many, and even among ministers of the gospel not a few, there are, who are perfectly lavish of their time, thinking little more of their fugitive moments than they do of fugitive leaves, borne upon the autumnal breeze. By laying in dead oblivion an hour or two in the morning, they do a violence to themselves, equalled only by their indolence and slothfulness after getting up. Buffon assures us, that for a number of his productions the world is indebted to his faithful servant *Joe*, who, agreeably to his orders over night, would not *permit* his master to sleep late in the morning. It is to be feared that many a well meaning man, will fail to bless the world for want of a faithful *Joe*. Some poet says of time,

"Part with as with money,—sparing! pay
No moment, but in purchase of its worth!"

Whelply represents a certain class of drones, as killing time, and Altamont, on his dying bed, hearing the clock strike, exclaims, "O time, it is *fit* thou shouldst thus strike thy murderer to the heart." He who wastes the fragments of time wastes all of it. For it is all fragments. And he who will not use them, may be left at last to exclaim, with one dying, "O call back time again; if you can call back time again, then there may be hope for me; but my time is gone!"

"Who murders time, he crushes in the birth,
A power etherial only not adored."

While yet on our journey we also snatched the following sentiment: "*Morals make men grave.*" Of the truth of this sentiment a moment's reflection convinced us. The study of religious morality does cultivate gravity. May it not be true, then, we further reflected, that the reason why so many of us, ministers, are so much wanting in this grace, lies in the fact, (for fact it may be,) that we do not enough study our business. With the Bible in his hand, and prayer upon his lips, sitting at his closet door, how can the man of God be otherwise than grave. His gravity should nevertheless be cheerful rather than morose. Mirthful it cannot be. With Addison he says, "I have always preferred cheerfulness to mirth."

"One more sentiment taken on the wing. Dr. Franklin recommends a young man, in choice of a wife, to select from a bunch, giving as his reason that where there are many daughters they improve each other, and from circulation acquire more accomplishments, and know more, and do more, than a single child spoiled by paternal kindness." This is a sentiment worthy of consideration. Yet the direction here, like most general directions, admits of some exceptions. Though an only daughter is not always spoiled, still it is true that she is more liable to be, than is one of a bunch. The outside often monopolizes all the attention. The inside, the heart, is quite neglected. In a word, by an effort to render an only daughter *pleasing*, she is often rendered quite unworthy of the affections of any body. Still, however, selecting from a bunch is not without its advantages." "One sickly sheep infects the flock." The bunch is sometimes left to rudeness and ignorance.

But, after all, the young *woman* has no less reason for cautiousness in accepting matrimonial addresses, than the young *man* has in offering them. My sheet is full, though I am not yet in Boston. What more I have to say must be deferred. I remain truly yours,

M. J. Steere.

Poetry Rejected.

Frequently poetry has been sent to the office of the Star, which has never been published. This has occasioned dissatisfaction in the minds of correspondents, and sometimes has given rise to serious complaints. Now it ought to be understood, that but few, especially among comparatively in experienced writers, are able to compose poetry fit for the public eye. It is a peculiar gift of nature. Bad poetry very much injures the character of a paper, especially in the estimation of men of reading and literary taste. An incorrect communication in prose can easily be improved by a few touches from the editor's hand, and rendered passable; but not so with poetry. To render a really bad piece of poetry even decent and endurable, the whole must be re-modeled, which is more difficult often, than to write an entirely new piece; and this, moreover, will require the aid of a poet himself; and we believe Br. Burr makes no pretension to this character. At any rate, so far as our knowledge extends, the Star has suffered more from the admission of unpoetic poetry, than from the want of what has been rejected. So far as ourself is concerned, we have wished several pieces that have been published, had found their way into some shade, where not even a *Star* would have shown them to the world. Indeed, we have repeatedly entreated the publisher, if he has any bowels of compassion, to spare us. We would not wish to discourage the efforts of those who have a genius for this kind of writing, for if any talent should be cultivated, it is this; for it was the sentiment of Cicero, that it was more nearly allied to the divinity of gods, than the faculty of men. But let the writers trust to the judgment of others, rather than their own, in respect to the propriety of publication. J. F.

What shall the Church do?

A brother asks, 'what shall the church do?' and gives a case like the following:—A member of the church wishes to leave and unite with a sister church of the Freewill Baptist denomination, situated some 5 or 6 miles out of his way, and requests a letter of recommendation, stating, as a reason for the change, that *he should enjoy his mind better* than in his own church, at his own home.

Upon this case, the question comes up:—What is the duty of the church? In our opinion the church has nothing to do. All Christians, in uniting with the church, have reasons for so doing, which they are prepared at any time to give; and whenever they may wish to leave, they have reasons for doing this also, and they *can* give them, if they *will*. In the above case, the brother has reasons why he desires to change his membership from one church to another; and a proper Christian candor and frankness would lead him to state them explicitly to the church.—While he simply says that 'he would enjoy his mind better,' he states no ground or principle on which the church can proceed to take action; and of course the church cannot consistently give a letter of recommendation to a sister church. The brother may not like the minister, or the measures of the church, or he may fear its discipline and wish to live away from home. The church has not gospel light to act, until the brother assigns his reason for asking a dismission.

Churches and their pastors, at these times of commotion and change, should look well to gospel discipline and faithful church labor. And members should be steadfast and labor together in love for the edification of the body of Christ. P. S. B.

Parsonsfield Seminary.

Br. Cheney is having a good number of students for the present term; and we should think the school possesses good talent, from a short view of it—the term numbers 50 students. Mrs. Cheney also is in school afternoons. The teachers are doing well, and are in good spirits in relation to the prospects of the Academy. We hope that the friends of education in Parsonsfield and vicinity—specially Freewill Baptists—will give the school a good patronage the summer term.

P. S. B.

Does that minister study? If not what does he know about History, Philosophy, and Astronomy, which he *talks about* so copiously? If he *does*, why should he waste so much breath in inveighing against ministers' studying? Has he education? If not, who corrects the sorry articles he writes against education, and prepares them for the press? If he has education, what consistency is there in his using that education to prevent others from acquiring the same valuable assistant?

A. K. M.

Calvinist Baptist Triennial Convention.

The Triennial Convention of the C. Baptists, & the anniversaries of their various Benevolent Societies, have been recently held in Philadelphia. The editor of the Christian Reflector says: "All parties have been allowed the utmost freedom and brethren have treated each other with respect and affection." Again:

"The members from the South have ceased to make demands upon their brethren of the North, and in some instances proposed the very measures, the adoption of which we had most ardently desired but contemplated with little expectation of success. The submissiveness, the comparative silence, the manifest consciousness of the predominating influence of anti-slavery sentiment in the body, exhibited by Southern members, has given to this Convention an aspect entirely different from the one assembled in Baltimore three years ago. We have never before been so certainly and deeply impressed with the conviction that light and truth, on the subject of reducing human beings to the condition of property, or chattels, are spreading with a rapidity and to an extent, which no calculations can measure and no opposing influences check or retard. And we find that the feelings of the best brethren with whom we are conversant accord with our own."

"It will be seen by the resolution passed on Friday, and to be found in another column, that we are no longer required to fellowship slavery, or slaveholders as such, in the work of missions. But we assert to the world the fact, that in acting in the Convention, we compromise no principle; we connive at slavery in no shape; with reference to this subject, we are wholly untrammeled."

The following is the action on the subject of Slavery alluded to. We really cannot see that there is much cause of rejoicing on the part of abolitionists. Would the C. Baptists of the north co-operate with sheep-stealers in sending the gospel to the heathen? Why, then, should they join with man-stealers in this business? By so doing, do they not tacitly, at least, fellowship them as Christians? We think so.

Rev. Mr. Fuller, of Beaufort, S. C., offered the following preamble and resolution:—

Whereas, some misapprehension exists in certain parts of the country, as to the design or character of this Convention, and it is most desirable that such misapprehension should be removed; therefore

Resolved, That this Convention is a corporation with limited powers, for a specific purpose defined in the constitution; and therefore, that its members are delegated and meet solely for the transaction of the business prescribed by the said constitution; and that co-operation in this body does not involve or imply any concert or sympathy as to any matters foreign from the object designated as aforesaid.

He said he hoped that there had been nothing in his past life which would excite the suspicion that this was offered from improper motives. He had, on a former occasion, stepped forward as a peacemaker, & had been misrepresented & abused. Language had been used towards him which had given him pain. He hoped that the members would act as Christians and as gentlemen, and never suspect each other of chicanery, and of designs to accomplish purposes by management.

Rev. S. H. Cone seconded the resolution. He hoped that the Convention would attend only to the business for which it came together, and for which its constitution provides.

Rev. Mr. Colver was opposed to the resolution. It made nothing definite; and if it did he was opposed to its adoption. He did not wish to be fettered in respect to any subject.

Rev. Mr. Hague rose and explained that this resolution disclaimed any connection or approval of any institutions at the South.

Mr. Fuller said that he wished it to be distinctly understood that the South generally did not regard the documents signed at Baltimore, in any sense of approval of, or connivance at slavery. He was, himself, entirely calm on the subject of slavery. He had examined it; he had felt deeply upon it. He was not convinced that slavery is a sin personally; he regarded it as a great evil; his brethren at the South did not; he hoped and prayed that the time would soon some when it would be done away.

Rev. Mr. Tinsley hoped the resolution would be referred to the committee on the constitution, that it might be made to conform to that document.

Mr. Cone explained, in reply to a remark of Mr. Turnbull, that it was the general understanding, when the constitution was adopted, that its attention should be confined to Foreign Missions.

Rev. Mr. Jeter said that he did not see any discrepancy between the constitution and the resolution, and he hoped that it would be adopted.

Rev. Mr. Church hoped that the question would not be pressed, but referred to the committee.

Mr. Ide hoped it would be referred.

In reply to a question, the President gave it as his opinion that the charter of the Convention did not limit its objects to foreign missions, but that the constitution did expressly limit its action to foreign missions exclusively.

The discussion was continued by the Rev. Messrs. Jeter, Cushman, Knapp, Saunders and others.

This resolution was withdrawn in order to make room for the following one, offered by Rev. G. B. Ide.

Whereas, there exists in various sections of our country an impression that our present organization involves the fellowship of the institution of domestic slavery, or of certain associations which are designed to oppose this institution.

Resolved, That in co-operating together as members of this Convention in the work of Foreign Missions, we disclaim all sanction, either expressed or implied, whether of slavery or anti-slavery, but as individuals we are perfectly free both to express and to promote our own views on these subjects in a Christian manner and spirit.

This resolution was received with many expressions of satisfaction, and, without discussion, was unanimously passed.

The Rev. Mr. Davis, of New York, moved that the Convention, in view of the happy termination of this exciting question, have a season of prayer. The Convention then sang the hymn commencing "Praise God from whom all blessings flow." The Rev. Mr. Webb, of Philadelphia, led in prayer.

At the anniversary of the American Baptist Home Mission Society, the following preamble and resolution was introduced by Mr. Adlam of Me.

Whereas, the question has been proposed, whether the Board will or will not employ slaveholders as missionaries of this Society; and whereas, it is important that this question should receive a full and unequivocal answer; therefore,

Resolved, That, as the sense of this Society, a minister being a slaveholder should present no barrier to his being employed as a missionary of this Society.

The question was discussed by Adlam and Colver in the negative, Cone, of N. Y. (who was for neutrality) and O. B. Brown of D. C. and D. Dodge of Penn. in favor of indefinite postponement. The Society adjourned to Monday 29th, without taking the question. We shall refer to this important subject again.

AMERICAN HEATHENISM.

The following astounding statements are taken from the Olive Branch, a Protestant Methodist paper, published in Boston.

"☞The infamous Madame Restelle, the child-killer, whom some of our genteel city exchanges advertise as the "Female Physician," is again in the hands of the law.—Mrs. Weatherwax, formerly of this city, now calling herself Madame Castello, is convicted of the same murderous offence. We hope the wretches may be condignly punished. It is said in the New York papers that Madame Restelle has on her book the names of 1200 married women, on whom she has practiced to produce the death of unborn children. Society ought to hunt such a demon, as they would a rattle-snake; and her patrons are guilty of *murder*, and should so be held by human laws, as they certainly are by Heaven."

These statements show that we have heathen among ourselves, heathen more degraded and infamous than those in Pagan lands. The practice of murdering female infants as soon as they are born, is quite common in some heathen countries; but in enlightened Christian America, attempts are made to murder unborn children, a practice much worse on some accounts than the other.

The heathen ought to send Missionaries to this country for the benefit of such ladies, or rather monsters, as those referred to in the preceding extract.

In China, where about one third or one fourth of all the female children are killed soon after they are born, it is said that the unnatural practice is on the decline. As China is becoming more civilized and America more heathenized, let the friends of Missions increase their exertions to send the gospel to those who know not its holy precepts. E. Hutchins.

For the Morning Star.

Shall it be Published?

Have all the friends of S. Schools read the proposals made in the first No. of the present Vol. of the Star relative to publishing a paper devoted to the interests of the S. School? We think the paper should be issued without fail. It can be with a little exertion on the part of the friends of youth, the friends of the noble cause of S. Schools. A brother in the ministry thinks he could get 500 subscribers in his Q. M. if he could devote attention to it. Some of our S. S. need 50 copies, others 25, and no School exists perhaps where 10 could not be easily circulated. We have had an offer of a large number of the Youth's Penny Gazette, published in Philadelphia to supply our Schools instead of publishing one ourselves. There were several reasons why the Executive Com. of our Union did not see fit to accept it, one of which was some of the members of the Union that issue that work are at least the apologists for Slavery, if not Slaveholders. We are determined to have nothing to do with any thing that is connected with the price of blood, if there is any other alternative. Now, if we can have subscribers enough to pay the expense of paper and printing, we will do the rest without pecuniary reward, and give our patrons a paper that shall be worth much more than the small price paid for it. One thousand subscribers are necessary to publish it monthly. We shall commence as soon as we have encouragement that we shall have that number. And when we have 3000, we shall issue it twice a month at the same price, 20 cents a copy. Send in the names in earnest to the Star Office.

Cor. Sec. F. W. B. S. S. Un.

Truly Democratic.—The Assembly of N. York have passed a resolution in favor of the right of petition, by a vote of 100 to 2. Another against the gag Rule in Congress, passed by a vote of 56 to 44.

Lewis Tappan has received 1000 dollars from a friend in New Haven, Ct., to be applied in circulating Anti-Slavery Mission publications, and for the support of missionaries who do not receive aid from boards that fellowship slave-holders as Christians.

For the Morning Star.

Brother Burr:—I wish to discharge a simple duty, by saying that my impressions, convictions, and faith that Christ would make his 2d appearance in the year of our Lord 1843, or within the Jewish year commencing March 21, 1843, and ending March 21, 1844, were not produced by the Spirit, nor taught by the word of God; but I have been mistaken, and, so far as I believed it, I am disappointed. And I now receive emphatically the instruction of Christ:—"Take ye heed, watch and pray, for ye know not when the time is." I wish to "give full proof of my ministry," and when I find myself in an error, to let my brethren know that I put it away, and thus show myself honest in my religious sentiments. Now let me ask all ministers who have advocated the doctrine of Christ's 2d coming in 1843, have not the public a right to demand of us an explanation? J. E. Davis.

May 2, 1844.

Religious Intelligence.

A brother writing from Bridgwater, Mass. says:—"Though we have no churches in this section nearer than Taunton or Middleboro, yet I find in almost every place I visit, some Freewill Baptists. I spent the Sabbath here, and preached in a school-house. Yesterday (Monday,) I called to visit a brother who is a member of no church. He said he had joined no church, because he could find none with which he agreed in sentiment. I asked him why he could not join the Congregationalists. He replied that he believed in immersion. I then examined him on doctrinal points, and found that his views corresponded almost to a letter with the views of the F. W. Baptists. As I am traveling from place to place, I am constantly coming in contact with such cases."

East Weare, N. H.—Br. I. R. Towle writes, April 26:—"I have been laboring in this place ever since the 12th of Feb., with very good success, by the blessing of the Lord. The church was in a scattered condition; but by visiting and praying with them they have been encouraged. We have constant meetings on the Sabbath; good attention, and we feel that God is on the giving hand. There is good union among the brethren; and some, we expect, will go forward in the ordinance of baptism next month, if the Lord will. Brethren, pray for us, that God may send us down a mighty shower."

For the Morning Star.

Brother Burr:—Since the notice published in the Star of the revival in South Parsonsfield, the Lord has continued to be gracious. Some have been converted—23 have been added to the church by baptism, and 3 by letter—all but four heads of families.

Last Sabbath was a memorable day—16 followed their Lord in the ordinance of baptism—9 brethren and 7 sisters, and all heads of families except 2 of the sisters. It was a precious season indeed.

Last Thursday, Br. Buzzell came by request, and preached and baptized 2—a man and his wife. He gave us an appropriate and excellent discourse, attended with the influence of the Holy Spirit.

There are others who probably will go forward soon. All glory to God! Amen.

Z. Jordan.

South Parsonsfield, Me. April 27, 1844.

Experience of an Unbeliever.

For the Morning Star.

Charlestown, Mass. April 30, 1844.

Brother Burr:—We daily discover the moral and soul-destroying influence of *infidelity*, which, in an organized form, owes much of its growth to the exertions of Abner Kneeland, who labored hard in planting it in Boston. This poison, like that of the Upas tree, has tainted the moral atmosphere. Thanks to God! in our recent revival, we have witnessed the happy conversion of a number of talented men, who for years had been affected so much by the poison as to see no truth in the Bible, no beauty in Jesus, and no comfort in the society of Christians.

Perhaps a fair view of this subject may be obtained from the exercises of a respectable man employed as a keeper on board of the U. S. Steamship in this town. I met him on board, agreeably to his request, the day after he came to the altar for prayer, when he related the following:—

"I had for many years felt a restless uneasiness of mind as to my soul's future destiny. Guilt and condemnation were my constant companions. The wish for a fair reputation, love for my young family, and a desire for property, induced me to be temperate, laborious, and prudent. Still I was passionate and profane. Having for sometime neglected public worship, I commenced attending meeting. I went from one meeting to another, but found no peace. At length, on hearing Mr. Kneeland, and reading his works, I lost all belief in the probability of a future state, a day of judgment, and the existence and superintendence of God over the affairs of men. I felt no fear of God, because I believed there was no God to fear. Still, I was miserable. My new theory presented man as a mere animal, and death an eternal sleep. I cursed my existence.

Hearing of the conversion of S. H., an intimate friend of mine, I was induced to attend your meeting. The arguments which were pointed, the exhortations from men I had known in their sins, their mild and pleasant looks, the solemn spirit in the place, for which I could not account, shook the foundation on which I stood. Immediately I felt a strange discontent, that drove sleep from me, and for a while my misery was greater than ever. I went to the anxious seat, hoping to obtain some deeper feeling. The next day, all at once, my heart and strength failed me, and the tears began to flow freely. I fell upon my knees and implored pardon for my sins which came up like a thick cloud. A thrilling power went through me like a shock.—Unusual grief for past misdemeanors, a warm and throbbing affection for Christians, love for the blessed but neglected Bible, and new desires for religious worship—all together forced upon my mind an evidence in favor of divine revelation that I could not resist, nor can I ever forget. How to take the next step was all dark to me. Your advice to reveal my feelings to my family and the church was complied with, and as I moved, the light broke into my mind. I am now a happy man. All is peace. I am a miracle of grace, having been in the darkness of infidelity for 15 years You may well think I am charmed and astonished in viewing the beauties of the Bible, of which I never saw a shade before."

We have a number of cases similar to this. Since January, we have witnessed the conversion of over 70 persons. I have baptized 44. We are to baptize others next Sabbath. 56 have joined the church. Our meeting house is so crowded that we make seats in the aisles, and then many stand up. Our Sabbath School and Bible class also increase in interest and numbers. We are in union and harmony, and we feel an uncompromising determination to guard against every thing both domestic and foreign, that would sow discord among brethren. I have never before had such a field of labor, requiring my constant attention day and night, by which means my health is poor, but my soul is prosperous and happy.

N. B. My friends in Rehoboth will see by this that I cannot comply with their request at present. D. Swett.

Revival in Ohio.

For the Morning Star.

Dear Br. Burr:—As it is always satisfactory to me to read of the labors of others, and of the outpouring of the spirit of God, I have thought a short relation of the dealings of God in this section might be satisfactory, at least to some inquiring friends. I left my family on the 6th of December, and after visiting some few of the churches in the Geauga Q. Meeting, went to Medina Q. Meeting, which was then in session at Liverpool,—was very cordially received, and had a very interesting season, although the brethren were called to pass through some very sore discouragements in consequence of the downfall of Calvin Freeman & —. Miller, who had been found guilty of the deepest crime, & who have been most justly published in the Star, and who should have been described in person—Freeman in particular, as it is to be feared he will change his name, and continue preaching, and whose guilt and daring imposition upon his innocent victim has scarcely been equalled. The Lord attended the meeting, and it was rendered particularly interesting to some, in consequence of the interest that seemed to be awakened in the various benevolent enterprises, Education, Temperance, Missions, and the abolition of slavery. It was remarked by our faithful and worthy brother, Eld. W. Bebee, that the tears and sighs of God's faithful few had not been forgotten, and he felt as though a great victory had been achieved at that session. During the winter, I had an opportunity of visiting and preaching some, in a considerable number of the churches in the Q. M. and I trust the Lord has blessed the word which has been preached to some extent. Having spent four months within the boundaries of the Q. M., & feeling anxious to return to my family, from whom I had been absent so long a time, I took my leave of the brethren, and started for my residence. I traveled as far as Montville, stopped for the night with my beloved brother Wm. Proctor, (known to many of my readers.) Here I was informed that the Lord had not forgotten to be gracious; and that the prophecies of those who had been induced by the devil, to say that there would not be any more conversions, had proved false, as the Lord had been pouring out his spirit in Montville valley, to a great extent; and being very earnestly solicited to stay a day or two, I consented. I would here state that the valley is some two miles distant from the old spot, where for some years the standard has been erected. The place had been noted for all kinds of wickedness; the Sabbath was not regarded, intemperance and profanity prevailed, and almost every species of iniquity was practiced. Such was the condition of the valley, that some had almost thought that a reformation could not be effected. But that God who has always been attentive to the prayers of the faithful, was not deaf to the entreaties of his children, and came to their relief,—and while the few faithful, weeping children of God were wrestling in behalf of the valley, the Lord sent them help by bro. Elwood, a licentiate from Loraine Q. M. His labors were abundantly blessed—sinners cried for mercy. Br. Elwood labored two weeks with good success; and when he had labored until his strength seemed nigh failing, the Lord sent Eld. H. Vaughn, a worthy and successful brother, to his aid. The work seemed to take a new spring, and he labored two weeks successfully, and the valley, which had resounded only with oaths and blasphemies, seemed now resounding with praise and thanksgiving to God. The moral face of community seemed entirely changed, and the brethren were led to exclaim, "Lo, the winter is past—the rain is over and gone—the flowers appear on the earth—the time of the singing of birds is come, and the voice of the turtle is heard in the land." It appeared as though the Lord knew just when help was needed, and sent it just at the right time. Having consented to tarry certain days by earnest request of brethren Proctor and French, I accompanied them to a meeting which had been appointed for the purpose of hearing the converts relate their experience. It was truly a solemn time; the aged father and mother arose and praised the Lord for what he had done for their souls—they were followed by the middle aged, youth and children, who related their experience and requested baptism. The day was spent in hearing their experiences, reading the Treatise, and giving a relation of the decided views and stand taken by the denomination on the benevolent enterprises. In the evening, a discourse was delivered by the writer, after which a number came forward for prayers. A meeting was then appointed the next day for a sermon and baptism; a crowded assembly convened in and around the school house—a discourse was delivered by the writer from Rom. 1:14,15, 16, in which were presented the facts contained in the gospel, the evidences of those facts, the duties enjoined, the motives presented, and the attendant consequences, to those who obey. The day was calm, the sky serene, the weather warm and mild, the congregation solemn and attentive. After sermon, we repaired to the water side. All nature seemed to bear a pleasant aspect, the feathered songsters were warbling in the grove and tuning their notes to the God of nature; a numerous crowd had assembled on the bank to witness a scene, which to many was novel and new—a sweet breeze seemed to fan the verdant air and move calmly by, and all was peace. We knelt in solemn prayer by the water side, that the Holy Spirit might be poured out; and such was the interest of feeling, and especially of bro. Vaughn, that his soul seemed filled with heaven; and it seemed that the prayers of the brethren who had so long prayed that the valley might be heard to resound with the praise of God, was literally fulfilled, as a calm and pleasant gale wafted the sound of prayer to the surrounding hills, and brother Vaughn's prayer was distinctly heard one and a half miles distant. As they moved calmly forward in the ordinance of baptism, the hearts of the brethren were greatly comforted when they saw the aged mother, the blooming youth, and younger children, (with others, one of bro. Procter's daughters,) one after another follow their blessed Lord, and as they arose from the liquid grave, heard them shout aloud the praise of God. Twenty-two were immersed, after which twenty arranged themselves on the bank and received the hand of fellowship. It was evident that the Lord was with us; for while assembled in the evening following, eighty arose and testified for God, and one or two were converted. All were led to praise God, and some were constrained to shout his praise aloud. The meeting having closed in the valley, bros. Proctor, French, and some others, felt as if they could not stop their special effort until they had made an effort to rebuild the walls and repair the breeches at the old spot, where they had erected the standard some years ago; and, although four months had passed since I had visited my family, I was induced, from the prospects of a revival, and the earnest entreaties of the brethren, to commence a meeting on the old ground. I have to say to the praise of God, that the effort was blessed. I commenced the meeting with the promise of staying two or three days. The Lord blessed the word. Such was the interest of the meeting that we protracted it nine days. Several denominations united with us in the effort, and all was harmony and union, and I trust much good was accomplished; long standing difficulties among neighbors were amicably settled—saints were much revived—backsliders returned to their Father's house, and several were converted. The meeting was solemn, and I trust the work was genuine, for their alms came up with their prayers, and the liberal contribution which I received at the close, which was publicly proposed by a worthy Congregational sister, and liberally encouraged by different denominations, induced me to believe that there was a God in it. Our meeting closed last Friday evening. Yesterday, which was the Sabbath, we returned to the valley, and after hearing an interesting sermon from bro. Vaughn, we repaired to the water for baptism. It was judged that between four and five hundred gathered on either bank, to witness the solemn scene. Seventeen were immersed, with others one of brother David Dyer's daughters. It is impossible to describe the calm and heavenly appearance of this blooming youth, as she, with the utmost composure, walked down into the water; as she arose heaven seemed beaming in her countenance; and as she very calmly praised God as she walked up out of the water, it was truly cheering to the father, and I could not observe the tear of joy that flowed from his eye, as he saw and heard his daughter raise the Lord. After baptism, 17 received the hand of fellowship at the water side. Truly, the Lord is good, and I can say I never felt more like praising him with my whole heart than at the present.

D. R. Bartlett.

Montville, O. April 16, 1844.

For the Morning Star.

Honey Creek Quarterly Meeting.

The Honey Creek Q. M. held its June session with the Prairie Dulac church, the 5th, 6th and 7th instant. Eld. R. M. Cary, Moderator, and A. Coombs, assistant. Reports were received from all the churches but two, and we are happy to say that in general, they seem to be in union and steadfast in the faith. Some communicated the cheering intelligence of reformation and additions to their number.

Two new churches have been organized since our Jan. term, one in Sharon, gathered by Eld. R. M. Cary, of nine, the other by Eld. R. Cheney in Oconomewac, of thirteen members, and by the request of the churches, they were received into the Q. M.

The corresponding messenger from Fox River Q. M., Elder D. S Starr, was cordially received. The business of the Conference was done harmoniously. The meetings of worship were well attended, and the preaching convincing. Sabbath evening, eight came forward for prayers, and before the meeting closed five praised the Lord for sins forgiven—all glory to the Lamb.

The season was one of interest and will long be had in remembrance. Q. M. Conference appointed Eld. Hermon Jenkins, corresponding messenger to Fox River Q. M., and Eld. R. M. Cary, delegate to the Ill. Northern Yearly Meeting.

Voted to renew license to Br. F. P. Augir of the Honey Creek church to improve his gift as the Lord may direct for one year.

Voted, that this conference send a petition to the Freewill Baptist Board of Home Missions, laying before them the wants of this interesting portion of the west, for missionary labor, and requesting them to appoint Eld. R. M. Cary a missionary in Wisconsin Territory.

The next session of the Q. M. will be holden with the church in New Berlin the first Saturday and Sabbath in July, conference Friday preceding at one o'clock P. M.

Franklin P. Augir, *Clerk.*

Troy, Walworth Co., W. T. April 17, 1844.

Ordination. Br. Jesse Hayes was publicly set apart to the work of the ministry at Danville and Poland meeting house, Me. March 14th, 1844. Order of exercises as follows: Reading Scriptures by J. F. Hamblen; prayer by J. Tracy; Sermon by J. Lioby; prayer at laying on of hands by G. Whitney; Charge by J. Tracy; Hand of fellowship by J. F. Hamblen. J. F. H.

Religious Notices.

Gorham Quarterly Meeting

—Will hold its next session with the Cape Elizabeth church (upper meeting house,) May 29th and 30th. Q. M. Conference, Wed. at 8 o'clock, A. M. Clerks of churches are notified that this is the term at which the returns are made for the Register. Ministers' Conference, Tuesday 28th, at the meeting house, at 1 o'clock, P. M. Charles O. Libby, *Clerk.*

Gorham, Me. May 2, 1844.

Lawrence Quarterly Meeting

—Will hold its next session with the church in Stockholm, on the 2d Sat. and Sab. in June next. Conference Friday at 1 o'clock, P. M. Clerks of the respective churches will please be particular in giving their statistics for the Register. Wm. Whitfield, *Clerk.*

Pierpont, N. Y. April 19th, 1844.

St. Lawrence Yearly Meeting

—Will hold its session for 1844, with the church in Potsdam, St. Lawrence Co. commencing the 4th of July, and continuing over the Sabbath—Conference on Thursday the 4th at 1 o'clock, P. M. Come brethren, from the East and West, come up to this Yearly Feast.

Wm. Whitfield, *for the Com.*

Holland Purchase Yearly Meeting.

The next session of the Holland Purchase Y. M. will be held with the 1st F. B. church in Sherman, Chautauque Co., N. Y. to commence on Friday, June 14th, at 10, A. M. A full attendance is requested.

J. D. Cornish, *Com.*

Montville Quarterly Meeting.

Will the churches of this Q. M. remember that the next Register is to be compiled from their next report, and act accordingly? Also, remember the six cents assessment becomes due at the next Q. M. Also, the members of the Montville Q. M. Foreign Mission Society are requested to forward all their arrearages to the treasurer at the same time.

George Ulmer, *Clerk.*

Weare Q. M. Ministers' Conference.

The Ministers' Conference of the Weare Q. M. will be held at Wendell, North meeting house, Tuesday, the 28th day of May, at 9 o'clock, A. M.

C. H. Smith, *Clerk pro tem.*

Not so large, but in its nature just as Good. During the fall and first part of the winter I had preached in Mercer five times only. Soon after this, a number of the brethren and friends in that place, came to make us a visit. The time was spent in a pleasing manner, and we trust with no loss of spirit or life. They left of the good things of this life, about $12. The Lord reward them. A. Turner.

Starks, Me. April 23, 1844.

A Card. The subscribers are happy to acknowledge the receipt of the value of about $50 (one half of which was in money,) from their friends in Apponaug and vicinity, on the 24th inst. They make this acknowledgement with the more pleasure, because their friends came themselves with their donations; and during the afternoon and evening afforded them the happiness, which they appeared themselves to enjoy, of a season of social conversation, of singing, of exhortation and of prayer. In view of the meeting we are strongly reminded of that poetic stanza,

When the Lord's people have need
His goodness will find out a way.

M. J. Steere.
A. W. Steere.

☞ The three following sisters in the church at Roxbury, who are dependent upon their labors for a livelihood, engage unitedly to be one of the hundred to support a missionary in India, while the Lord gives them health to labor. If the requisite number of subscribers should not be obtained, they wish their money to go to support a girl in the school: Martha A. Lyon, Susan Cushman, Sally Hall. E. Noyes.

Parsonsfield and Effingham Liberty Association.

Elder Ransom Dunn of Dover, N. H. will lecture before this association at the following places, namely: at South Parsonsfield on Tuesday, May 14—at North Parsonsfield (Meeting House) on Wednesday, May 15, at Effingham (Lord's Corner) on Friday, May 17. The meetings will commence at two o'clock, P. M. Liberty men and women, let us rally to these meetings.

Ira A. Philbrick, *Secretary.*

North Parsonsfield, May 1, 1844.

General Intelligence.

It is said in the New England Washingtonian, that there are 819 places where intoxicating drinks can be obtained in Boston.—Enough we should think to sink Sodom!

Right.—A correspondent of the True Wesleyan, who represents himself a reformed drunkard, begs the prayers of cold water Christians, but forbids those professors who drink rum and cider to pray for him. Quite a rebuke.

Manchester, N. H.—This town now contains a population of about 6500. It is supposed that in one year more, it will be greater than any town in the State. The village alone, has 5010 persons in it.

Insanity.—It is stated on good authority, that 28 persons have been received into the Hospital at Worcester, Ms., whose insanity was caused by the Second Advent excitement.

London is said to be rapidly increasing in population.

☞ The name of the P. O. at South New Durham has been changed to New Durham.

The Legislature of Pennsylvania has passed an act, providing for the payment of the interest on her public debt, which has been signed by the Gov. No repudiation in the Key Stone State.

A process has been discovered, it is said, by a planter in Louisiana, by which he has converted his whole crop of the past season into white sugar without the usual intervention of the clarifying process. The sugar is fabricated in an apparatus entirely by steam.

Beauties of Consistency!—Mr. Murphy, American Charge d' Affairs in Texas, writes to Mr. Upshur, "Now all the United States have to do is, to aid the people of Texas in sustaining their Constitution—that Constitution, which, *while it* EFFECTUALLY *secures* the RIGHTS of the MASTER, secures to the PEOPLE the BLESSINGS of *civil, political* and *religious* LIBERTY."

Mad dogs are said to be plenty in Pennsylvania. One was killed at Pittsburg the other day.

A girl of 17 while going to church lately in Michigan, slipped and fell, causing her instant death.

There has been a great drought at Key West, and the inhabitants of that island are suffering greatly for water.

The Irish rebellion in 1798, caused a loss of at least 70,000 lives—and property to the amount of twenty millions sterling.

A man sixty-five years of age has been discharged cured, from the Pennsylvania Lunatic Asylum, who had been insane twenty-five years.

Mr. Wise, the Messenger at the Capitol in Washington, who was wounded in the affray in the House of Representatives lately, is at present in a dangerous situation. The Globe says "the ball did not go through his thigh, but struck the thigh bone, and run down it three or four inches, and then turned at so great an angle that a probe would not follow it. It is thought it made a curve around the thigh-bone, and is lying against it."

Poisoned by Vegetables.—Two children in the interior, not long since, ate of the root of the wild parsnip, and died of the effects in an hour afterwards. They became totally blind before death.

We overlooked the following notice in the Standard, or the request to copy it into the Star would have been complied with before:

TO THE FRIENDS OF THE OPPRESSED.

At a meeting of the Executive Committee of the Maine Anti-Slavery Society held at Hallowell, the subject of agencies was taken into consideration and the undersigned were chosen a committee to extend a Call to the patrons of the cause.

The diffusion of light, in regard to slavery and the measures pursued by anti-slavery men, is indispensable to the progress of this enterprise, hence it was judged necessary that we have a number of lecturers constantly in the field. Elder Samuel Whitney has, for several months past, devoted his whole time in pleading for the slave, and we expect in a few weeks to send out another efficient lecturer.

We are well aware that an individual who agitates this 'vexed' question ofttimes must have his hands full in warding off the thrusts of opposers. Indeed his services are the most needed amongst that class that would render him no pecuniary aid. We would therefore urge upon the attention of the friends of Liberty, the importance of raising in their several towns, such sums as their own consciences may dictate, to meet the expense above named.

We trust that measures will be immediately taken in each town to raise a sum towards bearing the expenses of those of our brethren who devote their lives in pleading for the poor slave.

We would not presume to dictate with respect to the plan nor as to the sum, but leave these matters to the friends of the cause in the several towns, but we would however suggest that perhaps 25 cents each would be a proper sum.

Men and brethren, has any cause a greater or juster claim to our sympathies and *money* than this?

ELI NOYES,
E. DOLE,
H. K. HOWARD.

The Texas Treaty.—This treaty, which it has already been announced, has been concluded and sent to the Senate for the action of that body upon it, was published, with the accompanying documents in the New York Evening Post of 27th ult. How it came into possession of the editors of that paper, before the Senate have acted upon it, is a mystery, as it was communicated to that body by the President, and was "printed in confidence for the use of the Senate." Be that, however, as it may, it is brought before the public in all its length, breadth and *depth*, and the people can now have an opportunity to judge for themselves of its merits.—It was signed on the 12th inst. by Mr. Calhoun on the part of the United States, and by Messrs. Van Zandt and Henderson, on the part of Texas.

The following is a full and clear synopsis of its terms and conditions, as given by the editor of the Boston Daily Advertiser:—"1st. The Republic of Texas, "acting in conformity with the wishes of the people and every department of its government," cedes to the United States all its territories, to be held by them in full property and sovereignty, and to be annexed to the United States as one of their Territories, subject to the same constitutional provisions as their other territories. The cession includes all descriptions of public property, which are specifically enumerated, such as public lands, mines, public edifices, navy and navy yards, &c. 2. The citizens of Texas are to enjoy the privileges of the Constitution, and admitted as soon as may be consistent with its principles, to the enjoyment of all its immunities. There is no special provision in regard to the admission of States. 3. All titles and claims to real estate, which are valued by the laws of Texas, are to be held so by the United States. 4. The public lands are to be subject to the laws regulating the public lands in other territories, as far as applicable. 5. The United States assume and agree to pay the public debts and liabilities of Texas, however created, which are estimated not to exceed $10,000,000.—The sum of $350,000 is to be paid within 90 days from the exchange of ratifications. For the payment of the remainder to an amount not exceeding ten millions of dollars, including the above sum, the public lands ceded, and all the revenue from them, is pledged. 6. To ascertain the amount of debts and alabilities, four commissioners are to be appointed by the President, with the advice and consent of the Senate, to procced to Washington, Texas, and there to examine and decide upon all claims. 7. The laws of Texas are to remain in force, and all executive and judicial officers of Texas, except the President, Vice President, and heads of departments, to retain their offices until other provisions shall be made. 8. Immediately on the exchange of ratifications, the President, with the advice and consent of the Senate, to appoint a commissioner to receive the transfer of the territory, its archives and public property, and to exercise the executive authority until other provision shall be made. 9. The treaty to be ratified, and the ratifications to be exchanged at Washington in six months from date, or sooner if possible."

Accompanying the Treaty is a voluminous correspondence carried on since Dec. 1842, between the Texas and American governments, conducted on the part of the former by Messrs. Van Zandt and Henderson, and on the part of the latter by Messrs. Upshur and Calhoun. *This correspondence* (says the Liberator, in truth,) *is calculated to shock and appal the civilized world.* It exhibits the American government, professedly republican and Christian, undisguisedly and avowedly zealous to perpetuate slavery and the slave trade throughout the world. It shows that the slaveholding power has perfect mastery over the nation, and that this power regards the security and growth of the slave system as the one great interest of the United States, in support of which no peril too frightful can be encountered, no sacrifice too great can be made!. We read the documents with amazement, with abhorrence, almost with incredulity. They reveal an amount of hypocrisy and villany, of treachery and oppression, unexampled in the criminal history of any nation, either in ancient or modern times.—Truly, monsters rule over us; and all fear of God, and all regard for man, have fled from the land. 'Shall I not visit for these things? saith the Lord. Shall not my soul be avenged on such a nation as this?'

Mr. Clay's Letter.—The National Intelligencer contains a letter from Mr. Clay, in answer to several communications he had received, requesting an expression of his opinion upon the question of the annexation of Texas to the United States. In this letter Mr. Clay expresses opposition to such a proposition, giving his reasons for such opinion at considerable length. He says in conclusion:—"I consider the annexation of Texas, at *this time, without the consent of Mexico*, as a measure compromising the national character, involving us certainly in a war with Mexico, probably with other foreign powers, dangerous to the integrity of the Union, inexpedient in the present financial condition of the country, and not called for by any general expression of public opinion."

Mr. Van Buren has also written a letter in opposition to the annexation of Texas under *present circumstances.*

At the Whig National Convention, held at Baltimore last week, Henry Clay was nominated for President, and Theodore Frelinghuysen of N. J., for Vice President.

TWENTY-EIGHTH CONGRESS.

Wednesday, April 24.—In the *Senate*, the consideration of the Post Office bill was resumed after the expiration of the morning hour, and after several amendments were adopted, the bill was passed to be engrossed by a vote of 29 to 14.

The bill, as passed to be engrossed, provides the following rates of postage:—

Three cents for 30 miles and under.

Five cents for distance from 30 to 100 miles.

Ten cents for distance between 100 and 300 miles.

Fifteen cents for all distances over 300 miles.

The franking for members of Congress is limited to the sessions of Congress, and 30 days before and succeeding, with permission to receive any thing during that time not exceeding two ounces in weight, and the use of five free stamps each day for the transmission of letters.

The privilege extended to heads of Departments is somewhat greater than those of members.

The House resolved itself into a Committee of the Whole, and took up the Tariff bill. Mr. Brinkerhoff, of Ohio, spoke for, and Messrs. Wetherod, of Maryland, and Kennedy, of Indiana, against a reduction of duties on imports.

Nearly the entire day was given to the subject.

Thursday, April 25.—In the *Senate*, after the usual morning business, the death of Hon. Pierre E. Bossier, member of Congress from Louisiana, was communicated from the House, and after a few words of condolence by Mr. Johnson, of La., the Senate adjourned to attend the funeral on Friday at 12 o'clock.

In the *House*, Mr. Slidell of Louisiana, rose and announced the death of his colleague, Pierre E. Bossier, who died at his lodging early that morning. Mr. Bossier has been confined to his room during the greater part of the session—and departed this life without a struggle or a groan.

The announcement of the death was followed by the usual resolutions of respect for the memory of the deceased, and by the order for the appointment of a Committee of Arrangements to prepare for the funeral which is to take place on Friday at 12 o'clock, from the House of Representatives.

Friday, April 26.—There was no business transacted in the Senate to-day.

The *House* was called to order by the Speaker at precisely 12 o'clock, and the journal of yesterday was read and approved.

The members remained in their seats observing silence and quiet until 1-4 past 12 M., the corpse of Mr. Bossier was escorted into the House by the officers and members of the Senate, followed by the pall bearers, several friends and relatives of the deceased, and members of the House.

Mr. Bossier was a Roman Catholic, and the clergy of that denomination entered with the corpse to perform the solemn rites of burial after the order of that denomination.

Two wax candles burned at the head of the coffin—it having been placed in the area in front of the Clerk's desk—while the Crucifix was placed directly at its head.

At 1-2 past 12 M., the President and Heads of Department entered the House, upon which the services immediately commenced.

The ceremonials, consisting in the burning of incense—sprinkling of holy water, devotional responses, &c., having been concluded, the Rev. Mr. Ryder of Georgetown College, ascended the Clerk's desk, where, after reading an appropriate selection from the Book of Maccabees, he proceeded to address the very large and distinguished auditory which had assembled on the melancholy occasion.

The Rev. Dr. entered upon a general defence of the forms, rites, and ceremonials of the Roman Catholic Church, as a Jesuit and Propagandist he was in duty bound to do—in however bad taste the Protestants may esteem it.

The address concluded at ½ past one, the procession commenced forming, as per the programme, to move to the Congressional Burial-ground.

Saturday, April 27.—The *Senate* was not in session.

In the *House*, the discussion of the tariff bill was continued. An unsuccessful effort was made to have it close on the 6th inst.

Monday, April 29.—In the *Senate*, The Post Office bill came up on its final passage, and was opposed by Messrs. Benton, Bagby, and Hannegan. It was passed by a vote of 23 yeas to 14 nays.

The tariff subject was then taken up, and Mr. Dayton of New Jersey occupied the remainder of the day in a speech upon the subject.

In the *House*, Mr. Lewis, of Alabama, moved a resolution calling upon the State Department to communicate to the House copies of all unpublished correspondence between the State Department and the Spanish Minister at Madrid in the years 1816. '17, '18, '19 and '20, provided it be not incompatible with the public interest. Mr. Adams moved a modification, striking out the last clause. Mr. Lewis was satisfied with this amendment, and the resolution was adopted.

The House then went into Committee of the Whole on the tariff, and the subject was debated by Messrs. Weller of Ohio, Ramsey of Pa., and Collamer of Vt.

Weekly List of Letters Received.

A. K. Moulton, N. Bradley, I. J. Wetherby, C. Latham, C. Morse, A. H. Chase, M. J. Steere, R. Frary, E. Place, I. R. Towle, F. Moulton, T. Cary, O. B. Cheney, W. Beebe, J. A. Smilie, J. S. Woodman, J. B. Davis, D. P. Cilley, L. Mason, B. Morrill, F. Seavey, J. Atkinson, C. Bean, F. P. Augir, J. Jones, J. Ambrose, W. Greenleaf, J. Cotton, D. H. Miller, N. Purinton, N. G. Sturgis, I. Wentworth, S. W. Curtis, Z. Jordan, I. Gray, F. F. Judd, A. Griffeth, E. Harding, R. Wells, E. Skinner, S. Mullikin, W. Ferguson, H. Drake, G. Sleeper, S. Russell, A. Turner, A. C. Andrus, A. Smith, C. H. Smith, J Stevens & G. Ulmer, M. Cheney, J. Norris, C. Wadsworth, J. M. Lougee, E. G. Eaton.

From Post Masters.

A. R. Tucker, J. M. Harper, J. Ide, E. G. Johnson, S. Belden, W. Stone, R. Foss, S. Patterson, W. G. Corbet, L. Hathaway, W. Vaughn, W. R. Bixby, S. Barrett, J. Burbeck, S. Vincent, T. Thayer, T. N. Lee 2, O. Boardman, C. E Johnson, D. Rich, J. Hutchinson, D Currier, J. Donaldson, B. W. Hall, W. J. Filkins, B. King, G. W. Millett, L. Eaton, N. S. Winsor, M. B. Gordon, W. J. Stanton, Z. Ferrit, W. Fitch, H. Butler, T. S. McLellan, W. J. Ermond, E. C. Dibble, W. J. Stanton, A. Langley.

New Agents.

W. W. Colby, Eaton,
Eld. William Ferguson, Yorkshire Corners, N. Y.
Eld. G. W. Bean, Farmington Me.,
Tobias Ricker, Buckfield, do.,
Eld. S. Curtis and M. Bonney, Lowell, Mass.,

Receipts For Books.

O. B. Cheney, 50c. J. S. Woodman, 2 00. A. Turner, 2,00. F. Lyford, by A. Turner, 3,00. I. J. Wetherbee, 25c.

Subscribers for the Star.

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Home Mission.

W. Boardman, Abbot, Me.,	1,00
M. Macomber, Wilton, do.,	50
Whole amount,	1,50

WM. BURR, *Treasurer.*

Foreign Mission.

Collection taken by Eld. Hurd,	1,50
W. Boardman, Abbot, Me.,	1,50
F. Seavey, Sandown,	3,25
Female F. M. Society, Great Falls,	4,75
W. Greenleaf, Westport, Me.,	50
M. Macomber, Wilton, do.,	50
Montville Q. M. F. M. Society,	25
Whole amount,	12,25

WM. BURR, *Treasurer.*

Corrections.—Fifteen dollars credited to Caleb Hodgdon Esq., Standish, Me., for F. Mission, some weeks since, should have been Caleb Hodsdon, Esq., Gorham.

Books Forwarded.

One package to Eld. J. S. Woodman, East Hatley L. C., care of Mr. West, Inn Keeper, Derby Line, Vt., by stage.

One package to Eld. I. J. Wetherbee, Kittery, Me., care of W. B. & T. Q Lowd, Portsmouth, by stage.

☞ The subscriber begs leave to say to all in account with him for Books, &c., appertaining to the F. W. B. Book Concern, that they are requested to make immediate settlement, and return all books on hand, that he may settle with the General Agent. Abial Moulton

April 12, 1844.

MARRIED

In New Market, 21st ult. by Eld. E. Hutchins, Mr. Paul Gerrish and Miss Mary Jane Winslow, all of N.

In Wakefield, by Eld. Joseph Spinney, Mr. Aaron Hubbard of Acton, Me. and Miss Polly Linsey.

By Elder D. Sidney Frost, at Warner, Oct. 10th, 1843, Mr. Charles D. Rand of Hopkinton, and Mrs. Harriet N. Annis, of W.

By the same, at Concord, Dec. 28, Mr. Isaac Merrill and Miss Clarissa Dow, both of Hopkinton. At Warner, Jan. 25, Mr. Seth Low and Miss Flora G. Eastman, both of W. At Contoocookville, March 5, Mr. Jonathan N. Dunbar and Miss Mary Jane Bruce, both of H. March 12, Mr. George W. Holmes and Miss Orrilla L. Small, both of H. March 17. Mr. Ebenezer Phillips and Miss Eliza Frazier, both of Henniker. April 18, Mr. Sam'l S. Buswell and Miss Lucinda H. Chase, both of Hopkinton. In Hopkinton, April 28, Mr. Phineas A. Nourse of Lowell, Mass. and Miss Elizabeth B. Eaton, of H.

In Kittery, April 14th, by Elder I. J. Weatherbee, Mr. Albion Wilson and Miss Maria Dennet, both of Kittery.

In Somersworth, N. H., April 14, 1844, by Elder H. Webber, Mr. George W. F. Drew and Miss Eliza J. Hanscom, both of S. Also, by the same, April 15th, Mr. John B. Sias and Miss Mary E. Pinkham, both of Rochester N. H.

In Dover, Me. 7 inst., by Elder Leonard Hathaway, Mr. Daniel Wyman, Jr. and Miss Rebecca S. Woodbury, both of Dover. Also, 6th inst., Mr. Asa Mclalin of Charleston and Miss Mercy Brown of Dover.

In Lisbon, Me. 9th ult. by Elder A. W. Purinton, Mr. John Whitney and Miss Almira Turner, both of Lisbon, Me.

In Starks, Dec. 7, 1843, by John Oliver, Esq. Mr. James D. Oliver and Miss Rhoda Fredrick, all of Starks.

In Mercer, April 21, by Elder A. Turner, Mr. John Gould and Miss Nancy F. Blaisdell, both of M.

In Portland, on the 18th ult., by Elder Moulton, Mr. Holman P. Allen and Miss Theodosia A. Earl, both of P.

In Westbrook, March 26, by Elder Wm. Nevins, Mr. John L. Lovell and Miss Mary Ann Howard, both of Westbrook.

DEATH.

Fatal Accident. Died in Wilmington, 25th ult. Mrs. Hannah Stickney, and her nurse, Mrs. Reed, in a very shocking and distressing manner, by (as is supposed) accidentally taking Muriat of Ammonia.

Dr. B. KEITH,

THOMSONIAN PHYSICIAN AND INFIRMARY, No. 2, Pleasant St., Dover, N. H.

Patients attended at their houses at all hours, by day or night. May 8, 1844.

Parsonsfield Seminary.

THE next term of this Institution will commence on Wednesday, the 12th day of June, under the charge of the present Principal, Mr. O. B. CHENEY. M. SWEAT, *Secretary

POETRY.

THINK OF ME.

Think of me in the silent hour
Of man's repose,
When the show of wealth, and the pomp of power
In slumbers close.

And I'll think of thee ere the dawn of morning
Creeps o'er the ocean,
Or ere the early bird's shrill warning
Calls to devotion.

Think of me in that hour of prayer,
When the soul's ascending,
And I will meet thy spirit there,
Both heaven-ward tending.

Think of me when the moment hovers
That ends the day,
And I'll think of thee when the hillock covers,
Thy mouldering clay.

I've thought of thee in the evening hour,
By the moonlit cave,
And fondly yielded to thy power,
By the ocean wave.

I have thought of thee when the stars were hung
Beauteous on high,
When night hath its sable shadows flung
Across the sky.

O! wilt thou think of me, kind spirit,
When robed in light?
Thou dost the bliss of heaven inherit,
As seraphs bright.

Then I'll think of thee when snap asunder
These earthly ties,
'Till we meet to gaze, to love and wonder,
Beyond the skies.

ANTI-SLAVERY.

"Can a woman forget her sucking child?"

Oh, Massa, let me stay, to catch
My baby's sobbing breath;
His little glassy eye to watch,
And smooth his limbs in death,
And cover him with grass and leaf,
Beneath the plantain tree!
It is not sullenness, but grief—
O, Massa, pity me!

God gave me babe—a precious boon,
To cheer my lonely heart;
But Massa call'd to work too soon,
And I must needs depart.
The morn was chill—I spoke no word,
But fear'd my babe might die,
And heard all day, or thought I heard,
My little baby cry.

At noon—O, how I ran! and took
My baby to my breast!
I linger'd—and the long lash broke
My sleeping infant's rest.
I work'd till night—till darkest night,
In torture and disgrace;
Went home, and watch'd till morning light,
To see my baby's face.

The fullness from its cheek was gone,
The sparkle from its eye;
Now hot like fire, now cold like stone.
I *knew* my babe must die.
I work'd upon plantation ground,
Though faint with wo and dread;
Then ran, or flew, and here I found—
See Massa—almost dead.

Then give me but one little hour—
O! do not lash me so!
One little hour—one little hour—
And gratefully I'll go.
Ah me! the whip has cut my boy,
I heard his feeble scream;
No more—farewell my only joy,
My life's first gladsome dream!

I lay thee on the lonely sod,
The heaven is bright above;
These Christians boast they have a God,
And say his name is LOVE:
O gentle, loving God, look down!
My dying baby see;
The mercy that from earth is flown,
Perhaps MAY dwell with THEE.

Charlotte Elizabeth.

COMMUNICATIONS.

For the Morning Star.

The Past and the Future.

To a contemplative mind, there is something in the thought of what shall be in future days or years, that engrosses the attention beyond any other thing that this world affords.

As far as our own history can be traced back, we have some knowledge of what has passed in our day, and we are made acquainted with the events of our own lives and of others, in proportion as our means of knowledge extends to regions and people round about.

But of the mysteries that are locked up in the impenetrable future—who shall undertake to solve the problem? or who be wise enough to foretell future events?

We all know that in the common course of things, the seasons are passing by—that summer will follow winter, and also that summer will soon be past, and that we all have individual interests—we all have joy and sorrow—good and ill luck—health and sickness—pleasure and pain—and life and even death itself must close the scene; and the share of all there that we have each got to experience and realize, is entirely beyond our comprehension, and many would give worlds did they possess them, to know for a certainty what their exact state and standing would be through all future time; but the all-wise Ruler has reserved that right to himself alone. We all have lately passed through the last year—a new one has commenced—we have been laboring and toiling through a long and tedious cold winter—but the spring months have appeared, and the extreme cold has given way to the cheering and genial influence of the sun—the deep snows have melted and gone, and every thing that lives upon the earth seems to enjoy the return of spring with gratitude and delight.

But who of all that are now enjoying the pleasure and sweets of health and life, will survive and live to see another winter, or even the return of mid-summer? Many will go the way of all the earth, long before that period arrives—but we are apt to look upon ourselves as the favored ones that will be blest with long life and happiness.

The husbandman is putting his seed in the earth with the expectation of reaping an abundant harvest, but perhaps long, long before his crops ripen, the sweeping angel may pass by his dwelling, lay him low in sickness and death will close the scene—and who that shall gather his fruits that he is toiling to raise, is now sealed up in the dark, dark future.

Some are blest with a long and happy life of usefulness and pleasure, while others, with seemingly an equal chance, and equal labor, are compelled always to look upon the dark side of adversity, and finally go down to the grave in silence and gloom. So that we all see and learn by the past that the future is entirely out of sight, and the only sure way of passing through life happily and prosperously, is to do our duty day by day, and dwell upon the bright side of all our enjoyments—leaving the event with Him who knows the future as well as the past, and who has promised that to them that love Him, all things shall work together for good. S. R.

April 20, 1844.

Man was never intended to be idle. Inactivity frustrates the very design of his creation; whereas an active life is the best guardian of virtue, and the greatest preservative of health of body and mind. Nor can the professor of Christianity expect a rest in eternity, unless he has labored to God's acceptance.

For the Morning Star.

"Inconsistency of Temperance Members."

Bro. Burr:—In looking over the back numbers of the Star, I find two articles with the above title. One in No. 37, the other in No. 41: and with your permission I would say a word touching them.

The article with the signature H. Q. seems to me unobjectionable—and why the author should allow it to be treated as he has in No. 41, without a reasonable reply, I am unable to tell.

I am unacquainted with the honest man who manifests consistency in his whole course of action, and who allows the same right of conscience to others, that he assumes to himself, that would find fault with it. It only says, when a person professing *Temperance* acts in any ease where the cause of *Temperance* will be effected, it ought to be in favor of its advancement. This is as it should be. Every man left to exercise his right of conscience touching his mode of action; and only solicited when he does act to act rightly; or consistent with his profession. It also leaves no room as I can see, for a man to remain inactive when he could conscientiously do otherwise. Hence the charge of the sin of omission on those who refuse to vote for *Temperance* at the ballot-box, not wishing to dabble with politics, is left without a *shadow of proof* to sustain it.

In looking over the articles, I could see nothing that would elicit a reply to H. Q. lest it should be from one, to whom the old adage would well apply. 'The bird flutters when 'tis hit.' G. would, in the first place, compel a man to go and vote, or wear the charge of guilt from the sin of omission. And this is not all, if I am to judge from the spirit of the reply, he then goes to the polls, and votes for a man whose influence is decidedly against the cause of Temperance. Is this true? Have I guessed right? If so, I would add, can he be purblind? or is it party will?

God expostulates with Israel, as having committed two evils—forsaken the fountain of living waters, and hewed them out broken cisterns that could hold no water. Jer. 2:13.

I think G. would merit a little rebuke if he should happen in the way of one on whom the mantle of Jeremiah of old had fallen. He admits the truth of the motto, 'That we should no more omit what we ought to do, than we should do what is wrong.' Right. Let me reverse it. 'We should no more do what is wrong, than we should omit what we ought to do.' Has G. followed this rule? Or when he goes to the polls, does he invariably vote for *Temperance* men, and refuse to vote for those whose influence goes against the *Temperance cause*? Will G. give us a little Bible argument, to prove that every *Temperance man* is guilty of the sin of omission, who does not dabble with politics, and run to the ballot-box to commission ungodly men to put down moral evil by force? Or will he give us argument from the same source, to prove that any Christian man has a right to do it?

J. W. C.

Attleboro', Mass. April 17th, 1844.

ANTI-SLAVERY.

For the Morning Star.

SLAVERY AND THE BIBLE.

In the present article, I propose to show God's condemnation of slavery.

1st. The slave system is condemned by the following passages of Scripture:—"Proclaim liberty throughout *all* the land, and unto *all* the inhabitants thereof." Lev. 25:10. "Open thy mouth for the dumb in the cause of *all* such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy." Prov. 31:8, 9. "Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free; and that ye break *every* yoke?" Isa. 58: 6.

2d. Christ condemns slavery, by "proclaiming deliverance to the captives." Luke 4:18. By saying, "Whatsoever ye would that men should do to you, do ye even so unto them." Matt. 7:12. Again, "Go ye into *all* the world and preach the gospel to *every* creature." If the *whole* gospel were preached to and enforced upon *all* men, slavery would die.—Every principle that our Savior inculcated, and every sentiment he taught, condemned slavery. Christianity and slavery are as direct antagonists as are Christ and the Devil.

3d. Paul condemns slavery by saying,—"Masters, give unto your servants that which is just and equal." Col. 4:1. Should masters give their servants what is just they would pay them for every day's labor they perform, and if this were the case, *slavery* would be at an end. Again, "Remember them that are in bonds as bound with them." Heb. 13:3.

4th. God condemns slavery by ranking those who "deal in the bodies and souls of men," with them who lament at the downfall of Babylon, "the abomination of the whole earth." Rev. 18:13. In all these passages, and in many others, God's *Anathama* is thundered against the system of slavery. God hates slavery as he hates sin, and he will punish slave-holders as he punishes other thieves and robbers. No man can preach from the above named texts, and preach their sentiments, without preaching against slavery and in favor of freedom.

5th. The Bible condemns slavery in all those passages that speak against murder, robbery, theft, oppression, extortion, and adultery; for slavery murders hundreds of its victims; robs them of all they have and are, and all their rights; steals them, their wives and children; oppresses them in every conceivable manner; extorts from them unmerciful labor, and then withholds from them their just dues; and it *compels* them to live in adultery. God says, "He that stealeth a man and selleth him, or if he be found in his hands, he shall surely be put to death." Ex. 21:16; and John Wesley says, "The man buyer is exactly on a level with the man stealer."—*W.'s thoughts on Slavery.* James says, "Behold the hire of the laborers, who have reaped down your fields, which, is of you kept back by fraud, crieth." This cry is ascending to God from the poor slaves, who do the work at the south, from whom hire is "kept back by fraud," and I fear this cry will soon be answered in vengeance from the Almighty. Repentance, *speedy repentance* is our only safety. It is high time for this nation to awake out of its sleep, and undo the heavy burdens. Let the church of God arouse herself and come to the help of the Lord against the mighty, lest the curse of Meroz come upon her. Let the ministry "Cry aloud and spare not," and preach the *whole* gospel without fear, that the blood of souls be not found in their garments.

H. WHITCHER.

Poland, N. Y., April 9, 1844.

Be neither idle in solitude, nor a babbler in public; and the evil one, overcome by your diligence and silence, shall depart from you; for he loves not a man who works and is silent.

MISCELLANY.

THRILLING INCIDENT.

The following thrilling incident is related of a post-man, who, for a very large reward, attempted to carry a letter across one of the deep glens of Scotland, through an overwhelming northeast storm. He had been, if I remember right, a shepherd, and fearlessly set out on the enterprise, while many were filled with apprehension for his life, if the storm did not subside. The weather was excessively cold, and the violence of the storm rendered it impossible to see any track of man or beast through the whole glen. The only chance of a safe arrival consisted of some knowledge he had of the ground, where he had many a time driven his flocks in summer. But, as he afterwards assured us, one may have a very accurate knowledge of the way in summer, while in a winter storm of snow, at night, the whole way seems like a trackless ocean. It is said that some of those glens in Scotland are so full of snow in winter, as not to thaw out in mid-summer.

His courage, as the storm thickened, and the cold increased, would have failed, but, at length, it became as doubtful whether he could find the way back, as whether he could succeed in crossing the ridge in safety. As he had to cross many a small stream, now filled with snow, he not unfrequently sunk, and wet his feet in the stream, and on bringing them up to the cold air, they froze, and, at length, became so disabled that he could rise on his feet no more, and he had to press forward on his knees, as well as he could. From some indications, he concluded that he had well nigh crossed the glen, and might, by lifting up his voice, be heard. He cried aloud for help —*a lost traveler!*—but cried in vain. At length, he became frozen to his knees, and he could only worm himself onward with his hands, for he knew that when he should cease exertion, he must immediately die, and there was a possibility that his cry might be heard, and he should live.—Hence he raised again and again his cry, *a lost traveler!* But at length, a little opening in the storm, showed a shepherd's cot at hand. He had not missed his way to the cottage of a shepherd, which he sought, and easily wormed himself to the very door, and gave the signal that saved his life. His friend opened to him and built a fire, and warmed him into recollection and recovery.

MORAL.—But if that man had not persevered after he had frozen his feet, and even after he could no longer travel on his lower limbs, but had to worm his way on his elbows, he must have died. Although he was near the shepherd's cot, yet as he did not know his position, if his resolution had failed for a moment, and exertion had ceased he must have died. He agonized to live, and his agonizing saved him. And if we will only thus agonize to live *for ever*, we *shall live for ever.*

There is not an enterprise we undertake that requires so much exertion as to reach heaven.—Those who conclude that they know enough of the subject already, and that heaven will come as a thing of course, and fold their arms and slumber on, will die in their sins, and never see the king in his beauty. The few years of their probation will slip by before they are aware, and they will just begin to feel the importance of doing something, when they shall find themselves upon a dying bed, the harvest past, the summer ended and they unsanctified.—*Rev. D. A. Clark.*

A TRUE NARRATIVE.

It was a cold, bleak night. Mother and I were sitting in the back parlor, waiting for father to come home to tea. The bell rang, and a friend entered the room. He asked if father was at home. He said he had brought some one too see him who was in trouble, and wished to ask his advice. Mother told him to bring the person in, and wait, as she expected father would be at home very soon. He stepped into the hall, and returned with a colored man, who looked to be about 50 years old.

He was poorly clothed, and appeared to be in great want. Mother asked what was the matter, for she began to suspect that he was one of those poor people who run off from slavery. Our friend said he had better tell his own story. He began as well as his tears and sobs would suffer him to speak, to tell us that he was a freeman, that his wife and children were slaves, but that they had always lived with him in a little cottage he had built for them near their master's plantation. They worked for their master, while he took care of the little farm he had rented. He had got a written promise from the owner of his family that he would sell them to him when he should have raised several hundred dollars.

"What!" exclaimed Ellen, "sell the man his own wife and children?"

"Yes, Ellen, and he did much more than that. The poor black man thought it a great privilege to be permitted to buy them; but just two nights before, while he was from home on some business, his wife and eight children were taken from their house, hurried down the river, and put on board a boat that had stopped for them.

"He reached home soon after they had been taken away, and followed them to the boat. The captain permitted him to get on board, and he had come as far as he could with them. He thought perhaps he should find some one here to help him. They were now at the wharf, and he had but a few hours to see what could be done. Before noon next day, they would be on their way to the far South; 'and O!' said the poor man, 'how can I give them up? Last night,' he continued, 'when we had all laid down on the deck to sleep, my littlest boy, that I love the best of all my children, crept close to me, put his arms around my neck and said, 'O, father, how can I live if they take me away from you?'

"The poor man wept so while he told his story that he could scarcely speak."

"You must be telling me this story, sister," said Ellen, "as they do in the story books. It is not all true, is it?"

"Yes, Ellen, it is all true: I saw the man myself, and mother will tell you much more about him than I can. He went back home to try if he could not sell his horse and cow and corn for money to buy them back, but when he got there he found his stock driven off, his cornfield destroyed by the neighbor's cattle, and almost every thing taken from his house. Mother knows many more such things."

"Did he ever hear from them, sister?"

"Yes, he heard from them once. Their cruel master had not found any one to buy them, and the little boy, who grieved so much for his father, was dead."

"Poor little fellow, and he never saw his father again!"

"No, never! I cannot think of that night without feeling sad. I had often heard of such things, but I had never before seen any one in so deep distress.

"But come, Ellen, you look sorry; I am sure my dear little sister will never take young birds from their mother again, and she will pity and help these poor mothers and fathers, who are robbed of their children."—*Youth's Visiter.*

THE TWO DECISIONS.

Some years since, two individuals of about the same age and in similar circumstances in life, left the house of God one evening under deep conviction of sin. The scenes of a coming retribution seemed to them an overwhelming reality, and their weal or wo for eternity to depend on the decisions of that hour. Their pastor had invited those who were anxious for their souls, to meet him after the services, in the lecture room for conversation and prayer. Some thirty or forty accepted the invitation, and these two individuals felt a strong inclination to be among the number. But they had never entered a meeting of inquiry; and to appear there as wretched, miserable sinners, to ask after the way of life, was deeply humiliating.

They walked together to the door and paused, and then turned and went towards their dwellings. Their feelings, however, were too strong to allow them to proceed far. They returned to the door of the lecture room, and looked in upon the solemn meeting. Again they started for their homes; and again they were listening to the voice of prayer and the directions which the minister was giving to the anxious before him.

At length, one of them resolved that he would go in and take the attitude of an inquirer. The other turned and went his way. The one who entered the room, dates his conversion to God from that very hour, and has since lived the life of the consistent, devoted Christian. The one who turned away, seems to have grieved, that moment, the Spirit of God from his heart; and, by his life of thoughtlessness and sin, he has awakened the most melancholy apprehensions, that that aggrieved Spirit may never more return.

At the interesting moment of their deep convictions, as they stood together before the door of the solemn meeting, these individuals were alike in their religious feelings, their moral character, and their prospects beyond the grave. But from that moment they separated. And every successive moment has, to all human appearance, widened the distance between them. And the prospect now is, that it will continue to widen for ever.

What a difference have the decisions of that little point of time made in their character and prospects here! And what a difference may they make in their eternal destiny!

NO CROSS, NO CROWN.

Our Savior says that whosoever will be his disciple, must take up his cross and follow him, by which doubtless is meant that his disciples must be willing to suffer for him, in any way in which God, in the course of his providence, may call him to suffer,—and even endure death itself, if thereby his glory and honor can be increased and advanced more than they could by living.

The people of God have ever been an afflicted, persecuted, and tempted people—they have been "a cross bearing people," and to maintain their claim to the Christian character, it is necessary that they should be such—for our Savior has said, "In the world ye shall have tribulation."

Nor are we at the *present* day (if we live godly in Jesus Christ) to expect peace or rest, for we have the same spiritual adversaries to contend with. We were assured of this when we united with God's people, and voluntarily assumed the Christian name, and put on the Christian armor, to become the self-denying, persevering soldiers of the cross. We are not called upon, it is true, to engage in bloody conflicts, but we are required to pass through scenes far more difficult and trying, to engage in a spiritual warfare with principalities and powers, and spiritual wickedness in high places.

We have crosses to take up—they are various—we are sometimes called to pass through the dark valley of affliction, where turbid waters roll at our feet, and a dark and sunless sky is spread above our heads. Sometimes we have to endure temptations, trials, distress of mind, pain of body, disappointed hopes, the scorn, derision, and persecution of the world. These, and a hundred other things that might be named, are *crosses* for the Christian to take up. And our Savior's words will be ever sufficient to uphold his disciples, when called upon to bear *these* crosses.

"Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

"Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you."

These crosses must be taken up. Whosoever will become his disciple must not only deny himself, but he must also take up his *cross* and follow him—follow him through evil as well as through good report—he must say with the poet,

"Through floods and flames if Jesus leads,
I'll follow where he goes."

We must take up the cross willingly and joyfully, esteeming it to be a privilege to *suffer* with him, that we may also *reign* with him. We must take up the cross without a murmer, and instead of mourning, rejoice that we are counted worthy to suffer for his cause.

Why should we complain of want or distress,
Temptation and pain?—he told us no less;
The heirs of salvation, we know from his word,
Through much tribulation must follow their Lord.

Soon we shall *lay down the cross, and take up the crown*—a crown of life, of righteousness and glory, which the Lord, the righteous judge will give to all them that wait and long for his appearing. A crown that shall never fade away, but grow brighter, and brighter, and brighter, as the revolving ages of eternity roll on in their ceaseless course.—*Monthly Baptist Record.*

CHRIST THE ROSE OF SHARON.

My Savior condescendingly says of himself, 'I am the rose of Sharon.' Our natural pleasures come to us through the medium of the senses. The exquisite delights which the soul that is betrothed to Christ derives from him, are constantly spoken of in language supplied by those senses. The sight, the hearing, the touch, the taste, and the smell, afford images to set forth the excellency of my Savior. Sharon was a region of the Holy Land, proverbial for its richness and fertility; and the luxuriance of its roses was much celebrated. Happy was the enlightened mind, which saw in every rose of that blooming land a visible type of the promised Redeemer.

The flower of loveliest hue and sweetest fragrance is a most apt emblem of my Savior. Let it always remind me of him, and be dear to me for his sake. The rose has its root in the earth; but its beautiful flower and its rich odor are always aspiring towards heaven: so my Savior, the 'truth sprang out of the earth,' and, ascending to glory, diffused the fragrance of his merits through heaven and earth. The rose of Sharon,—the flower of the garden,—wherever it grew, betokened cultivation and fertility. Wherever Christ comes and abides, 'the wilderness and the solitary place is glad; the desert rejoiceth and blossoms as the rose. It blossoms abundantly, and rejoices even with joy and singing: the glory of Lebanon is given unto it, the excellency of Carmel and Sharon; they see the glory of the Lord, and the excellency of our God.

If I wear a rose in my bosom, it scents my whole person. Has the Savior a place in my breast,—he communicates the fragrance of his merits to my soul, and his spirit fills the atmosphere through which I move, as it were, with the breath of heaven. Even in death the rose is sweet—passing sweet, and sweetens every place where it lies. Thus, the Rose of Sharon has given the fragrance of life to the very chambers of death and the grave,—to that wardrobe of the saints, where their material garments are to be laid up, until the morning of the resurrection, then to be brought forth beautiful and fresh, fit for the court of heaven.

Hast thou not, in the lone wood's shade,
Oft seen a lovely flower,
Pale, weak, and bending low its head,
Drenched by the thunder-shower?

Transplanted thence, and trained to grow
The sunny garden's pride,
How sweetly did its odors flow,
Diffused on every side!

Fair Sharon's Rose thus lonely grew,
In scorned Galilee,
And fainted 'neath the gory dew
Of dark Gethsemane.

Now, by the Lord's right hand removed
To his own Paradise,
By all admired, adored, beloved,
Its fragrance fills the skies.

DEATH IN THE DANCE.—A WARNING!—The Jacksonville (Florida) Tropical Plant, of the 9th inst., says: "Mr. John Hartley, a resident of Mandarin, immediately after the conclusion of a dance, at his father's house, while in the act of taking a seat, suddenly fell to the floor, and expired. He was about twenty-two years of age. Our readers may remember that we reported a similar sudden death about last Christmas, in the case of Mr Silcox, who expired suddenly, much in the same manner as Mr. Hartley, directly after dancing.

THE GOLDEN CHAIN.—It is related of Dr. Payson that once, in the progress of a revival at his church, in Portland, after having repeatedly invited meetings at his house, of those who wished to seek religion, he one day gave an invitation to all those young persons who did *not* intend to seek religion. Any one, who did not know Dr. Payson, would be surprised to hear that thirty or forty came. He had a very pleasant, social interview with them, saying nothing about the subject of religion, until just as they were about to leave, he closed a very few, plain and simple remarks, in the following manner:

"Suppose you should see, coming down from heaven, a very fine thread, so fine as to be almost invisible, and it should come and very gently attach itself to you. You knew, we suppose that it came from God. Should you dare to put out your hand, and brush it away?"

He dwelt a few minutes upon this idea, until every one had a clear and fixed conception of it, and of the hardihood which any one would manifest, who should openly break off, even such a tie.

"Now," continued he, "just such a slender, delicate thread has come from God to you, this afternoon. You do not feel, you say, any interest in religion; but by coming here this afternoon, God has fastened one little thread upon you all: it is very weak and frail, and you can, in a moment, brush it away. But you certainly will not do so.—Welcome it, and it will enlarge and strengthen itself, until it becomes a golden chain to bind you forever to God."

A STORM IN THE POLAR SEA.—One of the grandest scenes that can be witnessed in this world, is a storm in the Polar Sea, and the collision of the mountain icebergs which tower in some instances several hundred feet above the level of the sea. The ocean violently agitated, is at all times a sublime and awful sight; but when in addition, it encounters immense masses, which it has set in motion with a violence equal to its own, its effect is prodigiously increased. At one moment, says Beechey, in his "Voyage towards the North Pole," it bursts upon the icy fragments, and buries them many feet beneath its waves; and the next, as the buoyancy of the depressed body struggles for the re-ascendency; the water rushes in foaming cataracts over its edges whilst every individual mass, rocking and laboring in its bed, grinds against and contends with its opponent, until one is either split with the shock or is upheaved upon the surface of the other. Nor is this collision confined to any particular spot, but is going on as far as the sight can reach, and when, from this convulsive scene below, the eye is turned to the extraordinary appearance of the sky above, where the unnatural clearness of a calm and silvery atmosphere presents itself, bounded by a dark hard line of stormy clouds, as if to mark the confines within which the efforts of man would be of no avail, the reader may imagine the sensation of awe which must accompany that of grandeur in the mind of the beholder.

EXTRAORDINARY.—The Cincinnati Enquirer of 26th ult., has the following paragraph:

'On Saturday evening last, the skin of a negro boy, apparently about five years of age, was found floating along down the river, and was taken to shore at the foot of Ludlow street. The scalp and hair were above water, and first led to the impression that it was a human body. It was found, however, to be a perfect hide from head to feet, carefully skinned even to the toes and fingers, and as yet without smell. What tale of brutality is at the bottom of this extraordinary matter? It is impossible to conceive.—Nothing of the kind, we are assured, was ever heard of as coming from a dissecting room, and as to all other sources, the mind gropes in vain without supposing some most aggravated crime. Not a little excitement was created by the discovery in the neighborhood where it was made. The skin was floating considerable distance out from the shore when first seen.

ADVICE FOR THE LADIES.—'Remember, that the least false step in the life of a female is never forgotten; therefore conduct yourself at all times, and in all places, with modest propriety, considering a heart free from pollution and crime, of more value than the richest gems of Peru. Let your motto be PURITY and religion; your guide the holy Bible; your associates those and only those, who regard both the laws of God and man, always letting DUTY govern your conduct rather than pleasure. Shun the libertine, however pleasing may be his personal appearance, or how great his earthly possessions, regard him as a deadly foe; and ever worship at the shrine of innocence and truth, although it may be clad in the meanest garments of penury and want.'

MANAGEMENT.—You will always observe one thing among inferior women. They will make more noise in endeavoring to keep their children quiet, than their children themselves, and yet the little ones will be forever in an uproar; while a woman of intelligence not only keeps her family quiet, but herself also.

The late Earl of Egremont, during the last sixty years of his life, distributed in acts of charity and liberality, the immense sum of £1,200,000, or about £20,000 per annum.

An American gentleman of princely fortune is like to emulate the charity of the liberal earl, if he has the grace to follow out his noble beginning. We have heard of donations like the following: $35,000 for the erection of a splendid library building; $5,300 to stereotype one work and $4000 for another; $15,000 for a church in New-York; $2000 for a single mission, &c. &c.

OBITUARIES.

Died in Durham, 26th ult. Mr. LEONARD B. ROLLINS, aged 28. His health has been declining for about two years, and during much of that time he was unable to labor. A few weeks previous to his death, his family was visited by quite a number of ladies, who carried various kinds of food and cloth, and spent the afternoon in making up the latter. This visit was a source of joy to the poor afflicted man and his needy wife and children. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." O, how much more lovely woman looks in the abode of poverty, ministering to the necessities of its destitute inmates, than she does in the place of fashionable pleasure and folly, worshipping at the shrine of extravagance and dissipation. For sometime before his death, the subject of this notice was raised above the fear of death, and had a desire to depart and be with Christ. His end was peace. May the Lord have the afflicted widow and her three small children in His holy keeping. COM.

In North Berwick, Me. Feb. 12, sister MARY JANE BRACKETT, aged 28 years. Sister B. was believed by her friends to experience religion in 1830; but through diffidence and a fear that she had not truly "passed from death unto life," she was kept back and did not make a public profession of her hope in Christ until 1840, when she was baptized, united with the F. B. church in South Berwick, and honored the profession she made until death. She was one of those kind and social spirits which always make impressions on all the good around them. Her disease was consumption, which had threatened her at times for a number of years. During her last sickness, the Savior was with her, not only to support, but also to comfort and bless her soul. For a season, there was a struggle in giving up her companion (who was also a worthy member of the same church) and two lovely little daughters, but God assisted and for some weeks before her death she waited with a sweet and happy calmness, and when the hour of her departure came, she died in the embrace of love Divine. Long will her lovely and gentle spirit present itself to the memory of the relatives and Christian friends, she has left to mourn her departure.

JOHN CHANEY.

South Berwick, Me. April 24, 1844.

Died at the poor house in Gilmanton, March 8, 1844, Mr. STEPHEN HUTCHINSON, aged 81 years. His death was occasioned by falling down stairs. He lived only about 36 hours after he fell. His sufferings were great, but he frequently expressed a desire to depart. Sermon by the writer at the funeral to a large congregation.—Text, Eccl. 9:12. S. P. FERNALD.

Died in Tiverton, R. I., April 17th, sister ANN GRAY, wife of Mr. John Gray, Jr. aged 23 years. Her life was devoted to the service of God and her end was peace. J. W.

Died in Alton, March 6, 1844, of consumption, Mrs. MARY A., wife of Mr. John Ricker, in the 27th year of her age. The subject of this notice experienced religion a number of years ago, and was baptized by Elder D. Garland, and united with the F. W. Baptist church in Gilmanton, of which she remained an acceptable member until death called her from works to rewards. Her mind was somewhat beclouded during her sickness, (which was short.) She regretted that she had not lived more engaged, and left her dying testimony with her friends not to live as slack a life as she had lived. Thus her husband, (with whom she was united in marriage only three months,) parents, brother and sisters are called to mourn the loss of a friend. O, that they may remember and practice her dying testimony! By her request, the writer preached a sermon at the funeral from 2 Kings 20:1. S. P. FERNALD.

Died in Gilmanton, March 31, 1844, of cancer in the stomach, Mr. EMERSON LOUGEE, in the 67th year of his age. Mr. Lougee thought he experienced a change of heart some 30 years ago; but, like too many others, did not take the cross and live religion as was his privilege to do. Altho' his morals were good, and his example in many respects worthy of imitation, while on the bed of death, he became quite anxious about his soul's concerns, and prayed with the writer very fervently for the forgiveness of his sins, and exhorted his wife and children to prepare for death; but he did not obtain so clear an evidence of his acceptance with God as he desired, yet his friends entertain a strong hope that he has gone to rest. Thus, an aged widow and 8 children are called to mourn. Sermon by the writer at the funeral, from 1 Sam. 3:18, "It is the Lord: let him do what seemeth him good!" S. P. FERNALD.

Departed this life in Randolph, N. Y. March 30, Mrs. CATHARINE JONES, wife of the writer, aged 31 years and three days, after a protracted sickness of near 3 years, which she bore with Christian resignation. I don't remember that I ever heard her complain, though sometimes she would say, after a distressing spell of coughing, as her disease was consumption, 'My sufferings are great,' but probably are nothing to what many suffer. Her mind, for the most part of the time, was calm and stayed on God, though she had a hard struggle with nature before she could give up her two little daughters; but grace finally triumphed over nature, and she said she could give them up. Through the latter part of her sickness, she was very anxious to depart and be with Christ, frequently saying, 'O Lord, how long! O Lord, how long!' She chose her text and hymns, marking them with her pencil and preacher.—Text, Job 7, latter clause of the 21st verse.

"Hosanna to Jesus on high,
Another has entered her rest."

Second,

"Why should we start and fear to die?
What tim'rous worms we mortals are!"

About one hour before she expired, she wished to be laid on the settee, and soon said to her sister, "O, how my head feels—how droll every thing looks—I am going." The family were called into the room, she gave me her hand, already cold in death, and bade me a final farewell. She did the same with her children, sister and others in the room. She then said, 'Come Jesus, just now—come Jesus—there he comes—don't you see him—sing, sing.' She then said, don't weep, and again addressing her little daughters, don't weep—be good children. She lay some minutes, evidently girding on her armor, when she gasped twice, and her spirit took its flight to dwell with God on high. Sermon at the funeral by bro. Labe, Episcopal Methodist; funeral services, Monday, April 1st. The following verse, which I find in her diary, expresses the feelings of my own heart.

'I feel like one who broods alone,
Some banquet hall deserted;
Whose lights are fled, whose garlands dead,
And all but me departed.'

The Christian Advocate and Journal please notice.

L. O. JONES.

Died in Berwick, of the scarlet fever, CLARA B., daughter of bro. James and sister Naomi Pierce, aged 1 year, 2 months, and 17 days.

"I take these little lambs, said he,
And lay them in my breast,
Protection they shall find in me,
In me be ever blest." H. W.

Died in Somersworth, of consumption, April 12, 1844, sister ELIZABETH, daughter of sister Alice Mann, aged 18 years and 6 months. Our beloved sister experienced religion one year since, and was baptized by Elder Silas Curtis, and joined the first F. W. Baptist church at Great Falls, of which she remained a worthy member till discharged by death. She has left a widowed mother, one brother, two sisters, and a large circle of other relatives to mourn their loss. Her funeral was attended on Sabbath the 14th inst. and a discourse delivered by the writer to a large and interested congregation, founded on Num. 23:10, "Let me die the death of the righteous, and let my last end be like his." H. WEBBER.

In Greenland, Nov. 27th, sister RUTH M. NEWHALL, wife of Rev. Matthew Newhall, of the N. H. Conference.

Died in Danville, N. H. April 19th, 1844, of a complaint of the heart, DOROTHY B. TEWKSBURY, aged 15 years, daughter of Enos and Mary Tewksbury. The subject of this notice experienced religion about one year since, and died in hope of an immortal crown beyond the grave. It was our heavenly Father's will thus early to pluck the sweet flower. When we behold that flower again radiant with immortal bloom, we shall know that it was even kind in Him who gave, thus soon to transplant the lovely flower in the paradise of God. May the parents and all related calmly submit to this dispensation of God. JOHN G. TUTTLE.

Bro. Burr:—It becomes my painful duty to record the death of brother CHRISTOPHER HOXIE, aged about 19 years, son of Christopher and Eunice Hoxie of Little Compton R. I. The deceased experienced religion at Tiverton two years ago last winter; has lived for most of the time since in New Bedford, sustaining a Christian character; especially interested in the causes of Temperance, Abolition and Peace. On Sabbath morning, March 3d, after spending considerable time in reading the Bible, he ate his breakfast, apparently in usual health, and in less than two hours from that time was a corpse! He died of apoplexy. The day following his death, his remains were conveyed to his father's house, and on the following Sabbath afternoon, he was buried. An appropriate sermon was delivered at the funeral, by Eld. Isaac Smith, of New Bedford, from 2d Cor. 5:20, "Be ye reconciled to God." J. W.

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The above is the title of a Book which has just been issued from the press by our establishment. It will be seen that it contains the *tunes* as well as the *hymns*.—We believe that our brethren will find it just the thing they need. It contains 144 pages, 18 mo. and is neatly printed and done up. Price:—single copy, 30 cts—by the dozen, *for cash down*, $2,50—on credit, $2,87½. Brethren are requested to forward their orders. 2

Notice.

A MEETING of the Stockholders in the Farm connected with Clinton Seminary, will be held at the Seminary, on the 29th day of May next, at 2 o'clock, P. M. A full attendance is desired.

Per order, JOHN FULLONTON.

Clinton Seminary April 19, 1844. 3w2

FOR SALE.

THE subscriber wishing to change his business, offers for sale his BLACKSMITH STAND at SOUTH BERWICK Corner, with or without his tools. It is pleasantly situated—with a two-story dwelling HOUSE, Shop and other buildings, and is as good a stand for a Blacksmith as can be obtained in this section of country. Terms reasonable.

HUMPHREY BRACKETT.

South Berwick, Me. April 24, 1844. 3w2

Farm for Sale.

THE subscriber offers for sale a Farm situated in New Hampton, N. H. 1½ miles from the Male Institution, on the main road to Holderness Village, ½ mile from the North Meeting-house. The said farm contains about 90 acres, more or less. On the farm is a good Orchard, with some grafted fruit, a Barn 40 by 50, one Shed 20 by 60, Cider house 30 by 40, House 32 by 40, an Ell 25 by 18, Corn-barn 18 by 18, and 4 other sheds; a good spring of water runs to the house and barn. Also, about 8 acres of woodland, 50 rods from the house, 10 acres of timber and woodland, ½ mile off, 10 acres of mowing 1-4 of a mile off—about 40 acres of pine timber land, with some pine timber—about 15 acres of land with a mill privilege and a good stone dam on the same. For further particulars, call and examine for yourselves. To those who are acquainted with the farm, it needs no recommendation, and to those who are not, it will recommend itself.

D. G. DRAKE.

New Hampton, April 17, 1844. 5w2

THE MORNING STAR.

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MORNING STAR.

For the Morning Star.

Obligation of the Church to Evangelize the world.

BY I. G. DAVIS.

When we look at the history of the church of God, this great truth looks us in the face, —that nearly all the true religion in the world has taken its rise from missionary efforts. My design in this brief address is :

I. To examine some popular objections to missionary operations.

II. To show the guilt of those that make them.

III. To give my reasons for believing that the church should evangelize the whole world.

I. The objections. And these are so numerous that I shall not *name* them all. I shall only examine some of the most prominent that I have heard professing Christians make. I blush and hide my face in confusion, while I know that the wicked will see this, which will revive in their minds what they have always known—the supreme selfishness of a large number of those who compose the nominal church of Christ.

1. The first objection usually made to complying with this obligation is this : I have no money to give away.

Answer 1. But God has made you a steward over all the property of which you claim ownership, and he has commanded you to occupy till he comes.

2 You have professed to love God and the interests of his cause supremely.

3. You have money to foster pride and ambition by living in gorgeous houses, or driving fancy horses and riding in fine carriages, or, perhaps adorning your bodies with superfluities, or faring sumptuously every day ; and possibly some of you who make these excuses indulge in all these. Remember that the indulgence of one of these renders the excuse null and void.

If you will look at the amount paid out in these United States for luxuries alone, and then at the mortifying inferior sum given to spread the gospel among the heathen, perhaps you will see the true reason why our world is not converted faster. Not less than *thirty millions* of dollars are paid out, every year, for tea, coffee, and tobacco, in this union ; and the church is doing her part in throwing away God's money in this manner ! Perhaps that forward church-member will complain of his poverty when the box or subscription comes round for the heathen ; and may be he will throw in a sixpence or subscribe 50 cents, and the very next day you may see him at the grocery, laying down his five dollar bills for tobacco and coffee, and before the week is out, you many see him at the merchant tailor's, purchasing splendid apparel for his sons and daughters to serve the devil in, at the ride or party. Is this obedience to God ? Is this the religion of Jesus Christ ? Oh how satan loves such men ! !— Do not turn round and say that I am too severe, and you shall do as you please. I speak that I do know, and testify what I have seen and heard. It is a solemn truth, the force of which will not be fully realized till the day of judgment, that the church is throwing away ten times as much money for superfluities and luxuries, as she is giving to save the heathen world from eternal damnation ! ! !— Should any doubt this, I am prepared to prove it.

Obj. 2. Missionaries do so little, I have no courage to give my money to send them.

Answer 1. That the labors of our missionaries are attended with any success is a striking display of the long-suffering of God. A denomination of about fifty thousand communicants can hardly, from selfishness, sustain *three* missionaries in a foreign field, when we might as well sustain *fifty*, and as many schools. How can such a people expect to have accessions in heathen lands, who love their luxuries and money so much more than the souls of men?

2. We should walk by faith, not by sight. Missionaries have toiled with unyielding perseverance, for eight, ten, and even fifteen years, without seeing the least visible prospect of accomplishing their design ; and then all at once the work of God has started, and rolled on, like the letting forth of waters : and those revivals have Christianized whole nations. I refer to Greenland and the Sandwich Islands.

3. We are to be governed by duty, and not by fears of failure. Perhaps the unbelief that exists in the church, is one reason why so little is accomplished. We must pray in faith as well as send our alms, if we would see the world converted. 4. But ignorance of missionary operations, is the prime cause of this objection. An estimation has recently been made of the number converted from idolatry to the Christian religion, and the number of missionaries employed in the work. Also, the number of church members and ordained ministers (leaving out licentiates) in Christendom ; and the proportion stands thus: One hundred and twenty eight converts from heathen worship to the religion of the Bible to each missionary. Sixty four church members to each ordained minister at home. This is the conclusion, if my memory is correct. You see, from this result, that just twice as many have been converted *within a few years* among the heathen to each missionary, as there are Christians to each minister in America. If any one should doubt this, let him read the Missionary Gazetteer, and other valuable missionary records.

Obj. 3. The spirit never moves me to send the gospel to the heathen, as it does to pray for sinners at home.

Answer 1. But God's spirit moves on all who enjoy it, to act according to the spirit of the Bible. Now, one of two things is true. The objector is either deceived respecting what spirit he is of, or else he is unwilling to own that God does actually require him to spread the gospel all over the globe. 2. If God has made my duty plain, in his written word, that is enough. I profess to serve the God of the Bible, and if he says there, "Thou shalt not kill," I should act very much like a demoniac to go into my closet and ask him if I should not go and butcher my neighbor, because I was not pleased with his conduct. To pray in this way would be to mock God. It would be an insult to Omnipotence. So when I know the state of the perishing, despairing heathen, and it is in my power to send them the gospel, I only tempt Jehovah to ask a sign from heaven that I may know what to do in this matter. God has given me a conscience, and has enlightened it by his spirit: and with the conviction which is the result, I cannot avoid feeling for those that sit in darkness. The written word of God cries in my ears, "Thou shalt love thy neighbor as thyself :" And again ; "As ye, therefore, have opportunity, do good to all men ;" and again, "Remember the cause of the poor and needy." But, in view of all God's commands, some have got the impression that they must not move in this matter until they feel as though they were going to hell, if they do not act. Oh ! what consummate nonsense!! 3. I would give more for one "thus saith the Lord," *as a test of duty*, than all the flights of passion, or animal feeling, in the universe. Far be it from me to oppose the idea of communion with God, by his Spirit. I love the witness of the *Spirit*, as much as any one. But if it does not agree with the Bible, I confess that I know nothing about it.

Obj. 4. I am inclined to think, on the whole, that the missionary enterprise is all a speculation ; therefore I cannot give my influence and funds to sustain it.

Ans. 1. This objection cannot be based on the least evidence that the agent who collects the funds is the speculator ; for *no* man toils harder than he. And every farthing he collects is counted by others, and the sum credited to the respective donors in a public paper.

2. The Foreign Mission Executive Committee cannot be the speculators : for their time is all given in, to transact the business of the mission ; and every iota of expense for paper, printing, &c. is carefully recorded in the Annual Report of the mission ; so that all may know what becomes of their money, if they will take the trouble to read it. 3. I know of no others who can be called speculators but the missionaries themselves. It is well known to all, or ought to be, that they are sent into the field with the least possible expense. They then receive enough, simply to feed and clothe them, and purchase their medicines. And now, let me ask, where is the opportunity for speculation? The missionary leaves the embrace of all earthly friends—with all that renders life cheerful and happy, to spend his remaining days among the burning plains and ragged jungles of Hindostan ;—to roam among tigers, serpents, and jackalls, thus destroying his energies and constitution in his youth, because he loves the salvation of the heathen. And now, in addition to this, must he be called by *professed Christians*, a speculator? Oh how cruel!!

Obj. 5. We do not know what becomes of our money.

Ans. 1. Then you do not take the trouble to read the Annual Reports.

2. Missionaries have received money from some source to sustain them, while God has blessed their labors in the salvation of more than two hundred thousand souls.

Obj. 6. The light of the gospel was to shine from the east to the west. Therefore it is in vain to think of sending it across the Atlantic.

Ans. To those that hold on to this superstitious notion, I would say, just send your missionaries by way of Cape Horn and the Pacific Ocean, and they will go nearly west all the way to India.

(To be continued.)

For the Morning Star.

DUTY OF HEARERS.

Bro. Burr:—As there has been much said and well said the winter past relative to the character and duty of preachers, I beg leave to say a few words to hearers.

In all the services of God's house, it is quite as much the duty of the hearers to make themselves interested, as of the preacher to interest them. Not that there is any apology for dull or indifferent preaching, but that it is the height of folly to turn a careless ear to the truth of God—the truth that may be the means of saving the soul—because it is not presented so forcibly or splendidly as to compel an attentive hearing ; yet what a multitude of excuses are offered for inattention or absence from the house of God, and many of them are utterly destitute of reason. Some seem to feel as if they were excused from attending to their souls' salvation, if not forced to it by the preacher. They practically say, we know that we have disobeyed God and are exposed to endless death, and that through Jesus Christ he is now offering us forgiveness and final salvation in heaven. But, unless he sends us these offers by ingenious, agreeable, and eloquent men, we will not listen to them for a moment.

Dear reader, pause. Are you a hearer, what is your excuse like? It is as if you should refuse to lift a finger to save your dwelling from being burned to ashes, because the messenger who comes to tell you it is in flames, does not give you the information in eloquent and oratorical style. Who can stand in judgment with an excuse like this? Will it satisfy you at the hour of death or amid the wailings of despair, to remember that you lost your soul because you were not told of your exposure to damnation in eloquent and fascinating accents. No, never. You will then feel that as it was the duty of the servant to deliver his message from God with plainness and fidelity and earnest affection, so it was your duty to make yourself interested in it—to apply it to your own case —and to be guided by it into the way of eternal life. Reflect, hear Jesus to the minister say, "He that despiseth you despiseth me," &c. Luke 10:16. R. CARPENTER.

For the Morning Star.

The Consolations of Religion.

Religion is eminently calculated to alleviate the distresses of human life. On all occasions, in all situations, it is the source of great consolation. Under the most trying circumstances in life, the good man finds relief and comfort. Amid the conflicting scenes of earth, religion is his most precious treasure. It calms the passions, and elevates the mind above sublunary enjoyments.

S. H. BARRETT.

For the Morning Star.

A sermon for the young.

Text—Prov. 8:17, "I love them that love me, and those that seek me early shall find me."

God has given us three books to learn instruction from—the book of nature—of his providence, and of revelation. These teach us to seek and trust in the Lord for salvation while the evil days come not and the years draw not nigh, when you shall say, I have no pleasure in them. I will consider this text as belonging to you who are young, and inquire,

I. In what sense you should seek the Lord who loves them that loves him. As all by nature are aliens from God, it must be in a moral sense that you seek God.

1. You should seek for an experimental knowledge of God. You must seek to have your sins forgiven and to be adopted into the family of God as his child of grace, that you may in spirit, knowing that your sins are forgiven, call God your Father and Christ your Savior.

2. You should seek to know his will concerning you. This you should do by reading his word and inquiring in his temple.

3. You should seek to be conformed to his will when you have learned what it is. This you should do by ceasing to do evil and learning to do well, by humbling yourself under his might hand.

4. For communion with God. Don't let trifles of a moment engross your whole attention. Be alone in solemn prayer—engage in all the duties that you believe a Christian should engage in, and believe on the Lord Jesus Christ, and then you will have holy enjoyment and peace with God, and peace of conscience.

II. Reasons for doing this.

1. You know, as a rational being, that it is your duty to seek God.

2. The Lord requires it of you. "Seek ye the Lord while he is near."

3. The means of grace were given for this end.

4. Your life is spared for this very purpose.

5. Because God loves those that seek him with a love of complacency.

6. Because you are an accountable being.

7. Because your influence is going wrong. Do you want others to be lost if you are?

III. Why you should seek the Lord while you are young, or early.

1. Because it is for your interest,—you will enjoy your life better—you will be saved from many sins and the remorse of a guilty conscience.

2. Because that which is of the greatest importance cannot be done too soon.

3. Because if you neglect this duty while young it may never be done at all.

4. Because there is now a divine influence exerted over you that will not always be if you live in sin.

5. Because sin is a moral disease and your case is growing more alarming every day of your life.

6. Because you may die soon. Have you never seen nor heard of any thing to remind you that you must die, and that you may die at any hour?

7. Because not one who has sought the Lord in youth was ever sorry, and all who have delayed this work till old age, *deeply* regret it.

8. Because you are encouraged to do so in the text—"I love them that love me, and those that seek me early shall find me."

C. SMALL.

For the Morning Star

Liberality of Heathen Converts.

By a letter from a missionary in the Sandwich Islands, dated August 18, 1843, published in the Missionary Herald, Vol. 40, No. 5, we are informed that he was engaged with the natives in building a meeting house on Molokai. The house is composed of coral and the common stone of the island. The building is 50 feet wide, and 100 long. It is thought that the house could not be built by contract short of $4000. But as the natives do much of the work, it will be built for a much smaller amount. The people, most of whom it is said are poorer than beggars, had paid about $130 in cash, besides nearly 100 more, which they had obtained for wood, &c. The women had gathered more than $70 by making mats, and doing other kinds of work; never earning more than eight cents a week! It was expected that between two and three hundred dollars more would be subscribed by the same people, and paid in before the dedication of the house. Much of the money paid in was obtained by transporting firewood twenty miles in canoes. Seven sticks were carried to a load, on an average, and sold for 8 cents a stick. Collecting the timber for the house, had been a difficult task, and most of this work had been done by a part of the congregation residing 10 miles distant.

The zeal and self-denial of these dear people converted from heathenism through the liberality of the friends of Missions, show how highly they prize the gospel. Their noble conduct ought to shame the covetous, worldly minded, and extravagant church members in America. It ought also to inspire the friends of the heathen with new zeal in their blessed work. O, how will the professors in Christendom, who grudgingly give a few dollars for benevolent purposes, and those who give nothing—appear at the judgment seat of Christ with those converted heathen who do so much for the cause of God.

Professed Christians, brought up in gospel lands, spending their property for their own aggrandizement, and those just redeemed from heathen degradation, spending theirs to promote the interests of religion! Reader, how will you appear in the judgment when you meet those, who, with infinitely less means, are doing infinitely more than you are for the cause of Christ?

E. HUTCHINS.

For the Morning Star.

A Good Example.

I have pledged to me, for the interest of our Education Society, $10. by Miss MARY POPE in Lowell, (who is a member of the Congregational church in Wells, Me., and whose income is nothing more than what she earns,) on condition that the school commences in the fall. How many of our own number love the cause so well as this? If there are any, let them show their faith by their works. Will not this article draw out the tens from some of our brethren and sisters to advance the cause? If not, let a few more of our Congregational sisters set the example, and surely they cannot avoid starting.

W. H. LITTLEFIELD.

For the Morning Star.

Slavery must be abolished before the Scriptures can be fulfilled.

We take these premises from the fact, that slavery is one of the greatest moral evils that ever existed on the earth, and the design of the gospel has been and is to subdue great moral evils ; for He (Christ) must reign till he hath put all enemies under his feet.

It may be a question with some, what means will God use to subdue the great moral evils still in existence ? We answer, the same that he has ever used, viz. human agency. In different ages, God has raised up certain characters to effect certain purposes. He raised up a Moses to liberate the children of Israel from bondage. When Moses first began to propagate the principles of abolition, Pharoah began to rivit the chains stronger, and fearing that they might multiply so fast as to liberate themselves, he issued a proclation to have all the male children slain as soon as born ; but the Hebrew mid-wives feared God, and he was defeated. The next decree issued was, to drown all the males.— At this time, Moses was born, and was miraculously saved, notwithstanding the decree of Pharaoh. He being saved, and brought up under the direction of Pharaoh's daughter, refused the splendor of royalty, choosing to participate in the groans and bonds of his injured brethren. And when he could endure the land of bondage no longer, having slain the Egyptian, he fled to the land of Midian, and there became a shepherd ; but there God appeared to him in a burning bush, and there informed him, that he must return to his brethren in bonds.

The time had now come when God, remembering the covenant he made with Abraham, Isaac and Jacob, could bear the groanings of Israel no longer ; he went to work with both hands, with signs and wonders and great power through Moses as an instrument ; and Pharaoh's power had to give way, and let the children of Israel go.

Now God made a covenant with Abraham, that in him and his seed all the families of the earth should be blessed. This promise has been fulfilled only in part, and cannot be in full until every bond shall be broken ; but we believe the time will come when the principles of the gospel will be fully carried out, and the great moral eclipse that now darkens the light of the gospel will vanish away, and every nation under heaven will have the privileges of the gospel as we now have. Then and not till then, will this promise be fulfilled, and then will be brought to pass the saying, "Ask of me, and I will give thee the heathen for thy inheritance," &c.

We believe that God has designed the gospel church as a means to fulfill the promise made to Abraham ; and the progress, although slow, is sure. For, although her progress has been slow ; yet this does not annihilate the idea that the great end will be accomplished. She has had thus far every thing to grapple with. Satan, with all his artillery, has been engaged against her ; yet, bless God, we believe her progress is still onward, for whenever she has been driven into the wilderness, and from country to country, God has been with her, and she has scattered the holy fire.

The church is just beginning to get some foothold. Christians are now sending their ministers like flames of fire to carry the glad tidings to the heathen. They have also waged war with the great evils at home.— They have struck the monster, intemperance, at the very vitals, and we expect he will soon utter his last dying groan. Next we see her engage the arch monster slavery, and although the struggle is hard, yet the victory will be sure, or God's promise to Abraham will fail. God has yet much for the church to do, and He is at work with her, engaging one enemy after another, and will so continue till the whole work is completed. Now, I would just say, for the encouragement of my brethren, don't give back, but press on. God will help us fight our battles. Let us arm ourselves with such weapons as are mighty through God to the pulling down of strong holds. S. LEAVITT.

Effingham, April 27, 1844.

For the Morning Star.

MY SOUL IS LOST.

A few years ago, the writer of this article was called to stand by the bed-side of a dying man. I looked upon him ; his eyes were closed ; his lips moving, and he seemed to be talking to himself in a low tone of voice. As I stood bent over his dying form, almost in breathless silence to hear what he was saying, these words distinctly fell on my ear, "My soul is lost!" The feelings of my heart at that time, I can never express here. I behold a fellow mortal about to exchange worlds with the awful and solemn expression on his dying lips, "My soul is lost." I was led to exclaim, "What shall it profit a man if he gain the whole world and lose his own soul, or what will a man give in exchange for his soul?" I had a strong desire at that time to dedicate myself anew to God, and the language of my heart has been from that solemn scene,

"O, may I live, O, may I die,
With pure religion ever nigh ;
Then shall my soul triumphant soar,
And dwell with Christ forever more."

Dear unconverted friends, you who read these lines, remember that if our souls are lost, all is lost ; once gone, forever gone. Years have now rolled away, yet at times the words of the poor dying man seem to sound in my ear. O, be entreated, dear sinner, to seek the salvation of your precious and immortal soul before it shall be forever too late. J. S. W.

Hatley, L. C. April 1844.

For the Morning Star.

The Proud shall Fall.

What will become of those who are too proud to submit to the humble requirements of the gospel? What will become of professed Christians who are too proud to do their duty, and to serve God? Alas! they shall fall in their own strength. "Pride goeth before destruction, and a haughty spirit before a fall." Prov. 16:18. "God resisteth the proud, but giveth grace unto the humble." James 4.6. S. H. BARRETT.

For the Morning Star.

Live Better.

Have you lived a wicked life? If so, live *better*. Have you lived a good life? still there is opportunity to live a little *better*. Yes, by all means, do BETTER. No one can do too well. No one can be too well prepared to depart this life, and to enter upon the one to come.

S. H. BARRETT.

For the Morning Star.

MINISTRY.

Many young ministers commence their ministerial labors with great zeal; but not always according to knowledge. At least, a little more knowledge and experience leads them to alter their views materially in many respects. They take the most obscure texts ; preach as long and loud as they can ; talk very fast in one continued strain, without any periods, and scarce a comma, until they are exhausted ; preach 3 or 4 times on the Sabbath and once or twice every week day; pray and sing a great deal and very loud ; travel extensively and expose their health sometimes needlessly, supposing that God will, in some miraculous manner, preserve their health, let them expose it as much as they will, because they are working for God. And when such young men are favored with the counsels of the aged in the ministry, they heed them not, but rush on, thinking that their health will always last, until they learn the error of their course by sad experience. Their lungs become diseased, their physical powers are prostrated, and their preaching has to be dispensed with for a time, and often their usefulness is curtailed for life. There is nothing more injurious to the lungs, than to preach very fast in one continued strain upon a high key of the voice. It is like tearing out the very chords of life, or like a worm gnawing at the root. (I know some of its effects by sad experience.) Let me say, then, to young preachers who are imprudent with their health, *Take care of your health.* It is an important duty, which you owe to yourself and the cause of Christ. You are bound to take that course in which you can accomplish the greatest possible amount of good ; and not take a course the first few years of your ministry which will put a damper upon your usefulness for life. I would not plead for indolence in the ministry. No, I believe in the old adage, "That it is better to wear out than to rust out ;" but to *tear* out or *break* down is another thing. We should not violate the laws of our being ; and God will no sooner work a miracle to preserve a minister's health, than a farmer's.

Some preachers have preached so loud and cried against every thing like methodical preaching and Education in the ministry, that the churches where they labor, have concluded that there can be no HOLY GHOST in preaching, unless the preacher halloes enough to tear his lungs all to pieces ; and if a minister comes along of another stamp, whom God has not blest with good lungs, he may preach a good, thorough, searching gospel sermon, showing the duty of churches, enforcing the claims of the gospel upon them, &c., and the church goes away muttering, we don't want such a preacher as *this*. We want a man that has got some life (noise.) But, finally, what does the preacher get by preaching so loud and bringing up churches in this way? Why, by and by his lungs fail, and he is obliged to take a different course. The church sees he has altered his course of preaching, and notwithstanding they have professed to think much of him before, they now turn against him. You hear them saying among themselves, Eld. —— —— is backsliding. He don't preach as he used to. Thus he gets *the name of a backslider.*

I have traveled considerably for five years past in Vt., N. H., Me., Mass., N. Y., and some in the British Provinces. I have preached in 63 churches of our denomination, and have learned some of the errors alluded to in this article by sad experience, and have seen the bad effects of preachers taking the course mentioned. It seems to me that the better course for ministers to take is, 1st. To inform their minds more, and not trust too much to a bright genius, and as Watts says, "Think a little ways a head and remember what a contemptible appearance they will make in old age, when the activity of youth is gone." 2. Take a course that they can hold out in and be useful. 3. Show the church that there is no more Holy Ghost in a whirlwind or thunder storm, than their is in the still small voice, and that true religion does not consist so much in ecstacies of joy, as in doing the will of God from the heart. 4. Finally, enforce all the truths of the gospel in a feeling manner, that it may produce not a momentary effect only, but a lasting and a glorious effect on the heart and consciences of all that hear, that he may save himself and them that hear him.

A YOUNG MINISTER.

Morristown, Vt., March 9, 1844.

BIOGRAPHICAL.

For the Morning Star.

Biography of Elder Asa McGray.

Elder ASA MCGRAY was born Sept. 18th, 1780 in N. Yarmouth, Maine, was married in Durham, March 7th, 1801, to Miss Susanna Stoddard, of Charlestown, Mass. In 1805, he became the subject of the grace of God, thro' the instrumentality of the Methodists, was baptized by immersion, and joined the Methodist church. After some length of time, he received license from them to hold forth the word of life ; and was ordained at Fairfax, Me., on the 26th of Sept. 1814, by Elders Comfort Smith, James Crosby and Daniel Jones, as an evangelist. About the year 1810, he embraced the doctrine of the Freewill Baptists, but still he remembered the womb that bare him, and retained until his dying hour an unalterable attachment to the Methodist church. He labored successfully in his own country, and was the means in the hands of God of winning many souls to Christ. He came to Windsor, Co. of Hunts, and Province of Nova Scotia in Sept. 1816 ; and was the first F. W. B. minister who unfurled the blood-stained banner of the cross in this Province, and thousands will be found in heaven who have believed in the gospel, which he then promulgated. In the year 1821, he came to Cape Sable Island, in the township of Barrington, and found the people generally sitting in darkness and in the region and shadow of death. Sent by the head of the church, he preached the unsearchable riches of Christ to these Gentiles, and the word of the Lord run and was glorified, the arm of the Lord was made bare in the conversion of sinners, and numbers bowed to the sceptre of Immanuel. For the worth of undying souls in this benighted region, he became a voluntary exile from his native land, and removed his family to the Cape. Previous to this, he organized the first F. W. B. church in the Province of Nova Scotia. About twenty years ago, he ordained Eld. Thomas Brady, who continues a member of our Q M., and has the charge of the church organized by Eld. Kinsman R. Davis, at Beaver River. About two years after he ordained the writer as an evangelist, and we traveled extensively thro' the Province and suffered many privations ; but the Lord stood by us and gave testimony to the word of his grace, and churches were formed and permanent good done in the name of the holy child Jesus. He also ordained a number of ministers, who are yet sounding the gospel trumpet on the walls of Zion.

The subject of this memoir, was an indefatigable laborer in the vineyard of the Lord. It may be justly said of him, that he died in the harness. On the 21st of Dec. 1843, he received an express to preach a funeral sermon at Woods Harbor, distant 12 miles. Altho' more ill than usual, he readily complied ; and on Christmas day, he preached his last sermon. On Thursday following, married a couple, but was not able to finish the ceremeny without help. He was then removed to Brother John Lyons's. When he entered the door, he exclaimed, "Sister Lyons, I have come to die with you." Br. Lyons and his affectionate family paid every attention to him that his situation then demanded. A few hours before he died, he said to Br. Lyons. I have seen a number of the old servants of God leave the world, and I never saw one but what left it in the triumphs of faith. Br. Lyons said to him, here is an old servant, who is about to leave the world, how is it with him ? He replied, O, Br. I don't feel the shadow of a doubt. I feel my foundation to be sure. Glory to God, I shall go safe. His family was sent for. Mrs. McGray and two sons arrived in time to see him pass triumphantly thro' the valley and shadow of death. He retained his rational powers until the latest period of life ; and then, without a groan, fell asleep in the arms of Jesus, on Saturday, Dec. 30th, at 35 minutes past 9 o'clock, P. M.

"Happy soul, thy days are ended,
All thy mourning days below ;
Go by angel guards attended,
To the sight of Jesus go."

On New Year's day, his corpse was removed to his own dwelling, and on Tuesday the funeral services were performed by the writer. Discourse delivered from 2 Samuel, 3d chap. 38th verse. "And the King said unto his servants, know ye not that there is a prince and a great man fallen this day in Israel," to the largest congregation ever known to assemble on the Island, and the tears of the congregation demonstrated the truth of the text, that a great man had fallen in Israel.

"For Zion felt the loss, and feels it still,
And strives in vain the sacred place to fill."

The church mourns the loss of a beloved pastor—his wife an affectionate husband—his children a kind and tender parent—society an honored and useful member, and the ministers and infant churches their father in Christ.

EDWARD REYNOLDS,
Pastor of Solid Rock church.

For the MorningStar.

Biography of Eld. Ephraim Johnson.

Departed this life at his residence in Wellington, Me. April 23, 1844, Eld. EPHRAIM JOHNSON, in the 59th year of his age. Br. Johnson was born in the town of Jefferson, where he resided till he commenced preaching. He experienced religion at the age of 18 and united with the Methodist brethren, with whom he remained some few years after he entered upon the work of the ministry. But of his success in preaching, while with them, the writer is not informed. He, however, removed to Windsor, and April 10th, 1820, united with the F. W. B. church in that place. There he was publicly ordained to the work of the ministry, Nov. 13th, 1822. He labored in Windsor and towns adjacent several years, saw some glorious reformations, and much people added to the Lord. During the month of March, 1826. he removed with his family to Wellington, then almost a wilderness, where he made it his home till his death. Soon after his arrival in Wellington, he saw the work of the Lord prosper in his hands. He gathered the church in Wellington, from which the Wellington Q. M. now takes its name. He was pastor of the same for about 14 years. He traveled some and preached in other towns, assisted in gathering and taking care of the churches, endeavoring to do what he could to advance the cause of Christ, and his labors were not in vain in the Lord. His memory has a sweet fragrance in it in the hearts of many. Br. Johnson had many difficulties to encounter, and many hardships to endure, which bore heavily upon him in his labors to do good. He had lived for 18 years past in a new town, and had to travel very rough roads, in a broken, hilly country, and in many instances without roads, by spotted lines. He brought up a large family of children, with very little aid from those to whom he preached. And, like many of our fathers in the ministry, when young, he enjoyed very small advantages for education, and having to labor almost incessantly to support his family, his privileges for study and improvement were still smaller after he became a minister. But he felt the need of education, and greatly desired to be freed from worldly care, so that he could travel more extensively, and labor more abundantly in his master's cause. But he considered it his duty to see that his family were comfortably supported, and if others did not come forward freely to do it, he spared no toils nor pains to do it himself. I would here say to those to whom is committed the good things of this life, see that ye do not neglect your duty to God's poor servants on account of their not possessing those advantages with which some others are more highly favored, lest they be less useful by your withholding, and you have to mourn about it when it is too late. Brother Johnson's last illness was short, but he suffered much pain and bodily distress, which he bore patiently. He retained his senses to the last, settled his worldly business, made choice of Eld. W. Gatchel and the writer to attend his funeral, and quietly fell asleep in the arms of Jesus, leaving a widow and 8 children, who deeply feel their loss. The writer, and I trust many others, feels that we have lost a father in Israel. But our loss, we believe, is his gain. His funeral solemnities were attended to on the 25th inst. and some remarks made by the writer to a large, unusually solemn, and attentive assembly, founded on 1st Thess. 4:13, 14.

JOHN B. COPP.

St. Albans, Me. April 27th, 1844.

SORROW. The damps of autumn sink into the leaves, and prepares them for their fall ; and thus insensible are we as years close round us, detached from our tenacity of life, by the gentle pressure of recorded sorrows.

Those who obey divine precepts shall have the comfort of divine promises.

MORNING STAR.

WEDNESDAY, MAY 15, 1844.

Business of a minister to get souls converted.

'I *do* wish our minister would leave off so much preaching about temperance, abolition and benevolence, and try a little harder to get sinners converted.' This remark lately fell from the lips of a parishoner, and produced no little sensation and reflection. And, as we pondered, we were constrained to acknowledge that there was really some danger that these great absorbing topics would engross so much of the attention of the most devoted portion of our ministry, as, in some instances, to prevent their making direct appeals to the consciences of sinners upon the importance of immediately seeking the salvation of their souls. But what portion of the community is usually most solicitous on this point? Who are they that wish such a reform to take place in the minister?

1. The covetous man; for if you talk of any benevolent undertaking he fears you will soon touch the tenderest nerve he has—*the pocket*, and, while he gives utterance to this pious *wish*, he draws his coat closer around him, and instinctively claps his hand upon the place where he usually deposits his wallet, and shrugs his shoulders and walks off, wondering what *has* got into the minister.

2. The toper—yes, the toper wishes the ministers *would* preach about men's becoming Christians, and 'getting religion,' just as they used to, when they would come to his house occasionally, and crack a joke with him over a bowl of toddy. He has lived through many reformations, seen hundreds converted around him, sat under the most powerful preaching, till he can drink on and dream on, without a thought of becoming a Christian himself, and now he wants to be left alone to enjoy his liquor undisturbed, till he shall topple off the edge of life, and, filled with rum and iniquity, blunder into the presence of his God.

3. The politician. He does not think politics and religion were ever made to go together, and don't see why *ministers*, especially, cannot let such things alone. 'My favorite minister,' says he, 'never used to say any thing about politics. He voted the same ticket that I do, but I never heard him undertake to preach politics, or tell his hearers they must vote, or refrain from voting, to the glory of God! His principle was, to let politicians take care of the politics, and let ministers try to get souls converted. I should almost as soon thought of meeting him in a brothel as finding him meddling with these political questions.

4. The selfish man, too, thinks it will not answer to preach against these sins, lest the *prosperity* of the society should be injured by it. Temperance, and abolition, and missions, and moral reform, and Sabbath schools, he confesses are all good, but the *conversion* of souls and the *prosperity* of the church is more important than all these things together. He thinks we have plenty of objects of benevolence at home without being so over anxious for the heathen and the slave.

After a careful investigation of this subject, we must confess we candidly believe that *nearly* all, if not *all*, these objections proceed from a wicked motive. Men can hear of the love of God, the agonies of Christ, the blissfulness of heaven, the torments of hell, the happiness of holiness, the misery of sin, and not move a muscle. They are used to it.—Or, if they do feel measurably affected, they do not see all the practical bearings of a life of holiness. They can stand the most moving appeals in behalf of regeneration and holiness 'in the abstract;' but cannot bear to be told what this regeneration requires, or, in what a life of holiness consists. They do not love to practice self-denial nor benevolence, and so they do not love to hear about them. They are unwilling to render themselves unpopular with the world, and therefore they cannot bear the doctrine. They do not love their neighbors as themselves, and therefore are shockingly averse to having that duty enjoined. In short, they want ministers should preach to get souls *converted*, but are unwilling they should tell in what a conversion consists, *from* what souls must be converted, or what they must be converted *into*. They want stirring appeals made to the mind, but not such as shall disturb the lethargy of *their* sleepy consciences. O, for a faithful ministry and a consecrated church! A. K. M.

Br. Burr:—Please give notice in the Star that I have removed to Boston, Mass. in answer to a call from the Home Mission Society. My friends will address me accordingly. I preach every Sabbath at Marlboro' Chapel, (Hall, No. 1,) Washington street.

E. Noyes.

Elder Wm. P. Merrill, formerly of Gardiner, Me. has taken the pastoral care of the church in Lynn, Mass. His Post Office address will be accordingly.

Elder D. H. Lord having removed from North Berwick, Me. to Newport, R. I. wishes his correspondents to address him accordingly. Br. Lord is agent for the Star, and our subscribers in that vicinity can transact any business through him in relation to the Office.

Eld. Seth W. Perkins' P. O. address is, Kennebunk, Me. His correspondents will please notice.

Elder N. W. Bixby having removed to Starksboro', Addison Co. Vt., his correspondents will please direct to him at that place.

☞ I wish for an explanation of Luke 16: 9, "I say unto you, make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations." S. W. C.

EDITORIAL CORRESPONDENCE.

This eve., April 17, attended meeting at the Tremont Temple, and heard a sermon from Eld. Knapp. As I had never heard Mr. Knapp preach, but in common with *every body*, had heard much of him, I, perhaps, listened to him with too much curiosity. I had just read of his raving like a madman. And, on the way to hear a madman preach, one will of course have some curious feelings. That I had some such, I will not deny. Still, however, I do think that eventually I heard him with a good degree of impartiality. His text was, "*Your dance shall be turned into mourning.*" His subject was "*dancing.*" He handled it well, though rather more *harshly* than is, in the writer's judgment, as a general rule, advisable. He showed that we had no time to spare for purposes of dancing. That as we have bodies to clothe and feed, intellects to cultivate, and souls to save,—and, moreover, that, as much of our time must be spent in sleep, it follows that no time ought to be wasted in the dance. He assured us that the position of a gentleman or lady in the dance, was as degrading as that of a lady playing with a doll upon the sidewalk. He also made it appear, that dancing led on to other crimes—that the spirit that leads to the dance, is the same as that which leads to any other place of rioting and carnal mirth. He scouted the idea that young persons should go to the dance to learn good manners. The dancing master himself, said he, is a vagabond! Yes, show me a dancing master & I will show you a vagabond! He related a number of instances of a passion for the dance quenching the spirit, and also a number of instances of death in the midst of the dance. He closed up with an exhortation to his hearers to forsake forever such amusements, lest their dance be turned into eternal mourning. Upon the whole, it was a good sermon, however loose in its connections, and marred with uncouth excentricities. The speaker's manner was quite repulsive, and his words very much *mouthed*.—He repeated his text often and with emphasis, "Your dance shall be turned into mourning!!!" In conclusion, we can only say, that if this sermon was a fair specimen of the preaching of this remarkable man, we can see no good reason for the great outcry against him, as a minister of Jesus Christ.—On the above occasion, however, there were few references to the Savior. But his subject was of *dancing* and *mourning*.

This morning, dropped in at the exchange. The Post Office is there. Saw something new under the sun—a man carrying the mail in a wheelbarrow, only from the coach to the office room, however. What piles of leathern bags. But they are not all leather. Their contents tell of prosperity and of adversity in trade and commerce—of blighted hopes and happy disappointments—and, before night, will severally make anger rise, joy return, tears flow a river, lovers still more loving, &c. &c. &c., and all about this great city.

Of the great monument I would not speak, but for the emotions it enkindled in my soul. *Here they lie, all about the hill, dead and dying, half concealed from view by the dense clouds of powdered smoke, which are rolling up its summit.* The noble Warren falls! The enemy, repulsed again and again, finally succeed and a general and confused retreat ensues. Alas! Charlestown is on fire! See its smoke ascending from its smouldering buildings. Its inhabitants, houseless and homeless, what shall they do! But enough. This is a noble monument. It can almost vie with the Egyptian pyramids. Indeed, towering as it does in mighty grandeur up into the region of clouds, it needs nothing but the figure of Fanny Elsler tripping the dance upon its summit, to put it perfectly beyond rivalship. It must have been a second half-finished Babel had it not been for the rich munificence of this dancing girl. But seriously, what good can possibly come from such a monument?—To how much better use might its cost have been appropriated. Speaking of the Egyptian pyramids, Rollin says, 'Thus, all this bustle, all this expense, and all the labors of so many thousand men, ended in procuring for a prince, in this vast and almost boundless pile of building, a little vault six feet in length!' But, Bunker hill monument affords not even a tomb,—and all that can be said of it, as a time-defying memorial to future ages of our loftiness of conception and skill in execution, may be more than said of Egypt's prouder Pyramids, Obelisks, & especially her Labyrinth, in which the crocodile was sacredly kept. And whatever is said of this monument as a memorial of the battle fought near its site, though it may fire the bosoms of the present generation, will become perfectly cold and finally repulsive to *coming* generations.—Says Dymond, in his valuable work on war, "I am not afraid to hope that the time will arrive, when historians shall think of war what Robertson thinks of murder, and shall endeavor, like him, to account for the ferocity of their forefathers." And well may we think the time will come when military memorials will cease to command respect while such men as is Francis Wayland, D. D., are declaring, that "all wars are contrary to the revealed will of God, and that the individual has no right to commit to society, nor society to commit to government, the power to declare war." Of our fathers we say, as must say all the host of writers against war, offensive and defensive, (and a number of such have recently appeared in the Star,) they erred in judgment, they did wrong in "declaring war." We trust, however, they did it ignorantly. Be this as it may, we ought not to honor and applaud their battles, successful or unsuccessful. We may honor their *motives*, but not their conduct to which they were ignorantly directed.

From Bunker hill, the scene of honored battle, the transition is easy to Charlestown Navy-yard, where are ample preparations for seven times the carnage in which the monument was founded. But of the navy-yard in our next letter. Yours, M. J. S.

NEW SUBSCRIBERS.

Many of our brethren have done nobly in procuring new subscribers for our new volume, as will be seen from our weekly list for a few weeks past. We yet have a large number of surplus copies on hand, so that we can supply new subscribers from the commencement of the Volume. We have no doubt that those brethren who have already acted will continue their exertions. We wish also that others, who have yet done nothing, would TRY, and see if they cannot extend the circulation of the Star. Something may be done in the most unpropitious places by effort. As an evidence of it, we give the following extract from a letter of bro. P. W. Belknap of Ohio:—"After reading bro. Curtis' communication, my spirit was *stirred within me*, and I resolved to bear my proportion of his proposal; and the result of only a *little effort* is, four new subscribers, three of whom pay in advance. This I consider only a beginning, if health permits. It does appear surprising that so many of our people can justify themselves in not patronizing the Morning Star, when its healthful influence is so much needed to counteract the corrupting influence of the swarms of licentious and otherwise polluting publications which are flooding our country and corrupting the hearts of the rising generation. O Lord, awaken the minds of the stupid." Who will imitate the example of bro. Belknap, and make *an effort*?

President Mahan, of Oberlin College, in a late discussion in that school, on the question "Are all wars sinful?" stated that an army of five thousand men, acting avowedly on the principle of the inviolability of human life, could not retain one hundred prisoners; and that consequently, in the present state of the world, no form of *government* could be sustained on the principle that it is wrong to take the life of man in any case. D. M.

Michael H. Barton, alias Hull Barton, who figured among the Cochranites of Maine a few years since, offers through the Liberator "to preach the gospel of God" to the inhabitants of Boston "without money and without price." He is a great stickler for "Christian union!"

☞ The report of a minority of the committee on the Massachusetts' resolutions in relation to the slave representation in Congress is a document of great value, and should be read and studied with great care by every friend of our country. We have given a part of it on the last page of this week's paper and shall complete its publication next week.

☞ The Religious Anniversaries were held in New York last week. We have no room for accounts. Something may be expected in our next.

The Calvinist Baptist Home Mission Society, and Slavery.

We stated in our last that at the meeting of this Society, the following resolution was presented by Mr. Adlam, of Me.

Whereas, the question has been proposed, whether the Board will or will not employ slaveholders as missionaries of this Society; and whereas, it is important that this question should receive a full and unequivocal answer; therefore,

Resolved, That, as the sense of this Society, a minister being a slaveholder should present no barrier to his being employed as a missionary of this Society.

We deem the subject of so much importance, that we have devoted a considerable portion of our paper this week to the discussion and proceedings which followed at the adjourned meeting of the Society, Friday, May 3d.

Rev. S. Adlam, said:

The resolution which I offered on Tuesday last, has, because my object was not understood, excited some degree of surprise, that it should be presented in its present shape. Why, it has been asked, was it not offered in an affirmative rather than a negative form, stating, as it was supposed I meant, that a minister being a slaveholder *should* present a barrier to his being employed by this Society?

My object, sir, was one, and only one. I wished to obtain an *unequivocal* answer, whether the Society would, or would not, knowingly employ a slaveholder as a missionary. For the late developments that have been made respecting Messrs. Huckins and Tryon, have, at the North, produced no little concern.

Many things in the proceedings of every large body, will, without being actually expressed, be taken for granted. Among the things thus assumed, in some sections of our country, was the supposition, that, considering the state of feeling at the North on the subject of slavery, no slaveholder would be employed as a missionary of your Society. Whether there were sufficient reasons for this opinion I will not undertake to say. But such an opinion to some extent does exist; and some have remained in connection with this Society, who would not have given it their support, had they supposed that slaveholders would be employed as missionaries by you. Hence, when intimations were thrown out, that missionaries of the A. B. H. M. Society, not only baptized slaveholders, and received them into the church, they continuing to be such; but that some of the missionaries were themselves slaveholders; this information, sir, was received with incredulity at the North, and editors, distinguished for their discretion, warned us to suspend our judgment till the facts were fully ascertained. And when the answer of our Secretary appeared, to the enquiries put to him on this point, it led some of us to think that if slaveholders were employed, it was accidentally or unknowingly done.

Under these circumstances, sir, what many wish is, to ascertain the views of the Society on this point. If the Society do employ, and intend to employ, slaveholding missionaries, the North ought to know it. It is well known that some at the North cannot fellowship, at the table of the Lord, slaveholders, nor invite a slaveholding minister to their pulpits; and there is still a greater number, who would not, on any consideration, support a slaveholder as a missionary of the gospel of Christ. Some there are, undoubtedly, at the North, who would support as a missionary a slaveholder, but a very large portion of the North would not. If fellowship, Christian or ministerial, is given to slaveholding missionaries, it should be an intelligent and voluntary, if not a cordial one; and if any cannot conscientiously fellowship slaveholding in this way, they ought not, by a concealment of facts, to be unconsciously led to support a system which they so entirely disapprove.

Not only ought the North to be made acquainted with the policy of your Society, but the South ought to know whether or not, a slaveholder can be employed as a missionary by you. If I understand the brethren from the South, they wish not, if they are slaveholders, to be clandestinely introduced to the patronage of the Society: they ask no favors; they wish to be considered on a perfect level with their brethren at the North; having the same right, eligible to the same offices.—Now, if it be the intention of the Society to regard chiefly the feelings of the North, and not, if they can possibly avoid it, employ a slaveholder, and should they employ one, they will endeavor to conceal it from the North; if, I say, the Society intend to do this, the South ought to know it, that their funds and patronage may not be obtained under a false impression.

This question, for the sake of the Board, ought to be settled. Without this they may be placed in the most embarrassing situation. By endeavoring to conciliate all, they may displease all; and be placed in such circumstances, that even their integrity may be exposed to suspicion. This, sir, to some extent, has been already done. It has been intimated within a few weeks, by a paper published at the South, that the officers of this Society make such communications to the South, which they are unwilling should be known at the North. Is this so? Are the officers of this Society such men? I should be sorry to know that this is the case. And if their present situation exposes them, however slightly, to such an imputation, we ought immediately to relieve them from it. And an unequivocal answer to the question I have proposed will do this.

Rev. Mr. Cone, of N. Y., recommended a calm and unprejudiced consideration of the subject. He read some passages from the report of the Executive Committee in defence of entire neutrality, made and published in 1841. This circular or report he regarded as defining distinctly the true principles of the Society's action.

Rev. O. B. Brown, of D. C., moved an indefinite postponement of the whole subject. We had nothing to do with it. It was a question purely political, and he thought it was as much out of the power or province of the Convention, as the question of the annexation of Texas, or who shall be the next President of the United States.

Rev. Mr. Colver, of Boston, arose. He felt it to be a delicate subject, and he would treat all kindly in discussing it. But it was also an important subject, and one on which the Society must decide. Even if it resulted in a division, that had better be made now, on an intelligent understanding of the facts in the case, than be deferred. The neutrality of the Executive Committee is no longer possible. It has become a practical question; and is there no discretionary power in the Society? Suppose the question had reference to gamblers;—could not the Society take action upon it? The North have a right to know whether slaveholders may be employed as missionaries. The South have the same right. He was surprised at the proposition of postponement; for Southern as well as Northren brethren wished to know the policy of the Society. He respected the feelings of Southern brethren, and would be as prompt as they, if he believed as they. If the Society would not regard his feelings, and comply with his wishes as a Southern man, he would make his bow and leave it. And so he would do as a Northern man. A slaveholder is now employed by the Society—the question is, thereore, practically before us. Shall it be decided, or shall we go home to contend about it, dissatisfied, both North and South, and all hesitating to co-operate. Let us rather come up like men, and meet the question. We are responsible to our constituents.

Brethren from the South misunderstood us of the North. He did not believe in being insane on any subject. We are suffering at the North. The Garrison party trouble us—they appeal to our churches, and with no little effect, on account of the guilt of ministers and churches in sustaining slavery. We put a weapon into the hands of our enemies.

Mr. C. referred farther to the feelings of Northern Christians—to the condition of the slaves, and to the responsibility of the Society. He regarded the peace of Zion as a paramount object, but it was disturbed by our declining or deferring to act, more than it could be by definite action. He should deprecate the necessity of a division, but if it must come, let it be brought about by mild measures, and with feelings of undiminished attachment to each other.

The Rev. D. Dodge, of Pennsylvania, offered some remarks, and stated that he was in favor of an indefinite postponement. He was opposed to the resolution offered by the reverend gentleman from Maine. He did not consider slavery a moral evil, and stood prepared to prove his proposition. He opposed the resolution, because to adopt it, would most certainly bring about a division of the church. He thought this was no time to divide. He disliked the distinction made between the Southern and Northern brethren, and hoped that this distinction would be forgotten; that they would unite together as brethren, as the children of one heavenly Father, and as going to one common heavenly home.

A motion was offered to adjourn, to meet at the call of the President. This motion was lost.

The motion to adjourn to Monday morning, at 8 o'clock, finally prevailed.

Closing prayer by Rev. Mr. Buck, of Ky.

Monday, A. M.

The resolution of Mr. Adlam, which was under discussion when the Society adjourned on Friday, was called up.

Rev. Mr. Hill, Corresponding Secretary of the Board, then made some remarks explanatory of the course which himself and his co-adjutors had pursued. He was opposed to the resolution. It was entirely superfluous, because anticipated in the Constitution. That instrument decides that the funds of the Society shall be disposed of for the promotion of the great objects of the Society according to the desire of those who contribute them. The Executive Committee have always proceeded on this ground. They have acted on the recommendation and designation of those who contributed funds. The Committee have not instituted the inquiry, whether or not their missionaries were slaveholders. They have maintained neutral ground, and as evidence of this, a brother who addressed us last week an anti-slavery man, has now been appointed a missionary. If anti-slavery men have a right to complain of the appointment of slaveholders as missionaries, have not slaveholders an equal right to complain at the appointment of men with anti-slavery views? He wished to define his position. He was answerable for the recent correspondence upon this subject. It has been remarked that this correspondence was indefinite. It was definite, he contended, to show that the Executive Committee acted on the Constitution, and indefinite enough not to commit the Board to any opinion. The Board was not the place to discuss the subject. Both sides have made objections. It had been reported that the Board had written private letters to the South, which they were not willing to have published. This was not true. Individuals might have said things at the South which they would not be willing to have known at the North, but not the Board.

Rev. R. Fuller, of S. C., presented and read the following as an amendment to the resolution.

Resolved, That as the Constitution of the Home Missionary Society clearly and distinctly defines its object to be the promotion of the gospel in North America, and as it is provided by such constitution that any auxiliary society may designate the object to which the funds contributed by it shall be applied, and may also claim a missionary or missionaries, according to such funds, and select the field where missionary or missionaries shall operate, that to introduce the subject of slavery or anti-slavery into this body is in direct contravention of the whole letter and purport of the constitution, and is, moreover, a most unnecessary agitation of topics over which it has no control, and as to which its operations should not be fettered nor its deliberations disturbed.

Resolved, That the Missionary Society being only an agency to disburse the funds confided to it, according to the wishes of the contributors, therefore our co-operation in this does not imply any sympathy either with slavery or anti-slavery, as to which subjects societies or individuals are left as free and uncommitted as if there were no such co-operation.

At this point Mr. Jones, of Me., rose to inquire whether the Board ever examined missionaries with regard to qualifications?—The Secretary replied that they did.

Mr. F. rose to speak upon his amendment. He said he had no wish to urge the question, nor should he shrink from it. If Northern brethren are willing to divide, the South were as willing. But before that, he wished brethren to reflect. Such a step would be but the beginning of the evil. The country is already full of division. There is but little in Congress to hold these States together.—The beginning of division in the Baptist denomination is the signal for the destruction of the country. We ought, indeed, to act conscientiously, even though the country be rent asunder—but we are to remember that conscience may be very superstitious. We have too much to do at home without troubling ourselves with these exciting subjects.—Though an anti-slavery man has been appointed missionary by this Society, we do not complain of it; we might do it with as much justice as Northern men complain that a slaveholder is a missionary. But we do not—for the Constitution forbids it. We have seen enough in this body, to convince us that it is not expedient to agitate this subject further. We are not prepared to discuss this subject with profit to either party. Before we discuss this subject, let Southern men come to the North, and let Northern men (as they may do with perfect safety) go to the South, and examine for themselves. I have no faith in those who visit the South and see nothing unpleasant in slavery—and a little in those which see nothing but what is wrong in the system. I deny that slavery is a sin—we must have a new Bible to make it such. It is a calamity, and it is a matter of serious concern to every Christian, that it is so liable to abuse. If men would go to the South, they would modify their views. Brethren should not denounce us. Here is a great system interwoven with the whole constitution of our country. If there be excrescences, cautery, the knife, amputation would be disastrous.—There are diseases which can be removed only by purifying the blood and this must be done gradually. It is so in this case. There are 2000 colored communicants in the church in Beaufort, of which I am pastor. The salary, about $1000 is not used by me, but is given to the negroes, to support a preacher for them. Cannot brethren take a kind view of the subject? * * * Must I leave the South and the people whom I have not purchased, but inherited? We feel our crushing responsibility. Cannot brethren suppose that I feel it my duty to remain where I am?—Christ's kingdom is not of this world, but this is a political question. There is a blot on our statute book, making it a penal offence to teach the slave to read. I have done all in my power to have it altered. It is true that husbands and wives are sometimes separated—but in my church in Beaufort, such conduct is made a disciplinable offence. The question is, shall I go from my people or remain? It is the most difficult question ever proposed to the human mind. I feel that our position ought to be one of prayer and social interview. Is it not best to stop discussion here? Alter the Constitution if you please, if not, let us adhere to it. The preamble says we are united for the spread of the gospel in North America. Ought we to separate, then? We wish to send missionaries into the slave States. But you cannot operate in slave States if you exclude slaveholders from among your missionaries. We believe that slaveholding does not disqualify a man from being a preacher of the gospel. Such a man is often the only one qualified to preach to the class of people we have at the South. We have 'Greeks at our own doors.' Is any man's conscience troubled with regard to this matter? Let him examine the Constitution of the Society. The Secretary has given a right exposition of it. The Society is only an agency. There was no necessity for the last clause of his resolution; he had added it of abundant caution. Mr. F. concluded by beseeching his brethren to pause before they decide to divide the Baptist denomination and shatter it to pieces.

Rev. Mr. Jeter, of Va., said he stood up to speak, moved by a kind spirit. He believed the object sought to be gained by the mover of the original resolution was, 1st. unconstitutional. He was present at the organization of the Society, and he is satisfied that no man from the South would have put his name to the Constitution, if he had supposed that the Society had nothing to do with slavery. To invite us to contribute our funds, and then give us no voice in distributing them, is unjust. 2. The course proposed is unscriptural. Slavery cannot be proved unscriptural. The Hebrews were permitted to hold slaves in hereditary, perpetual bondage. Moses, under the divine direction, tolerated slavery. He who enacts laws without respect to the existing condition of society, is a visionary. There was an existing state of things, and God saw fit to permit slavery among the Hebrews. Christ & his apostles were not abolitionists, in the ordinary sense of the term. At the period they lived Roman slavery existed, and it was the worst kind of slavery, and it was perpetual. Christ and his apostles lived and labored in the empire, yet we hear not a word from them condemnatory of the system. They did not use the sledge hammer, but they sought to melt the bands. Servants were taught to 'be obedient to their masters.' By making the masters better, and the slaves better, the system may be gradually undermined. There is no subject which has distressed me so much as that of slavery, there is none over which I have prayed more. Shall we liberate our slaves?—the laws forbid. And if laws were not against us, I believe humanity would forbid it!! The slaves at the South are in far better condition than the free colored people at the North.

As the time for the assembling of the Convention had arrived, Rev. Mr. Tucker, of N. Y., interrupted Mr. J. by a proposition to adjourn—to meet at 10 o'clock, or upon the adjournment of the morning's session of the Convention, to proceed with the discussion until the Convention should again assemble, at 4 o'clock, and therefore dispense with dinner. This proposition was put in the form of a motion and carried.

Rev. A. Sherwood, of Ga., closed with prayer.

Monday, P. M. 1 o'clock.

Rev. Mr. Wilcox, of Mass., opened the meeting with prayer. Rev. Mr. Jeter resumed his remarks. He had not originated this discussion, and did not feel very anxious to have it protracted. His desire was to explain the views of himself and his brethren at the South. Many there have slaves entailed upon us. What shall we do? We cannot emancipate them. Shall we remove them to Liberia? We must beg from the abolitionists in order to do it! Slaves frequently sustain relations at the South which forbid their removal. Their condition is such that they could not be liberated. Shall we expatriate ourselves? This is not our duty. Duty binds us to the slaves. Our business is to labor to make them Christians. We have already, with God's blessing, been able to benefit many. Though once an abolitionist myself, I have grown wiser, and do not wish to have slavery abolished at once. Every scheme of emancipation yet broached is attended with difficulty. Of all schemes, immediate emancipation is the most unwise and perilous to the last degree. Brethren at the North think differently; but perhaps we are as near the truth as others. But suppose we are in an error, cannot charity be extended towards us? He said he believed his anti-slavery brethren thought that slavery was incompatible with the Christian character; (to this sentiment the Rev. Mr. Colver nodded an assent.) I appeal from the views of the gentleman, said Mr. J.; I appeal to common sense, to the Convention, to all the sentiments of humanity, and to God, when this question will be settled in accordance with perfect justice; and here I leave the matter.

Rev. B. Welch, of Albany, then ascended the platform. He said he was embarrassed in arising to speak upon a question so exciting; 'my own voice startles me; but I second heartily the sentiments contained in the resolutions. I have ever advocated them in my pulpit, and shall continue to do so.' Whilst he fellowshiped his Southern brethren, whilst he would draw them close to his bosom, he said he did abominate and hate the evil: he was glad that his brethren from the South had expressed themselves as opposed to the institution. 'I enter,' said he, 'here in the presence of God, my solemn protest against the idea advanced here from beneath gray hairs, that *slavery is not a moral evil*. What argument from the law of God can sustain it? Socially, morally, politically, there is not a redeeming feature about it. It dishonors us abroad—it introduces confusion at home, it threatens the disruption of Christian and social bonds. As a Baptist—as a friend of crushed humanity—as a Christian, I protest against it. I love my country. Union is dear to me;—I dread a rupture. There is nothing merely earthly that seems to me so disastrous to contemplate. But if called to decide upon making slavery a perpetual evil, or the dissolution of the Union, I should choose the latter. Let brethren at the South look at our position. The Northern conscience is awake. You cannot stop this revolution. We go back to our constituents, and unless we have discharged our duty the difficulties will be increased.

Mr. Fuller here interrupted the speaker, by asking what could be done, in his view of the subject, to remove this evil.

Mr. W. said he did not fully understand the question of Mr. Fuller. But he thought by bringing the matter more fully before the public, and by securing the approbation of his countrymen, he could bring about this desired end. Mr. Fuller then inquired what he would do, if he had the co-operation of the public? 'Proclaim liberty throughout the land,' said Mr. Welch, with great emphasis.

I do not mean to say, continued Mr. W., that a man may not be a slaveholder, and at the same time a missionary. I contend that it is inexpedient if not inadmissible. The resolution does not go far enough, and I therefore propose the following amendment.

Whereas, exciting sentiments on the subject of slavery evidently obtain in this body, seriously threatening its peace and efficacy, infusing confusion into its councils, and impairing the confidence and affection of its members in and for each other; therefore—

Resolved, That under existing circumstances, it is inexpedient to employ as missionaries in the service of the Board any brother known to claim the right of property in his fellow man.

The amendment was seconded.

Rev. Mr. Jeter said he objected to the amendment, because the Constitution never contemplated the rejection of slaveholders. 'I cannot stretch my spirit of conciliation so far as to come under such a yoke. I cannot, and my brethren cannot, consent to co-operate with the North in this Society, and be deprived of its immunities.'

Mr. Colver, of Boston, was opposed to the amendment, as also the amendment to the amendment, and was in favor of the original motion. He thought this to the point, and that it would accomplish what both parties wanted—an unequivocal decision. We wish to know whether the Executive Board have the constitutional power to examine into the qualifications of its missionaries. In Texas the lottery system is sustained. Suppose a missionary becomes a lottery dealer—have the Board any jurisdiction in the case? If slaveholders wish to employ missionaries, let them do it—but do not call on us to endorse the act. There is no moral evil which is not sin. I know not how to get at the sin and spare the sinner. It has become a practical question whether the Board shall continue to employ a slaveholder as one of their missionaries. He who votes for the amendment as it now stands, votes to employ a slaveholder. He was not fond of *expediency* where there is a law. Let us divide or alter the law, if it be wrong.

The Rev. Mr. Tucker, of New York, was opposed to the original resolution and the amendment, and the amendment to the amendment, because they were all opposed to the constitution; he was, however, opposed to slavery.

The Rev. D. Dodge, of Philadelphia, explained the remarks which he made when this question was discussed before the Convention, when he said that slavery was not a moral evil. He did not think slavery a sin, but the abuse of slavery he did [!]

The Rev. Dr. Kenrick, President of Hamilton Institution, N. Y., said he was opposed to the amendment proposed to the amendment, on the ground of its unconstitutionality, and was in favor of the adoption of the amendment recommended by Mr. Fuller.

The Rev. Mr. Choules moved to adjourn, to meet to-morrow, at 1 o'clock, which was carried.

Closing prayer by Rev. Mr. Brunor, of N. Y.

Tuesday, P. M.

The Society was called to order by the President, Hon. H. Lincoln.

Prayer by Rev. Mr. Webb, of Philadelphia.

The minutes of the previous meeting were read and approved.

Rev. J. H. Kennard moved that all discuss-

ion on this question be discontinued and that the question be immediately taken.

Rev. Mr. Brisbane said he was born among slavery and was connected with it for 32 years. There are among us three classes of persons; one who believe slavery right, another who believe slavery wrong, a third who think little about it. Of these there are two classes, one who hold slaves and another who do not. The former should be careful that attachment to property and friends do not bias their judgment. And this may extend to those not slaveholders. Yet I would not censure those who are under the dominion of a slave-holding conscience; for I once was. Yet I cannot fellowship them as Christians, unless they give liberty to the captive. I shall not inquire whether the Bible allowed and tolerated it in the Scriptures. It is enough to show that southern slavery is a great system of wrong. God has made of one blood all nations of the earth. Our heavenly Father is offended if one of these be injured. The law of South Carolina says slaves are chattels. Professing Christians sanction it by voting for men who uphold these laws. "Thou shalt not deliver to his master him who is escaped from bondage," says the law of Moses. The law of South Carolina inflicts a severe penalty if one teaches a slave to read. And Christian professors voted for that law and sustain it.

Rev. B. T. Welch at this stage of the discussion withdrew his motion for indefinite postponement, when Mr. B. was compelled to yield the floor.

The question upon the amendment to the amendment was then called for and lost.

The question upon Mr. Fuller's amendment was then called for and adopted, by a vote of 123 to 61.

Rev. G. B. Ide offered the following resolution:

Resolved, That the American Baptist Home Mission Society be now dissolved, and that the object for which it was formed be referred back to the State Conventions; and that the funds of the Society, after the payment of the debts, be distributed to the Conventions according to the proportion which each State contributed.

This resolution was, on motion of the Rev. J. L. Burrows, laid on the table.

The Committee on Election reported, which was accepted.

Rev. E. Tucker, of New York, made some appropriate closing remarks, during the delivery of which, much feeling was manifested in the assembly.

The Anniversary of the Society here closed; before adjournment, however, upon motion of Rev. A. D. Gillette, the Society spent half an hour in prayer, praise and conference.

Rev. Mr. Church, of New York, offered the following resolution:

Resolved, That a Committee of three from the North, three from the South, and three from the West, with the President of the Society as chairman, be appointed to take into consideration the subject of an amicable dissolution of this Society, or to report such alterations in the Constitution as will admit of the co-operation of brethren who cherish conflicting views on the subject of slavery.

This resolution was seconded by Rev. Mr. Maginnis, of New York.

Upon this resolution Rev. J. M. Peck, of Ill., J. Peck, of N. Y., J. L. Dagg, of Ga. and J. H. Kennard, of Philadelphia, made some affecting remarks, when the resolution passed *unanimously*.

The following were appointed as that Committee:

From the North—H. Jackson, of Mass., P. Church, of N. Y., and J. Gillpatrick, of Me.

From the South—J. L. Dagg, of Ga., W. C. Johnson, of S. C., and J. B. Taylor, of Va.

From the West—J. Going, of Ohio, H. Malcom, of Ky., and J. Sherwood, of Ill.

The Rev. N. Colver, of Boston, was, on motion, added to that Committee.

The President made some appropriate remarks, when, on motion, the Society adjourned.

Closing prayer by the Rev. Dr. Chapin, of D. C.—*Chris. Reflector.*

Religious Intelligence.

STRATFORD, N. H. Br. SILAS W. CURTIS writes April 24:—The cause of religion appears to be gaining in this place. At our last monthly meeting, the good spirit was manifested in a glorious manner.

NORRIDGEWOCK, ME. Bro. E. HARDING writes, May 3d:—*Br. Burr:*—For the encouragement of the friends of truth, I would just say, that we feel an interest in the welfare of our beloved Zion. The Morning Star is well received, and we hope that it will continue to rise until a glorious day shall appear, and moral darkness shall flee away. It is rather a low time with us at present, but we hope for better days. I have been able to procure two subscribers for the Star, and think I shall be able to get more soon.

YELLOW CREEK, ILL. Bro. J. W. ROGERS writes, April 21st—*Br. Burr:*—The good Lord has visited the people of the far West in mercy by reclaiming the backslidden and converting sinners. I yesterday saw seven happy converts buried by baptism beneath the liquid stream, and to-day they were constituted, with seven others, into a church, to be known by the name of the F. W. Baptist church in Bloomington. The Lord has poured out his spirit powerfully in the city of Galena. There have been from 300 to 450 conversions the winter past, and other places in the north west have been bountifully blest with a revival of religion. To God be all the glory, now and ever more, Amen. I send you three new subscribers.

For the Morning Star.

From the Missionaries.....Cheering News!

A letter from bro. Bacheler, dated, January 12, 1844, came to hand yesterday. Our missionaries are all well. In all, four of the school children have been baptized. Akura, the Hindoo who invited me to pray in his house three or four years ago, has been studying the Bible ever since, and was upon the eve of professing Christianity. Br. Bacheler had just made a missionary tour, of which he sends a very interesting journal, which will probably be published in the Missionary.—Br. Dow had not arrived, and our brethren in the field were praying to God and to their brethren in America for help. O brethren, let us awake. Do not let the cause of missions die away. God has blessed us and is still blessing us. Mr. and Mrs. Woodcock are still firm friends to our mission. Mr. Repton, the magistrate of Balasore, is dead.

E. NOYES.

For the Morning Star.

BOSTON, N. Y. April 27, 1844.

Br. Burr:—The Lord has again visited Concord, Erie Co. N. Y. by the out-pouring of his spirit. I commenced last July preaching to that church one half of the time. During the year we held our meetings in Stanbro' school house, east church. We had preaching on the Sabbath, and some three or four prayer meetings during the week. Soon we saw one backslider reclaimed, baptized and added to the church; and now we had one more joined to our praying army, which amounted to some six or eight who held on steadfast until February, when we commenced a protracted effort. The spirit of the Lord was in our midst. The Lord heard our prayers and groans and came down and delivered. The mourner's seat was crowded. There was the father, mother, and child, seeking for religion. The praying number was increased. Backsliders were reclaimed, sinners converted, and saints shouted for joy. I think I never saw the power of God more searching and universal, inasmuch as many who came the first time into the meeting were powerfully convicted. Glory to God for his goodness to the children of men. Since then, I have had the privilege of waiting upon 11 happy converts down into the liquid Jordan to be baptized.—It is expected that others will follow soon.—Although the protracted effort has stopped, yet the work goes on, and we make no other calculation than to live in a constant revival until we die. Brethren, pray that we may.—Within a few days, many have been made to rejoice in the Lord, and thirteen added to the church in that place. All glory to God, that the door of mercy is still open, Christ interceding, and that sinners can yet find mercy.

A. W. ENSIGN.

For the Morning Star.

Brother Burr:—I am happy to inform the friends of Zion that the Lord has visited this part of His moral vineyard and made glad the hearts of his people. I commenced preaching in this place sometime in October last. The congregation was small. It soon began to increase, and on the first day of Jan. I delivered a discourse from Rom. ix. 1. Indeed it was a time of deep feeling. The prayer of every heart seemed to be, O Lord, revive thy work. I continued preaching for 2 weeks every evening, and held inquiry meetings every day. The God of revivals was with us, and poured out his Spirit in a wonderful manner. About 18 or 20 have been converted and 4 backsliders reclaimed. 11 have been baptized, and we hope others will soon follow the Lord in that ordinance. Truly the western harvest is great, but the laborers are few. A few zealous, devoted men in this country, would be of great use. During the time of revival the friends came and made me a visit and left me a donation of 25 dollars in different articles for the use of my family. Pray for us, that our faith fail not.

D. S. STARR.

Sugar Grove, Kane Co. Ill.

For the Morning Star.

YORKSHIRE CORNERS, N. Y., April 26, 1844.

Brother Burr:—Permit me to say to my friends through the Star, that I have closed my labors in Boston, Erie Co. N. Y., and removed to this place, which will be my Post Office address for the present, as I have taken the pastoral care of the newly organized church here. Since my last, I have baptized 7 and received 6 by letter. The church now numbers 100, and is in a prosperous condition. A number more will soon join us.—There is perhaps no place in Western New York that is more promising for Freewill Baptist labor than this. The influence that was on the side of Universalism is turned, and thank God, it is in favor of religion.—We have organized a large Sabbath School, composed of young gentlemen and ladies and children. Pray for us, that the work may go forward until the day comes when the saints of God shall all meet to part no more. I left Boston the 23d for this place. On the evening previous, the brethren, sisters, and friends came to make us a parting visit. After a short address by myself, the time was spent in singing and prayer. They left with us several presents, for which may Heaven bless them.

Since my last, I have baptized two in Boston. Others will probably go forward soon. The work is prospering there. Eld. F. Dart has taken the pastoral care of the church.

Yours in the best of bonds,

WM. FERGUSON.

For the Morning Star.

Springfield Quarterly Meeting.

The March term of Springfield Q. M was held with the church in Lowell. It appeared by the reports from the several churches, that many of them were in rather a low state. The meetings of worship were very solemn and interesting. Elder Samuel Lewis had been laboring in the vicinity for a few weeks previous, and his labors had been blessed of God. The most of the preachers of the Q. M. were present. We were also favored with the labors of Eld. D. Huntress, from Otisfield Q. M. At the close of the forenoon service on Saturday six happy converts followed their Lord in the ordinance of baptism. The meeting was protracted 10 or 12 days, and during that time 12 more were baptized and added to the church. We truly had a time of refreshing from the presence of the Lord. The happy influence of the divine spirit was felt by many of God's children, and many who had wandered from God were reclaimed. All glory and praise to God. The following is one among the resolves passed unanimously in our Conference.

Resolved, That in our opinion a person who believes that he cannot commit sin enough to involve his eternal interest, cannot have inducements enough placed before him to seek pure religion.

The next term of this Q. M. will be held with the church in Patten on the Aroostook road, commencing Saturday, June 29—Conference Friday before. The Clerks of churches throughout this Q. M. are requested to send returns complete from their several churches for the Register.

ELIAS BRECK, *Clerk.*

Springfield, April 25th, 1844.

We have deferred some accounts of Q. M's till another week to make room for the particulars of the dreadful riots in the vicinity of Philadelphia.

Religious Notices.

Rhode Island Quarterly Meeting.

The annual meeting of the R. I. Q. M. will be held with the church at North Scituate, on Wednesday and Thursday, May 22 and 23, commencing at 10 A. M. Ministers' Conference the day previous, at the same hour. Brethren of the Western R. I. Q. M. are invited to attend. T. H. BACHELER, *Clerk.*

Western Rhode Island Quarterly Meeting.

The next session of the W. R. I. Q. M. will be held with the Mendon church, at the Waterford meeting house, on the 29th and 30th inst. Ministers' meeting the day preceding at 1 o'clock, P. M. A punctual attendance is strongly solicited. We wish that the ministers would so make their arrangements as to be at the place appointed at the commencement, and not to leave until the close of the Q. M.

N. B. Elders of the R. I. Q. M. are invited to attend. CHARLES WADE.

Gloucester, R. I. May 6, 1844.

ERRATA. In article in Star No. 52, entitled the people of the U. States and ancient Germans, near the end for imitation read institution. M. J. S.

DONATION VISIT. I would embrace this opportunity to express my gratitude and thanks to all the brethren, sisters and friends, who met at my house on the 15th of last month for a donation visit. After spending a social interview, singing, reading a select portion of scripture and prayer, we partook of a very rich repast, provided by the donors—we parted with the best of feeling, believing that our love for the cause of Christ and for each other had been increased, and our union strengthened by the interview. Upon examination, we found left for our benefit about $36, in provisions, clothes and some money. May the Lord richly reward them for all their acts of benevolence.

E. G. EATON.

Brunswick, Me. April 29, 1844.

☞ Notices received which do not appear this week, will be published in due season.

General Intelligence.

TWENTY-EIGHTH CONGRESS.

TUESDAY, April 30.—In the *Senate*, Mr. Fairfield presented the credentials of Hon. John M. Niles, of Connecticut, who he said, was now present, and ready to be sworn in.

Mr. Jarnagin rose and remarked that there were circumstances connected with this case which made it his imperious duty to interpose objections. He should therefore move the appointment of a Select Committee to investigate the circumstances of this case. He did this, both as an act of justice to the individual himself, and to the American people whose representative he claimed to become.

Mr. Fairfield said that, having been a fellow boarder for some time past, with the Senator elect, and having been formerly well acquainted with him, he would undertake to pronounce that he was as capable of performing his duties here as any member of this body.

Messrs. Jarnagin, Benton, Wright, Berrien and McDuffie were appointed the committee.

The Senate adjourned.

In the *House*. The House went into Committee of the Whole, Mr. Weller in the Chair, and resumed the consideration of the Tariff bill, the debate upon which was continued to the hour of adjournment.

WEDNESDAY, May 1.—In the *Senate*, Mr. Clayton presented the proceedings of a Democratic meeting in Wilmington, Delaware, in favor of the annexation of Texas to the United States.

Mr. Haywood, a petition from Mecklenburg, North Carolina, to the same effect.

Mr. Buchanan, one from the third Congressional District of Pennsylvania, asking the Senate to ratify the treaty for the annexation of Texas; and, if this cannot be done, then that by legislative action of both Houses, Texas may be received as a territory of the United States. Also, a protest of citizens of Washington county Pennsylvania, against the annexation of Texas.

Mr. Wright, memorials from Onondagua and Ontario counties, New York, remonstrating against the annexation of Texas. Also, a petition of W. E. V., who states that he has invented a boat for the removal of alluvial bars from the channels of harbors and rivers.

In the *House*, a resolution was submitted that all debate should cease on the Tariff bill on Wednesday the 8th of May, which was agreed to.

A resolution, was submitted, and adopted, assigning the three first legislative days after the Tariff bill is disposed of, to the business of the District.

The House then resolved itself into Committee of the Whole, Mr. Hopkins, of Va., in the Chair, and took up the Tariff bill. The discussion was continued upon the bill until the House adjourned.

THURSDAY, May 2.—The *Senate* did not sit today.

In the *House*, the Post Office Bill was read twice by its title, and referred to the Committee on the Post Office and Post Roads.

Mr. Chas. J. Ingersoll, from the Committee on Foreign Affairs, to which was referred the petition for the release of all American prisoners at Van Dieman's Land, reported the following resolution, which was unanimously adopted:

Resolved, That the President of the United States be requested to interpose his good offices with the British Government for the release of Benjamin Mott, of Alburg, in Vermont, Samuel Newcome, of Chateauguay, New York, and all other American prisoners at Van Dieman's Land.

Mr. Owen, from the Committee on Roads and Canals, to which was referred the bill from the Senate entitled "An act to direct the transfer to the State of Maryland of the stock held by the United States in Chesapeake and Ohio Canal, upon certain conditions," reported the same without amendment.

On motion of Mr. McKay, the House resolved itself into Committee of the Whole on the state of the Union, (Mr Hopkins of Virginia, in the Chair,) and resumed the consideration of the Tariff bill.

The general debate was continued until the hour of adjournment.

FRIDAY, May 3.—The *Senate* remained in session long enough to receive and refer several memorials from New York and Michigan, against the annexation of Texas, and then adjourned until Monday next.

In the *House*, Mr. J. R. Ingersoll gave notice of his intention to introduce bills to abolish public executions of United States criminals, and to abolish Custom house oaths.

The House then resolved itself into Committee of the Whole, Mr. Hopkins in the chair, and resumed the debate upon the Tariff bill.

SATURDAY, May 4.—The *Senate* was not in session.

In the *House*, Mr. Rhett, from the Committee on Foreign Affairs, made an adverse report on the memorial of the Colonization Society, which was laid on the table, and ordered to be printed.

On motion of Mr. McKay, the House then passed into Committee of the Whole, and devoted the rest of the day to the consideration of the Tariff bill.

MONDAY, May 6.—In the *Senate*, Mr. Semple presented a memorial from Joe Smith of Nauvoo, asking Congress to pass a law authorising him to raise a company of one hundred thousand armed volunteers for the defence of emigrants to Oregon and Texas. Mr. Evans presented a memorial of citizens of North Yarmouth, Maine, against the annexation of Texas, and Mr. Bayard one from Wilmington, Del., in favor of annexation.

In reply to a resolution of the House, calling on the Secretary of State to examine the returns of the late census and correct them, Mr. Calhoun has reported that there are no such errors, and that the printed copies are correct. This being in contradiction to several known facts, Mr. Adams, when the the journal was read, moved to correct the statement by striking out that part which contains the assertion that there are not any errors. Mr. Adams said he could prove the existence of these errors. The motion failed. The census, as you are aware, represents all the free negroes, in many parts of the North, as insane, by putting them under the head of insane, idiots, &c. Mr. Calhoun made one of these statements as an argument in favor of slavery, in his letter to Mr. Pakenham.

Mr. Saunders, from the committee appointed to investigate the facts attending the late altercation, in the House, between two members, Mr. Rathbun and Mr. White, and inquire what punishment ought to be inflicted upon William F. Moore, for committing an assault on a police officer of the House made a report.

1st. Stating the facts, as given by sixteen witnesses, relating to the altercation, and expressing no opinion thereon.

2d. Stating that the House has no power of punishment for assaults committed in its presence, beyond imprisonment till the end of the session, as decided by the United States Courts in the case of Anderson and Dunn.

3d. Directing that William F. Moore be discharged from the custody of the House, and turned over to the civil authority for trial and punishment.

4th. That the committee have under consideration a provision for the punishment of future cases of violence committed in presence of the House, which they are not yet prepared to decide upon.

The report was debated at length.

TUESDAY, May 7.—In the *Senate*, the morning hour was occupied in presentation of memorials and petitions upon various subjects. After which, the bill granting certain public lands to the State of Indiana was read a third time and passed.

In the *House*, the Tariff Bill was further debated.

Dreadful Riots near Philadelphia---Fifty Persons wounded and several Killed.

One of the most awful riots which has ever disgraced our country, took place at Kensington, near Philadelphia, last week. The following particulars are from the Philadelphia papers:

"The circumstances of this outrageous occurrence are briefly these: A public meeting of the advocates of the Native American principles was called Monday afternoon, at 4 o'clock, to assemble on the vacant lot at the corner of Master and Second streets; but before the meeting had been well organized, a storm arose, and it was resolved to adjourn to the shelter of the market house near by, at the corner of Master and Cadwalader streets. When the third Speaker arose to address the meeting, a man standing at the outside of the crowd was heard to say to another standing next to him, (both of whom are represented to us as being Irishmen,) now let's make a noise, so that he won't be heard." They forthwith created a noise, and were remonstrated with by some of the bystanders, who requested them to let the proceedings of the meeting go on in peace. They would not cease their clamor, and were finally compelled to do so, in consequence of receiving a severe flogging.

This fight caused a little excitement, which was raised to an intense degree, in consequence of several shots being fired from the upper windows of the Hibernia hose house, in Cadwalader street, fronting the market house. By this volley several wounds were inflicted, and the Native Americans gathered at the meeting, becoming highly exasperated, and the Irishmen having gathered into a mob, they made an attack upon them. Then commenced one of the most dreadful scenes that can well be imagined.

Volley after volley was fired, and a rush was made over a lot in the direction of the Hibernia Hose house. From every street and house came rushing to the scene of action, armed men—some with muskets, others with bludgeons, and stones; many of these were accompanied by women, who urged them on, and directed them where to fire. Those in possession of the market house maintained their ground and held aloft the flag—while the square between Cadwalader street and the Germantown Road in Master street was filled with the combatants. Some of them here ran into houses, but they were watched, and the infuriated mob fell to work and partially destroyed the houses into which they had taken refuge.

In Cadwalader street, a similar frightful scene was presented.

The riot lasted about an hour, during which time the reports of fire arms numbered hundreds, and at least 50 persons fell from being wounded. Several persons were reported to have been killed. A young man named George Shreffley, was killed on the spot, instantly. A young man named Temper, was shot in the hip, and was wounded in so shocking a manner that he cannot possibly survive.

The Native American party gradually dispersed, and up to a late hour in the evening comparative order prevailed.

Quarter past 4 o'clock. We learn this moment that at about 10 o'clock an attempt was made by a part of the crowd to burn down the fence which encloses the nunnery. They were fired upon by a party of Irish, and five of them shot. Nathan Ramsey was mortally wounded. J. W. Wright, was shot through the heart, and fell dead on the spot.

The riots of Monday, were renewed on Tuesday, with a fearful increase of violence, bloodshed and death. Seven men were shot in Kensington on Tuesday, and a large number wounded, and *twenty-nine* buildings besides the market house, burnt down! On Tuesday morning, placards were posted about the city, calling a meeting of Native Americans for 3 o'clock.—Previous to that hour, however, a great number of persons bore through the streets the American Flag, much injured, accompanied by a placard, bearing in large letters the following: "This is the flag that was trampled on by the Irish Papists."

The meeting was held, and the speakers prudently exerted themselves to allay excitement, but to no purpose; an immense body, some 3000, adjourned from the place of meeting to the scene of Monday's atrocities at Kensington, where the terrible scene was enacted which is described in the following extracts from the Philadelphia papers.

There was in the procession a man who had joined it on the way, carrying a musket. Many of the Natives at the first shot dispersed, but this man immediately levelled his piece at a window in the direction from which the first discharge was made, and it is said shot down a person. He declared he would stand by the stripes and stars. He fired a second time, and was then shot down.

Other reports say that stones were thrown first at the houses, by some boys in company with the Americans The Americans had few arms in the beginning of the fight. They rallied, however, and the contest was maintained with desperate perseverance.

The man who is said to have fired the first musket from the house, was named John Taggart. His musket was heavily loaded. With difficulty he was taken to Alderman Boileau's, the crowd seeming resolved on killing him on the spot.

The magistrate directed his committal, and he was brought out by four officers. The crowd soon attacked and seized him. He was struck first with a paving stone, knocked down and dreadfully beaten. A rope was then fastened around his neck and he was in that manner dragged with a view to hang him to an awning post. Our reporter states that he was thrown under a market stall dead. Another says he was taken to a magistrate's office & there revived. On the first fire [by this man as is supposed] Charles Rhinedollar, ship carpenter, was shot dead.

Several shots immediately followed the one causing this death.

The action now became, almost five o'clock, general. The Americans were exposed in the open lot between Cadwalader street and the market. The Irish were under cover in their houses. The Americans, however, stood their ground, firing at the windows whenever a man presented himself. Early in the fight, Peter Albright, ex-constable of the Northern Liberties, was wounded in the hand. He left the spot, holding up his bleeding hand, and calling on his friends to rally with him, returned to the ground with twenty or thirty, armed with muskets and rifles. These he organized and posted near the market, where they fought with the most determined bravery for more than an hour, until after 7 o'clock.

It is impossible to ascertain the number of killed and wounded with accuracy, but it must have been very large. The Irish were advantageously posted in the houses on Cadwalader street, perfectly protected from the fire of the enemy, by the walls, while the natives were unprotected, the only shelter they possessed were the pillars of the market house; but they fought mostly without cover, and notwithstanding their exposed position, and the great disparity in the number of fire arms, with a steadiness and desperation that would have done credit to the forlorn hope of an army

It was owing to their exposed situation and the opportunity enjoyed by their opponents, that so many lives were lost, and the only marvel is that they so long carried on so unequal a contest, when their numbers were diminished at almost every heavy discharge of the Catholics.

The volunteers attached to the first brigade Pennsylvania militia, under Gen. Cadwalader, were called out by the sheriff. They turned out in considerable force, took possession of th ground at about 8 o'clock P. M., and cleared it af ter which sentinels occupied the entire square There the firing between the Natives and Catholics ceased at once, and was not resumed. Th houses on Cadwalader street, some of those o Master street, and the Washington market, wer set on fire early in the evening, and when we let the ground at midnight, the whole of the buildings were a mass of burning ruins.

The only instances of disturbance after the military arrived, were about 9 and 11 o'clock. At the former hour group of men was standing at the corner of 2d and Maste streets, when a party of Irish came through Perry street in the dark, and fired across an open lot, wounding several o them—two, it is rumored, mortally. A ball glanced and wounded a person not in the group. A rush was caused by the attack, in which a boy had his leg fractured.

About 11 o'clock, some shots were fired down Master street in the direction of the church.

On the arrival of the military at Washington street, a volley was fired from a house, but without wounding any of the men. The occupants of the house immediately retreated and escaped.

Several active fire companies, as soon as they could be protected in their work, operated successfully in preventing the spread of the fire. The extent of the damage was the total destruction of about twenty houses. The market house was totally destroyed. It was a good structure, about 250 feet long.

How many on both sides were killed and wounded, it is impossible to say. It is very probable several Irishmen were killed in the houses, which were afterward burnt, and the bodies consumed in them.

The Philadelphia U. S. Gazette gives the names of seven killed, fifteen or twenty wounded, among the latter is mentioned that of S. Abbot Lawrence, of Boston, who was standing on the outskirts of the crowd, when a bullet struck him and caused him much pain. It appeared upon examination that the ball had struck his waistcoat, and lodged against a cent, which was in the pocket, by which its course was stopped. The cent was completely bent up, and the escape of Mr. Lawrence may be certainly considered providential.

Numerous instances of courage were shown, especially by those who carried off the bodies of the fallen. One young man who went out to carry off the body of Mr. Hammit, had a very narrow escape—several shots having been fired at him, two balls passed through the skirts of his coat—one on each side of his body.

The military were called out at 4 o'clock in the afternoon, and they were put in motion at 7 o'clock. Had they arrived on the ground at 4 o'clock, the terrible destruction of life would have been prevented, and the conflagration would not have taken place.

A meeting of Catholics was held last evening, at the Cathedral of St. John, for the purpose of considering and adopting measures to allay the excitement.

A placard, worded in the following manner, was posted about the streets in the early part of the day:

To the Catholics of the city and county of Philadelphia: The melancholy riot of yesterday, which resulted in the death of several of our fellow-beings, calls for our deep sorrow, and it becomes all who have had any share in this tragical scene to humble themselves before God, and to sympathize deeply and sincerely with those whose relatives and friends have fallen.

I earnestly conjure all to avoid all occasion of excitement, and to shun all public places of assemblage, and to do nothing that may exasperate.

"Follow peace with all men, and have that *charity* without which no man can see God."

FRANCIS PATRICK,
Bishop of Philadelphia.

The excitement during the afternoon and evening, says the Gazette, was of the most intense character. In the vicinity of the scenes of violence, business appeared to be at a stand, and at every step one met with little gatherings of persons anxiously discussing the probable and terrible consequences of the outbreak, or narrating the latest act of violence out of the many with which the hour teemed. Many were actually frantic for revenge.

The military remained on the ground during the greater part of the night.

There is reason to believe that the immediate danger is passed, and the riot quelled. Most earnestly do we hope that it may be the case.

One of the editors of the N. Y. Express, who left Philadelphia Wednesday morning for N. York, gives the following additional particulars:

"At 4 o'clock this morning, we were on the ground of action, there being before us the ruins of thirty houses, and a large market that had been consumed by fire. The streets even then were crowded, and most of the houses in the neighborhood deserted or shut up, whole families having fled to the lower part of the city for security. Three companies of volunteers were paraded on the ground. They had preserved the peace since midnight, and protected the firemen in subduing the flames. The elements of destruction, however, were on the ground. Thousands and tens of thousands of persons were there and in the neighborhood, collected in groups, and crying for vengeance.

The persons killed or wounded were almost all citizens of Philadelphia, and all Americans. They were all peaceable people, and had assembled there chiefly to see what was going on. They were fired upon by the Irish from the various houses occupied by that class in that neighborhood. The native Americans being unable to dislodge them, fired the buildings. A fine new Catholic church, & a parsonage adjoining, inhabited by the priests, was saved by the energy of the military; but when we were on the ground, the populace could, with great difficulty, be restrained. The police of the city was of no avail, and it will be owing entirely to the military, if the destruction ends where it is.

The Catholic clergy were endeavoring to appease their own people and the citizens generally. Several, and we believe all, the Catholic churches in the city were guarded by persons who worshipped there. The loss of life on the part of the Irish is very small. They were all within their buildings, where they could not, except with great difficulty, be dislodged. Every good citizen, whether Catholic or American is using his influence to restore peace and order."

Thursday morning, 1 o'clock.—The Catholic churches throughout the city are now protected by Companies of Volunteers.

Gen. Cadwallader and the First Brigade are at St. John's church. Military patrols walk the streets, and every thing wears the aspect of war.

The mob were dispersed from St. John's church by the Military—Gen. Cadwallader giving them but five minutes to leave the ground, at the peril of being fired upon. The Artillery are now guarding St. John's church, the State Arsenal opposite, and the Orphan Asylum, Chesnut street Market, Thirteenth and Chesnut streets are full of the Artillerists and their field-pieces.

The Infantry are at the other churches. Private Hartneft of the State Artillery, was accidentally shot through the leg while marching up to Kensington in the afternoon.

Eleven o'clock, P. M.—St. Augustine's church is entirely consumed, and the multitude dispersed. St. Mary's, St. Joseph's, and St. John's churches have been filled with armed men, and as their demolition is threatened, people are gathering around them and in them waiting for the assault. The two first churches are guarded on the outside by three companies of the 2d brigade, under Col. Goodman. The troops occupy Fourth street from Walnut to Spruce.

The City Councils have just met.

Orders, it is said, have been sent down to Fort Mifflin for U. S. soldiers. The city is all in confusion. Nothing but vigorous efforts which cannot be expected from the volunteers, or the civil possee, will prevent Philadelphia from becoming a prey to the mob, and preventing a general conflagration.

12 *o'clock.* The Governor is said to have just arrived in town, and to have declared the *City of Philadelphia under* MARTIAL LAW!

During yesterday afternoon, the large school, formerly conducted by the Sisters of Charity, at Kensington, was burnt to the ground by the populace, together with several neighboring houses. Saint Michael's Church, and the School House, and 50 private dwellings all in Kensington, are now in smouldering ruins.

The house of Alderman Hugh Clark, has been completely gutted—also that of his brother.

The house and store of Mr. Graham, a large and handsome building, has been completely gutted.

Soon after sundown, several houses were fired within view of the troops.

The property of Mr. Manderson has been gutted.

A frame building in Master street, was destroyed by fire.

A house in Second street, belonging to Mr. Barney Rice, was burnt, together with the adjoining dwelling.

While this was burning, we saw another considerable fire to the west, about 2 squares.

A house inhabited by Mr. John Brown, was set on fire.

The Ledger says: The St. Michael's Church, and the Seminary in Kensington, cost from 30 to 40 thousand dollars; and St. Augustine's not less than 30 thousand.

The amount of property thus far destroyed cannot be less than $150,000! No less than 200 families have been compelled to remove from their houses.

The sights presented during yesterday and last night were truly sickening. Men with their wives and often six or seven children, trudging fearfully through the streets, with small bundles, seeking a refuge they knew not where. Mothers with infants in their arms, and their little ones following after them, carrying away from their homes whatever they could pack up at the instant, passing along with fearful tread, not knowing where to turn.

The Catholic Church in Fourth Street was set on fire and consumed. Also, a school house, attached.

Latest accounts state that the riots are apparentiy at an end. The reported list of killed and wounded embraces, Killed, 14—Wounded, 39. We believe the County is responsible for the property destroyed.

Death of another member of Congress.—The Baltimore Clipper of May 3d says,—"We were informed yesterday of the death of Mr. Brinkerhoff, of Ohio, who, from indisposition, had been prevented from taking his seat in the present Congress."

Terrible Railroad Accident.—On Saturday night 4th, the trains from Baltimore and Philadelphia came in collision, causing a fearful crash, in which one man was killed outright, and two others so badly hurt that the preservation of their lives was scarcely to be hoped for. At a meeting of the passengers, resolutions were passed, declaring the accident to have been the result of 'gross and highly culpable neglect on the part of the directors of the line.'

Arrival of the Hibernia.

The steamship Hibernia arrived at Boston on the 4th, having left Liverpool on the 19th ult.

The cotton market continued dull at Liverpool, with a further decline in prices of about 1-4d per lb. The agitation of the Texas question appears to have excited considerable interest in England. The European Times says, that the question whether O'Connell will be imprisoned has been a good deal agitated, and that it is said ministers have determined in the affirmative. King Otho has finally accepted the Greek Constitution, prepared by the constituent assembly. It is said that Britain and France are about to reduce the import duty on American Tobacco. This is for the benefit of the slaveholders! The agitation in favor of a ten hour system for factories, was going on with great energy. Hope it will succeed.

Weekly List of Letters Received.

S. Wheeler. T. Stevens, T. Dunton, P. W. Belknap, J. S. Blasdell, R. Allen, A. Emery, O. Dike, C. Wade, S. G. Smutz, W. Green, M. G. Mitchell, J. Bean, N. A. Jackson, G. H. Ball, L. B. Farr, H. Holmes, A. W. Ensign, D. R. Whittemore, A. D. Smith, E. Harding, V. Baker, L. B. Tasker, N. W Bixby, J. W. Rogers, W. F. Gallison, S Burley, I. D. Stewart, S. B. Padden, L. G. Gardner, D Huntress, S. W. Husted, E. Breck, E Clark, E. Churchill Jr., S. B. Philbrick, C Bean, J. Young, A. Lamprey, M. H. Abbey, B. F. Parker, A. K. Moulton.

From Post Masters.

R. W. Lincoln, J. M. Harper, I. E. Emerson, E. S. Page, J. Jordan, J. G. Cooke, G. Hall, M. F. Hoyt, A. K. Brayton, J. Ambrose, W. J. Felkins, S. Barrett, D. W. Bryant, H. Harrington, S. Gates, C. Wilder, A. Dart, O. Boardman, H. S. Jones, O. Wheeler, W. C Sanborn, A. M. Bryant, M. Humphrey, E. Munson, J. Lamson, J. C. Lewis.

New Agents.

SIMON STEERE, Greenville, R. I.
BAILEY YOUNG, Meredith Bridge.
Br. THOMAS C. PARTRIDGE. He is now traveling in Maine.

Receipts For Books.

J. Hodgdon, 3,20. H. Webber, 2.50. D. Branch 2,50. O. Dike, 4,25. W. G. Monroe, by W. Greene, 3,00. W. Greene, 1,00. H. Holmes, 10,00. I. D. Stewart, 3.00.

Subscribers for the Star.

T Dunton 1. P W Belknap 4. J S Blasdell 1. R Allen 1. A Emery 1. J M Harper 1. O Dike 1. M G Mitchell 3. N A Jackson 1. A W Ensign 2. A D Smith 1. V Baker 1. J W Rogers 3. A K Brayton 1. J Ambrose 1. S H Bickford 1. S B Padden 1. L G Gardner 1. S Barrett 2. S B Philbrick 1. S A Davis 1. C Bean 2. J Young 5. A Lamprey 2. A C Andrus 1. S Wheeler 2. T Stevens 1.—43.

Home Mission.

G. P. Ramsey,	1,00
O. Butler, on his pledge made at Buxton, 1842, together with five dollars paid before, to constitute him a life member,	5,00
Whole amount,	6,00

WM. BURR, *Treasurer.*

Foreign Mission.

Dolly Leavitt, North Hampton,	1,00
Silas Hamilton, Great Falls,	1,00
Widow Hamilton, do.,	1,00
Genesee Q. M.,	9,00
Gorham & Windham church,	2.00
Eliza Mayhew, Chesterville, Me.,	50
Whole amount,	14,50

WM. BURR, *Treasurer.*

Books Forwarded.

One package to Eld. E. Allen Jr., care of E. Forbes, Tailor, Belfast, Me., Via Boston.
One package to Eld. A. D. Smith, Corinth, Vt., by stage.
One package to David Calley, Tunbridge, Vt. by stage.
One package to Eld. N. W. Bixby, Starksborough, Addison Co., Vt., by stage.
One package to C. W. Cooke, Meredith Village, by stage.

MARRIED

In Otisfield, Me. May 5, by Eld. D. Huntress, Mr. Wm. C. Smith, and Miss Abigail M. R. Holden, both of O.

In Bradford, April 4, by Eld. H. Holmes, Mr. Almon Putney & Miss Mehitabel K. Andrews, both of B.

April 25, Mr. Isaiah W. Foster, of Hillsborough, and Miss Abby Hoyt, of B.

In Jenner, Somerset Co. Pa. April 25th, by Eld. S. G. Smutz, Mr. Benj. Stuff and Miss Jane Richards, all of J.

SACCARAPPA FANCY DYE HOUSE.

BENJAMIN B. FOSTER,

PROPRIETOR, dyes and finishes Ladies' Dresses, in a very superior manner for one dollar.

ALSO, every description of GOODS that is usually dyed at such an establishment, will be done with neatness and despatch.

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CYRUS DUNN, *Dover.*
S. D. EVANS, *South Berwick.*
6w4.

Smithville Seminary.

NOTICE is hereby given that the Summer term of this Institution, will commence on Monday, the 3d day of June next, under the instruction of Mr. HOSEA QUINBY, A. M., Principal, Mr. AMMI R. BRADBURY, A. M. in the male department, and Mrs. CAROLINE L. BRADBURY, (formerly Miss C. L. Johnson,) in the female department. Mr. WM. B. PRESTON will continue as steward. Those who wish can have instruction in music. During the past year, great exertions have been successfully made by the friends of the Institution to relieve it of a portion of its pecuniary embarrassments. The board of instruction, to say the least, fully sustain its former reputation. Mr. Preston also gives excellent satisfaction in his department. These circumstances excite the liveliest hopes with the friends of the school, that all they originally anticipated will be fully realized. Those of good habits, who wish to advance in education will find it for their interest to resort to this place.

Expenses the same as last term.

JONAH TITUS, *Sec'y.*
Scituate, R. I. May 7, 1844. 3w4

Parsonsfield Seminary.

THE next term of this Institution will commence on Wednesday, the 12th day of June, under the charge of the present Principal, Mr. O. B. CHENEY. M. SWEAT, *Secretary.*
North Parsonsfield, Me., April 29, 1844. 3.

Strafford Academy.

THE Trustees of the Strafford Academy are requested to meet at the Boarding-house of said Academy, on Monday the 20th inst., at one of the o'clock P. M., for the purpose of appointing an agent, to supply the place of Eld. D. MARKS, who has resigned in consequence of ill health—a punctual & full attendance is earnestly requested.

N. B. The next term of this Seminary will commence on Wednesday, the 22d inst. Board and tuition as usual.

S. P. MONTGOMERY, *Sec'y

POETRY.

Let no one who can read the following simple verses the first or the fifteenth time without a warm gush of emotion from the heart to the eyes, make any pretentions to poetic taste or religious sensibility.

It is the poetry of feeling, and some of the appeals are not exceeded in any language. What can exceed the touching beauty of the verse commencing,

"And you'll come there?" &c.

THE BLIND BOY.

The following was written for the children of the Sunday school of St. Thomas's church, by the rector. *Episcopal Recorder.*

It was a blessed summer day;
The flowers bloomed, the air was mild,
The little birds poured forth their lay,
And every thing in nature smiled.

In pleasant thought I wandered on,
Beneath the deep wood's ample shade,
'Till suddenly I came upon
Two children who had thither strayed.

Just at an aged birch tree's foot,
A little boy and girl reclined;
His hand in hers she kindly put—
And then I saw the boy was blind.

"Dear Mary," said the poor blind boy,
That little bird sings very long;
Say, do you see him in his joy,
And is *he* pretty as his *song*?"

"Yes, Edward, yes, replied the maid,
I see the bird on yonder tree;"
The poor boy sighed, and gently said,
"Sister, I wish that I could see.

"The flowers you say are very fair,
And bright green leaves are on the trees,
And pretty birds are singing there—
How beautiful for one who sees!

"Yet I the fragrant flower can smell,
And I can feel the green leaf's shade;
And I can hear the notes that swell
From these dear birds that God has made.

"So, sister, God to me is kind,
Though sight, alas! He has not given:
But tell me, are there any *blind*
Among the children up in heaven?"

"No, dearest Edward; there all see;
But wherefore ask a thing so odd!"
"O Mary, He's so good to me,
I thought I'd like to look at God."

* * * * *

Ere long disease his hand had laid
On that dear boy, so meek and mild,
His widowed mother wept and prayed
That God would spare her sightless child.

He felt her warm tears on his face,
And said, "Oh never weep for me:
I'm going to a bright, bright place,
Where Mary says, I God shall see.

"And you'll come there, dear Mary, too?
But mother when you get up there,
Tell Edward, mother, that 'tis *you*—
You know I never saw you here."

He spoke no more, but sweetly smiled
Until the final blow was given,
When God took up that poor blind child,
And opened first his eyes in heaven.

ANTI-SLAVERY.

MASSACHUSETTS RESOLUTIONS.

House of Representatives, April 4, 1844. *Read, and laid on the table.*

Mr. ADAMS, from the Select Committee of nine, appointed on the 22d of December last, on the Resolutions of the Legislature of Massachusetts in behalf of himself and Mr. GIDDINGS, made the following

REPORT:

The subscribers, forming the minority of the Select Committee to which were referred the resolves of the Legislature of Massachusetts of 23d March, 1843, proposing to Congress to recommend, according to the provisions of the 5th article of the Constitution of the United States, an amendment to the said Constitution, have attended to the duty thus assigned to them by the House, with a deep sense of the importance of the subject, of the magnitude of the interests involved in its consideration, and of the dignity of the source from which the resolves, calling for the action of this House, emanated.

Concurring in the opinion of the majority of the committee so far as to believe that it is not, at this time, expedient to recommend the amendment to the Constitution proposed by the Legislature of Massachusetts, they are compelled to dissent from the views and reasons which have actuated the majority of the committee in coming to their conclusion.

The subscribers are under a deep and settled conviction that the provision in the Constitution of the United States, as it has been and is yet construed, and the resolves of the Legislature of Massachusetts propose to discard and erase therefrom, is repugnant to the first and vital principle of republican popular representation; to the self-evident truths proclaimed in the Declaration of Independence; to the letter and spirit of the Constitution of the United States itself: to the letter and spirit of the Constitutions of almost all the States of this Union; to the liberties of the whole people of all the free States, and of all that portion of the people of the States where domestic slavery is established, other than the owners of slaves themselves; that this is its essential and unextinguishable character in principle, and that its fruits, in its practical operation upon the government of this land, as felt with daily increasing aggravation by the people, correspond entirely with that character. To place these truths in the clearest light of demonstration, and beyond the reach of contradiction, the subscribers proceed in the order of these averments to adduce the facts and the arguments by which they will be maintained.

The first averment of the subscribers is, that the slave representation, in this House, and in the colleges of electors for the election of President and Vice-President of the United States, is repugnant to the first and vital principle of republican popular representation.

The principle of republican popular representation is, that the terms of representative and constituent are correlative; that there can be no representative without a constituent, and that the constituent can become such only by his own free choice; and hence it is that the principle of universal suffrage becomes a fundamental doctrine of *Democracy*. In a pure representative democracy, there may, indeed, and must be qualifications for the exercise of the right of suffrage, resulting from the circumstances of age and of intellectual sanity, which affect the freedom of the will, and therefore disable the individual for making a free choice; but *democracy* admits of no such qualification of property, and no such disability for the want of it.

In a free representative democracy, children under age cannot exercise the right of suffrage, for two reasons: 1st, because their will is subject to the control of their fathers or guardians; and 2dly, for the immaturity of their reason, incapable of exercising a deliberate choice. In a pure representative democracy, the insane, the vicious convicted of crime, the pauper subsisted at the charge of the community, may be excluded from voting, without impairing the right of universal suffrage; but democracy admits of no representation of property; and, accordingly, democracy has been defined by the distinguished historian of the United States, and one of the principle leaders of the democratic party of this Union, '*a government founded on persons, and not on property.*'

The second averment of the subscribers is that the slave representation in this House, and in the electoral colleges, is repugnant to the self-evident truths proclaimed in the Declaration of Independence.

These self-evident truths, it will be remembered, form at once the only justification of the people of the North American Union, for the revolution by which they absolved themselves from their allegiance to the British crown, and from their compatriotism with the people of the British empire, and for the foundation of their own *republican* union and form of government. They had all been, until the date of that declaration, the subjects of a transatlantic monarchy—colonists, deriving all their lawful powers of government from separate charters granted by the British kings. In renouncing their allegiance to their sovereign, and announcing their separation from all national community with the British people, they formed with great solemnity a national and federative union among themselves, with mutual pledges of faith that this union should be perpetual, republican in principle, and founded upon the purest theory of human rights—the natural equality of mankind.

Until that time, the institution of domestic slavery, in the most oppressive of its forms—that which transforms a man, the immortal image of his Maker, into a chattel personal—had been permissively introduced, by royal and parliamentary concert, into all the British colonies, in flagrant violation of the fundamental laws of England—boastful of the principle that the soil of Albion will not bear the foot-print of a slave.

The importation of slaves from Africa, prohibited in the mother country, was not only allowed in the colonies, but, enforced by the sanction of the King and Parliament. In the Declaration of Independence, this permissive importation of slaves was denounced as one of the aggravated crimes of George III; and in the original draft of that instrument, it was visited with retribution still more severe.

The moral foundation of the North American revolution, union, confederation, and government, is laid down by the Declaration of Independence in the following words:

'We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that *to secure* these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter, or abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.'

This was the only foundation upon which the North American revolution could be justified from the charge of treason and rebellion.

This was the only foundation upon which the union of the thirteen colonies was laid; the only foundation upon which, by their respective representatives, the people of the several colonies bound themselves, by mutual pledges, to each other that their union should be perpetual, and their governments all republican. Take away this foundation, and the revolution was a rebellion, the perpetual union an imposture, and the guaranty of republican government a compact without consideration, to be broken by any one of the parties, at any time, by any hurricane of transient interest, or any frenzy of popular passion.

Yet when this Declaration was issued, one-sixth part of the whole people by whom it was proclaimed were held as slaves to about one-thirtieth part of the same people.

The inconsistency of the principle upon which they appealed to the Supreme Judge of the world for the rectitude of their intentions in casting off an oppressive yoke, for liberty and independence, with the practice of holding multitudes of their equal brother-men in cruel and hereditary bondage, was felt and acknowledged. The Declaration charged upon the King the existence of slavery in the colonies. The author of the Declaration had formed, years before, a project, which he cherished through a long life, for the total abolition of slavery throughout the Union; and it is to be presumed that all the delegates who affixed their names to the Declaration entertained the same purpose. Nothing less can bear them out in the responsibilities they assumed by their appeal to the Ruler of the universe.

If the fundamental principles proclaimed in the Declaration of Independence as self-evident truths, are real truths, the existence of slavery, in any form, is wrong. No subterfuge of evasion, no ingenuity of sophism, can escape the conclusion, that if *all* men are created equal, and endowed with the unalienable rights enumerated in the Declaration, to hold men, guilty of no offence themselves, in perpetual and hereditary bondage, is a transgression of the laws of Nature and of Nature's God—a wrong which no subtlety can palliate, and no prescription can rectify.

When the Declaration itself was issued, domestic slavery existed as a lawful institution in all the British American colonies; nor had it been judicially declared unlawful in the mother country herself till within five years before. By the ancient laws and usages of nations, hereditary slavery had been universally held the legitimate condition of nations vanquished in war, and of prisoners taken in battle. The Hebrew nation, from the time of their first founder, Abraham, till the advent of the Savior, had held and made slaves, and had themselves been slaves in Egypt and Assyria in different ages; the condition of slavery being then, however, far less abject and oppressive than the negro slavery of modern times. Political servitude was the earthly condition of the Savior of the world himself; and on more than one occasion he acknowledged his own subjection to the worldly dominion of the Romans, and to the payment of tribute to Cæsar. He issued to his disciples no positive prohibition of slavery; but he publicly announced in the temple his divine mission upon earth, by reading from the book of Isaiah the following prophesy:

'The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he has sent me to bind up the broken hearted; *to proclaim liberty to the captives*, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord.'

Here he stopped, closed the book, sat down and said, 'This day is this scripture fulfilled in your ears.'

There was no positive prohibition of slavery—that would have been to encounter the charge of treason against the Roman dominion;—but there was a proclamation of universal peace and universal emancipation, called up from a prophecy of the holy scriptures, delivered seven hundred years before, and expressly declared by Jesus Christ to be fulfilled in him.

It is too well known that its fulfillment, as an improvement in the moral condition and character of man, is not yet consummated. Seven hundred years elapsed from the date of the prophecy before the Messiah came, the minister from God for the accomplishment of this blessed purpose. More than eighteen hundred and forty years have passed away since it was thus solemnly proclaimed in the temple of Jerusalem, from the lips of the Messiah himself. Wars and their attendant, slavery, have continued to be kindled among men, even among Christians themselves, and to be waged by that portion of mankind whose eyes and hearts have not been opened to the blessings of the gospel, with unabated fury. Nor was the Savior unaware that it was the destiny of his gospel itself often to be indebted for its progressive advancement to war. 'I came not,' said he, 'to send peace on earth, but a sword;' meaning, not that this was the object of his mission, but that in the purposes of the divine nature, war itself should be made instrumental to promote the final consummation of universel peace.

Slavery has not ceased upon earth; but the impression upon the human heart and mind that slavery is a wrong—a crime against the laws of nature, and nature's God, has been deepening and widening, till it may be now pronounced universal upon every soul in Christendom, not warped by personal interest, or tainted with disbelief in Christianity. The owner of ten slaves believes that slavery is not an evil. The owner of a hundred believes it a blessing. The philosophical infidel has no faith in Hebrew prophecies or in the gospel of Jesus. He says in his heart, though he will not tell you to your face, that the proclamation of the natural equality of mankind in the Declaration of Independence is untrue; that the African race are physically, morally, and intellectually *inferior* to the white European man; that they are not of one blood, nor descended from the same stock. That the African is born to be a slave, and the white man to be his master. The worshiper of mammon, and the philosophical atheist, hold no communion with the signers of the Declaration, that all men are created equal, and endowed by their Creator with inalienable rights. But with these exceptions, poll the whole mass of Christian men, of every name, sect, or denomination, throughout the globe, and you will not hear a solitary voice deny that slavery is a wrong, a crime, and a curse.

The representation of slaves, therefore, *as persons*, conferred not upon them, but upon their owners, is repugnant to the self-evident truths proclaimed in the Declaration of Independence.

It is equally repugnant to the letter and spirit of the Constitution of the United States, and to the State Constitutions of almost every State in the Union. To the spirit,—for the people of the United States, by whom their Constitution was ordained and established, declare in its preamble that their great and transcendent purpose in that highest act of sovereignty is, to secure to themselves and their posterity *the blessings of liberty*. How glaringly inconsistent with that purpose is the infusion into the supreme legislative and executive authorities of the land, an overruling and controlling element of power exclusively bestowed upon one class of the wealthy, the owners of slaves, to the disfranchisement of the owners of all other property, and to the grinding oppression of the free poor, even in the States where the slaves are held.

To the spirit. The Constitution of the United States expressly prescribes that no title of nobility shall be granted by the United States. The spirit of this interdict is not a rooted antipathy to the grant of mere powerless empty *titles*, but to titles of *nobility*; to the institution of privileged orders of men. But what order of men under the most absolute of monarchies, or the most aristocratic of republics, was ever invested with such an odious and unjust privilege as that of the separate and exclusive representation of less than half a million owners of slaves, in the Hall of this House, in the Chair of the Senate, and in the Presidential mansion?

To the letter. The Constitution of the United States, in express terms, declares that the House of Representatives shall be composed of members representing PERSONS. This phraseology excludes by direct implication, representation of property. The principle of pure democracy—a representation of persons and not of property—is the vital element in the organization of the House of Representatives. No qualification of property is required for eligibility as a member of the House, or of any legislative, executive, or judicial office of the United States. Nor is there one word in the Constitution recognizing the right of property in persons. So far from this, that it has been maintained by plausible argument, that the words 'all other persons' cannot, in fair construction, be understood to include slaves. The subscribers do not assent to that opinion; but they hold it more tenable than the doctrines recently assumed, and now pertinaciously affirmed, that the power of Congress of exclusive legislation in the District of Columbia, in all cases whatsoever, does not include the power of abolishing slavery.

The representation of slaves, therefore, in the Constitution of the United States, is, in its practical operation, doubly deceptive; bearing on its face the mask of representing *persons*, while, in fact, it is a representation of property; and bearing on its face the color of representing one class of persons, while the elective franchise by which they are represented is denied to themselves and transferred to another class—a class with whom they are, by the laws of nature, in a state of perpetual, unextinguishable war. In outward show, it is a representation of persons in bondage; in fact, it is a representation of their masters,—the oppressor representing the oppressed.

How inconsistent this is with the essential principle of popular representation, it were a waste of words to dwell upon. The relation between the representative and his constituent, on the true principle of democracy, is among the most sacred, the most confidential, the most intimate and endearing ties that can bind man to man. The representative is but a mirror, reflecting the feelings, the wishes, and, above all, the interests of his constituent. The sympathies between them, as dictates of duty, are tender as those between husband and wife, unswerveable as those between the parent and child, a relation in which the pledge of honor and fidelity as an impulse to action, is but superadded to the ligaments of the heart.

But what are the relations between the represented and the representative in this provision of the Constitution of the United States, the purification from which is required by the twice-repeated resolves of the Legislature of Massachusetts. The represented is the slave; the constituent is the master; and the representative, himself an owner of slaves, and personally deeply interested in the undisturbed possession of what he deems his *property*, is the mirror reflecting the wishes, the feelings, and interest, not of the *persons* whom he represents, but of the constituent, his master; an impulse to action sharpened by all the stimulants of sordid interest, of hatred, and of fear, in the bosom of the representative against the natural and unalienable rights of him whom he represents. Is it in the compass of human imagination to devise a more perfect exemplification of the art of committing the lamb to the tender custody of the wolf?

The *person* represented is the *slave;* the constituent is the master; and the representative, the mirror reflecting the wishes, feelings, and interest of the master against the unalienable rights of the slave, is further stimulated to action by the spur of his own private interest, identified with that of his constituent.

The representative is thus constituted, not the friend, agent, and trustee of the person whom he represents, but the most inveterate of his foes. The relations between them stamping the character of the representative's action are not the relations of representative and constituent, but the relations between master and slave.

Of these relations, the subscribers, unwilling to give offence to their associate members from the slaveholding States, or to their constituents, might content themselves with the description of them by the author of the Declaration of Independence, one of the most eminent statesmen of his age—a slaveholder himself, and the acknowledged oracle of the democracy throughout this Union.

Extracts from Jefferson's Notes on Virginia.

Under the mild treatment our slaves experience, and their wholesome though coarse food, this blot on our country increases as fast or faster than the whites. During the regal government, we had at one time obtained a law, which imposed such a duty on the importation of slaves as amounted nearly to a prohibition; when one considerate assembly, placed under a peculiarity of circumstance, repealed the law. This repeal met a joyful sanction from the then sovereign, and no devices, no expedients, which could ever after be attempted by subsequent assemblies, (and they seldom met without attempting them,) could succeed in getting the royal assent to a renewal of the duty. In the very first session held under the republican government, the assembly passed a law for the perpetual prohibition of the importation of slaves.

This will, in some measure, stop the increase of this great political and moral evil, while the minds of our citizens may be ripening for a complete emancipation of human nature.—*Jefferson's Notes, Query* 8, p. 124.

To emancipate all slaves born after passing the act. The bill reported by the revisors does not itself contain this proposition; but an amendment containing it was prepared to be offered to the legislature whenever the bill should be taken up, and further directing that they should continue with their parents to a certain age, then to be brought up, at the public expense, to tillage, arts, and sciences, according to their geniuses, till the females should be eighteen, and the males twenty-one years of age, when they should be colonized to such place as the circumstances of the time should render most proper, sending them out with arms, implements of household, and of the handicraft arts, seeds, pairs of the useful domestic animals, &c.; to declare them a free and independent people, and extend to them our alliance and protection, till they have acquired strength; & to send vessels at the same time to other parts of the world for an equal number of white inhabitants; to induce whom to migrate hither, proper encouragements were to be proposed.—*Jefferson's Notes, Query* 14, p. 189.

There must doubtless be an unhappy influence on the manners of our people produced by the existence of slavery among us. The whole commerce between master and slave is a perpetual exercise of the most boisterous passions, the most unremitting despotism on the one part, and degrading submissions on the other. Our children see this, and learn to imitate it; for man is an imitative animal. This quality is the germ of all education in him. From his cradle to his grave he is learning to do what he sees others do. If a parent could find no motive either in his philanthropy or his self-love for restraining the intemperance of passion towards his slave, it should always be a sufficient one that his child is present. But generally it is not sufficient. The parent storms, the child looks on, catches the lineaments of wrath, puts on the same airs in the circle of smaller slaves, gives a loose to the worst of passions, and thus nursed, educated, and daily exercised in tyranny, cannot but be stamped by it with odious peculiarities. The man must be a prodigy who can retain his manners and morals undepraved by such circumstances. And with what execration should the statesman be loaded, who, permitting one half the citizens thus to trample on the rights of the other, transforms those into despots and these into enemies, destroys the morals of the one part, and the *amor patræ* of the other. For if a slave can have a country in this world, it must be any other in preference to that in which he is born, to live and labor for another; in which he must lock up the faculties of his nature, contribute, as far as depends on his individual endeavors, to the evanishment of the human race, or entail his own miserable condition on the endless generations proceeding from him. With the morals of the people, their industry is also destroyed. For in a warm climate, no man will labor for himself who can make another labor for him. This is so true, that of the proprietors of slaves a very small proportion, indeed, are ever seen to labor. And can the liberties of a nation be thought secure, when we have removed their only firm basis—a conviction in the minds of the people that these liberties are of the gift of God? That they are not to be violated but with his wrath? Indeed, I tremble for my country when I reflect that God is just; that his justice cannot sleep forever; that, considering numbers, nature, and natural means only, a revolution of the wheel of fortune, an exchange of situation is among possible events; that it may become probable by supernatural interference! The Almighty has no attribute which can take side with us in such a contest. But it is impossible to be temperate, and to pursue this subject through the various considerations of policy, of morals, of history, natural and civil. We must be contented to hope they will force their way into every one's mind. I think a change already perceptible since the origin of the present revolution. The spirit of the master is abating, that of the slave rising from the dust, his condition mollifying, the way, I hope, preparing, under the auspices of Heaven, for a total emancipation, and that this is disposed, in the order of events, to be with the consent of the masters, rather than by their extirpation.—*Jefferson's Notes, Query* 18, p. 231.

Extracts from the Memoir of the Life of Thomas Jefferson, written by himself, in 1821, *at the age of* 77.

In 1769, I became a member of the legislature by the choice of the county in which I live, and so continued until it was closed by the revolution. I made one effort in that body for the permission of the emancipation of slaves, which was rejected; and, indeed, during the regal government, nothing liberal could expect success.—*Vol.* 1, p. 3.

[*On the revision of the laws of Virginia, in* 1779.]

The bill on the subject of slaves was a mere digest of the existing laws respecting them, without any intimation of a plan for a future and general emancipation. It was thought better that this should be kept back, and attempted only by way of amendment, whenever the bill should be brought on. The principles of the amendment, however, were agreed on, that is to say, the freedom of all born after a certain day, and deportation at a proper age. But it was found that the public mind would not yet bear the proposition, nor will it bear it even at this day. Yet the day is not distant when it must bear and adopt it, or worse will follow. Nothing is more certainly written in the book of fate, than that these people are to be free; nor is it less certain that the two races, equally free, cannot live in the same government. Nature, habit, opinion, have drawn indelible lines of distinction between them. It is still in our power to direct the process of emancipation and deportation, peaceably, and in such slow degree, as the evil will wear off insensibly, and their place be, *pari passu*, filled up by free white laborers. If, on the contrary, it is left to force itself on human nature must shudder at the prospect held up. *Page* 39.

With this picture from the life, of the relations between the master and the slave, can it be necessary to add one word of comment on the monstrous perversion and mockery of the principle of popular representation it is, in the distribution of legislative and executive power to clothe the master with the authority to represent his slave? If there be a parallel to it in human history, it can only be that of the Roman emperors, who, from the days when Julius Cæsar substituted a military despotism in the place of a republic, among the offices which they always concentrated upon themselves, was that of tribune of the people. A Roman Emperor tribune of the people, is an exact parallel to that feature in the Constitution of the United States which makes the master the representative of his slave.

The slave representation in the Constitution of the United States is, therefore, repugnant to the rigid letter, and to the vivifying spirit of that Constitution itself. It is equally repugnant to the letter and spirit of the Constitution of almost every separate State of the Union; for liberty—the enjoyment and perpetuation of the blessings of liberty—is the professed & avowed object of all the State Constitutions; even of those which interdict to their Legislatures the power of abolishing slavery; & many of them repeat, in nearly the same words, the self-evident truths which the Declaration of Independence has proclaimed as the immoveable and everlasting foundation of American freedom. The scorn and contempt which the friends of freedom in foreign lands are now awarding to a people who, with the words of the self-evident truths upon their lips, establish by their fundamental laws perpetual, inextinguishable, hereditary slavery, as the condition of one-half, or one-third, or one-sixth, of themselves; and who, with more than Draconian blood-thirstiness, punish a man with death for aiding his fellow-man in the attempt to escape from slavery by flight; that scorn and contempt were not hastily awarded. The proclamation in the Declaration of Independence of the self-evident truths, as the only lawful foundation of all human government, was a sound *new* to the ears of civilized man throughout the globe; and he answered it with an universal shout of admiration and applause. It touched the most sensible cords of sympathy in the human heart; it made tyrants tremble on their thrones, and enlisted the whole race of man, laboring under oppression in the cause of the American people, and in their war for independence.

If the question was asked, as it was asked, how a people holding slaves could issue such a Declaraton? the answer of reason and of friendship was, the Declaration itself is the abolition of slavery; and if there be a doubt of that, it is a sacred pledge, in the name of God, that slavery shall be abolished as soon as it may be practicable to substitute the law of freedom in its place. So thought the people of Massachusetts—the constituents of those delegates who signed the Declaration in their name. Three years after the date of that Declaration, they ordained and established a State Constitution for themselves and their posterity In the bill of rights which formed a part of that Constitution, they repeated the self-evident truths of the Declaration, and shortly after, it was solemnly decided by the highest judicial tribunal of the State, that from that day forth, slavery had no existence in the State. In others of the northern States, the process of reason, though less summary, has been equally conclusive. In all the States reaching as far South as Pennsylvania inclusive, slavery has been abolished by legislative enactment; & next to the Declaration of Independence itself, the most signal testimony ever given to the eternal truth and justice of the self-evident principles, the natural equality of mankind, and the universality of human rights, was the ordinance for the government of the North-Western Territory, in the very organization of which, by the Congress of the Confederation, slavery and involuntary servitude were banished forever from the land. Here are, then, nine States of the Union, covering a population of ten millions of souls, the people of which, each acting separately by their Constitutions and laws, have borne solemn testimony of their estimate of the moral character of slavery, by abolishing it within their borders forever. Here are four States and two Territories already mature for admission as States, and claiming that admission, organized at their first political inception by the Congress of the Confederation, representing the whole Union, within which, and by that authority, the abolition of slavery and involuntary servitude was made the fundamental law of that whole Territory forever.

The people of this whole Union, therefore, speaking as one man, harmonizing with the voices of the people of nine of the separate States of which the Union is composed, have, by the most solemn constitutional and legislative enactments, pronounced slavery an evil and a curse, and have manifested their sense of sacred duty and their determined will to extirpate it from their borders forever.

The next averment of the subscribers is, that the slave representation in the House of Representatives and the electoral colleges of this Union, is repugnant to the liberties of the whole people of all the free States, and of all that portion of the people of the States where domestic slavery is established, other than the owners of slaves themselves.

For the perfect elucidation of this averment, it will be necessary to state distinctly what the slave representation introduced into the Constitution of the United States *is*, as a delegation of power, and what it has proved to be by its influence on the history of the Union, and the present condition of the people.

The House of Representatives of the United States consists of 223 members—all, by the *letter* of the Constitution, representatives only of *persons*, as 135 of them really are; but the other 88, equally representing the *persons*, of their constituents, by whom they are elected, also represent, under the name of *other persons*, upwards of two & a half million of *slaves*, held as the *property* of less than half a million of the white constituents, and valued at twelve hundred millions of dollars. Each of these 88 members represents in fact the whole of that mass of associated wealth, and the persons and exclusive interests of its owners; all thus knit together, like the members of a moneyed corporation, with a capital not of thirty-five or forty or fifty, but of twelve hundred millions of dollars, exhibiting the most extraordinary exemplification of the anti-republican tendencies of associated wealth that the world ever saw.

The property thus represented under the name of persons, is held, not only by the violation of the rights of human nature, in those persons, but in deadly hostility to all other property held in the community, and to the interests of its owners. The great mass of the slave population is held by the holders of land, and of course are exclusively confined to the rich. The proportion in numbers of the slaveholders to the free population owning no slaves, varies greatly in the several States, and in different parts of the same States. It is perfectly clear that every civil and political privilege conferred upon the owners of slaves is not only at war with the rights and interests of all the free citizens not holding slaves. It constitutes, in its most odious form, the division of the community into the two classes of rich and poor, and bears on its face the most odious features of an *oligarchy* In such a State, the slaveholders hold all the reins of power, and the whole mass of the free population, doomed to earn their subsistence by their labor, scarcely enjoy more freedom than the slaves themselves. In such a community, the effort of the slave and landholders will be to engross all political power to themselves; and they will, in their form of government, confine the right of suffrage to free holders. The Constitution and laws of all slaveholding States of this Union bear in various degrees the impress of this character, and the slave representation in the Constitution of the United States is the most stupendous of its achievements. It was effected by that cunning invention of confining the right of suffrage to what are called *federal numbers*. The right of suffrage is by this device not confined to the slaveholders, but is extended to all free white citizens assuming the mask of democracy. But the candidates for the suffrages of the people will all be of the slaveholding class, and the representative body, the *depository* of power, will all be of the same privileged caste.

By this process, it is that all political power in the States is absorbed and engrossed by the owners of *slaves*, and the overruling policy of the States is shaped to strengthen and consolidate their domination. The legislative, executive, and judicial authorities are all in their hands—the preservation, propagation and perpetuation of the black code of slavery—every law of the legislature becomes a link in the chain of the slave; every executive act a rivet to his hapless fate; every judicial decision a perversion of the human intellect to the justification of *wrong*. The Governor of such a State will tell you, with a frown, that the institution of slavery is the corner-stone to the temple of liberty. The chancellor of such a State will declare that the self-evident truths are the ornamental parts of the Declaration of Independence.

It is by the same process that this invention introduces into the House of Representatives of the United States, 88 members out of 223, representing ostensibly all the slaves, but really all the owners of slaves, and the whole mass of their property in slaves estimated at $1,200,000,000.—Here is one class of men, consisting of not more than one-fortieth part of the whole people, not more than one-thirtieth part of the free population, exclusively devoted to their personal interests identified with their own as slaveholders of the same associated wealth, and wielding by their votes, upon every question of government or of public policy, two-fifths of the whole power of the House. In the Senate of the Union, the proportion of slaveholding power is yet greater. By the influence of slavery, in the States where the institution is tolerated, over their elections, no other than a slaveholder can rise to the distinction of obtaining a seat in the Senate; and thus, of the 52 members of the federal Senate, 26 are owners of slaves, and as effectively representatives of that interest as the 88 members elected by them to the House.

Nor is the influence of slavery in the general government of the Union confined to the proportion of its members in the composition of either or both Houses of Congress. In the free States of the Union, as in all free countries, the people are always divided into two great parties, with few exceptions, always nearly equal, and with annual elections alternately controlling the legislation and policy of the State. In this condition, the weaker party in the State allies itself with the slavery of the South, and forms the race of politicians so familiarly known under the denomination of northern men with southern principles.

The effect of this combination is to sacrifice the interest of the State and the will of the people to the factious domination of a real minority acquiring thereby a permanent control, which it exercises to suppress all representation, and even the voice of the real majority of the people.

Its reciprocal operation upon the government of the nation is, to establish an artificial majority in the slave representation over that of the free people, in the American Congress, and thereby to make the preservation, propagation, and perpetuation of slavery, the vital and animating spirit of the national government.

This investment of power in the owners of one species of property concentrated in the highest authorities of the nation, and disseminated through thirteen of the twenty-six States of the Union, constitutes a privileged order of men in the community, more adverse to the rights of all, and more pernicious to the interests of the whole, than any order of nobility ever known.—To call government thus constituted a democracy, is to insult the understanding of mankind. To call it an aristocracy, is to do injustice to that form of government. Aristocracy is the government of *the best*. Its standard qualification for accession to power is *merit*, ascertained by popular election recurring at short intervals of time.—If even that government is prone to degenerate into tyranny, what must be the character of that form of polity in which the standard qualification for access to power is wealth in the possession of slaves? It is doubly tainted with the infection of riches and of slavery. There is no name in the language of national jurisprudence that can define it—no model in the records of ancient history, or in the political theories of Aristotle, with which it can be likened. It was introduced into the Constitution of the United States by an equivocation—a representation of property under the name of persons. Little did the members of the Convention from the free States foresee what a sacrifice to Moloch was hidden under the mask of this concession.

The subscribers believe they have now proved it, in principle, repugnant to the first and vital principles of popular representation; to the self-evident truths of the Declaration of Independence; to the letter and spirit of the Constitution of the United States, and of almost all the separate State Constitutions; to the liberties of the whole people of all the free States, and of all that free portion of the slave States, not owners of slaves themselves. It remains to inquire how far in the history of this Union, in its present condition and future prospects, the argument on the principle has been confirmed by the demonstration of facts.

(To be concluded next week.)

OBITUARIES.

Died in Scituate, R. I. sister MARY E. BROWN, only surviving daughter of sister Phebe Brown, aged 21 years. Her sickness was short but distressing, which she bore with Christian fortitude and patience. It is said by her attendants, that she was not heard to utter a murmur or complaint through her sickness. I visited her two or three times in her last sickness, and ever found her calm and trusting in God. She was often heard to praise him aloud for supporting grace in her afflictions and to express her strong confidence in God that she should soon be with Christ in glory. She left the world in strong hope of a blessed immortality beyond the grave. Sister B. made a profession of religion about 6 years since, and was baptized by the writer and joined the F. W. B. church, of which she remained a member until her death. Altho' at times she did not enjoy her mind so well as at other times, yet she ever manifested a love for her brethren and an uninterrupted regard for religion. A few weeks before her death, she was much revived in her mind, and her voice was often heard in the conference room in praise to God, and warning sinners to prepare to meet him in peace. She dwelt much on the shortness of time. It is due to the memory of sister B. to say, that she was a young lady of promise. She was amiable, kind and affectionate and much respected by her acquaintance. She has left behind an aged, widowed mother, whose heart was much bound up in her daughter; also, four affectionate brothers, all of whom sensibly feel their loss. Her funeral was attended by the writer at the residence of her mother, and a discourse delivered at the F. W. B. meeting house the following Sabbath, to a large and solemn congregation, from 1 Cor. 15:22, and may the Lord sanctify this solemn event to all, and especially to the church of which she was a member, is my earnest prayer to God.

There the wicked cease from troubling,
There the weary are at rest;
There the saints sing hallelujahs,
There the saints are ever blest.

REUBEN ALLEN.

Died in Lisbon, Me. April 8, Dea. STEPHEN WHITTEMORE, aged 65 yrs. and 4 mos. The subject of this notice experienced religion in 1818, and united with the 2d F. W. B. church in Lisbon, Me. where he remained a worthy member till death. His last sickness was short and distressing. The church mourns her loss, a pillar gone to dwell in a house not made with hands, eternal and in the heavens. He has left a wife and a number of children to mourn their loss. His funeral was attended by a large circle of relatives and acquaintance. Remarks by the writer from Prov. 16:31.

Our brother's gone and left this clay,
Up to the courts where angels dwell;
On wings of faith was borne away,
To triumph over death and hell.

N. PURINTON.

Died in Bowdoin, Me. Jan. 29, sister MARY BOOKER, aged 80 yrs. 6 mos. and 20 dys. The subject of this notice professed faith in Christ in 1818, and united with the 2d church in Lisbon, Me. Her ill health for a number of years would not permit her often to meet with the children of God. Although she suffered many privations, her faith failed not; but continued steadfast to the end. We trust our loss is her gain. She left a tender companion and a number of ——* to mourn their loss. N. PURINTON.

* Children, we suppose—the writer does not say. W. B.

Died in Danville, Me. March 14, Mrs. HANNAH CHASE, in the 93d year of her age. She was born in Newbury, Mass. Early orphanage taught her to feel for suffering humanity. She was truly a friend to the poor, sick, and distressed, and spared no pains to assist and console the afflicted. She was among the first settlers of D., joined the 1st F. W. B. church in that place at its organizaton more than 30 years ago, and continued a worthy member till death. For nearly 11 years, she was helpless, occasioned by the numb palsy. She was a pattern of patience, and, in a word, an humble, consistent Christian. JONATHAN TRACY.

Died at Leonidus, St. Joseph Co. Mich. March 27, of consumption, sister CLARISSA KIETH, wife of U. C. Kieth, aged 46 yrs. Her sickness was long and distressing; still she bore it with Christian fortitude. She died in the triumphs of living faith. She has left a large circle of relatives and friends to mourn; but they believe their loss is her everlasting gain. Remarks on the occasion by Br. R. Williams (Methodist) to a large and attentive congregation, from Rev. 14:13. "Blessed are the dead that die in the Lord."

THOMAS DUNTON.

Boston & Maine Rail Road.

BOSTON to PORTLAND via. MEDFORD, WOBURN, WILMINGTON, ANDOVER, BRADFORD, HAVERHILL, PLAISTOW, NEW TOWN, KINGSTON, EXETER, NEWMARKET, DURHAM, DOVER, SOMERSWORTH SOUTH BERWICK, NORTH BERWICK, WELLS, KENNEBUNK and SACO.

SUMMER ARRANGEMENT.

ON AND AFTER MONDAY, ARPIL 15, 1844, Passenger Trains will run daily, (Sundays excepted,) as follows, viz:

Leave Boston for Portland at 7 A. M. and 2 1-2 P. M.

Leave Boston for Great Falls at 7 A. M., 2 1-2 P. M. and 5 3-4 P. M.

Leave Portland for Boston at 6 1-4 A. M. and 4 P. M

Leave Great Falls for Boston at 4 3-4 and 7 3-4 A. M. and 5 3-4 P. M.

☞ The Depot in Boston is at the foot of Lowell street.

Passengers can be conveyed by Rail-road between PORTLAND, Saco, Kennebunk, Wells, North and South Berwick, DOVER, Exeter, Haverhill, Andover, LOWELL, Nashua, Manchester and CONCORD, N. H.

☞ No responsibility will be admitted for the loss or damage to baggage, beyond $50, unless notice is given, and an extra amount paid, at the rate of the price of a passage for every $500 additional value. CHA'S MINOT, *Sup't.*

FEMALE PHYSICIAN.

MRS. MOTT. The celebrated FEMALE PHYSICIAN of BOSTON, MASS., would inform the invalids in this vicinity, that she will visit Dover, N. H., three days in each of the following months: MAY and JUNE, to be consulted on all diseases incident to the human frame.

She will be at Mr. SAMUEL L. WIGGIN'S, No. 35 FRANKLIN St., on Monday morning, 20th MAY, and will remain until Wednesday evening 23d following, to relieve such as may wish to consult her, the following are some of the diseases that Mrs. Mott treats with so much success, many of which are daily put under her care, viz.

FEMALE WEAKNESS of all kinds. HUMORS in all their various stages. ASTHMA, and PHTHISIC, CATARRH, TIC DOLOREAUX, NEURALGIA, all NERVOUS SYMPTOMS, RHEUMATISM, FITS or FALLING SICKNESS, JAUNDICE, LIVER COMPLAINT, diseases of the LUNGS, COUGHS, DECLINE, DEBILITY. DYSPEPSIA, PILES, HEAMORRHOIDS, diseases of the KIDNEYS and BLADDER, &c., many others too numerous to mention.

MRS. MOTT uses no MERCURY or MINERALS of any kind. She performs all her cures with ROOTS, HERBS, GUMS, BALSAMS and ESSENTIAL OILS, many of which she cannot obtain in this Country. She would inform those that w

THE MORNING STAR.

$1,50 A YEAR, IN ADVANCE.] PUBLISHED BY THE TRUSTEES OF THE FREEWILL BAPTIST CONNECTION..... AND EDITED UNDER THEIR DIRECTION. [WILLIAM BURR, AGENT.

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OFFICE OF THE STAR

In the F. W. Baptist Building, Washington St., (near the Town Hall,) Dover.

☞ All communications and business letters sent by mail (and in all other cases, except when they can be forwarded to our agents in Portland or Boston *free of expense*,) should be directed to WILLIAM BURR, DOVER, N. H.

AGENTS IN PORTLAND,
C. F. GARLAND, (near the P. O) and A. K. MOULTON.

AGENT IN BOSTON,
P. CONANT, Transcript Office. 10 & 12 Exchange St.

TERMS.

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" " " if paid within the year, 1,75
" " " if not paid till after the close of the year, 2,00

MORNING STAR.

For the Morning Star.

Obligation of the Church to evangelize the world.

(Continued.)

BY I. G. DAVIS.

II. I am to show the guilt of those men who object to Foreign Mission operations.

1. The first thing I will name is, their unlikeness to God. A true Christian partakes of the Divine nature; and again, "Except ye have the spirit of Christ, ye are none of his." Now, it is certain that the spirit of Christ is universal benevolence. Although he was the possessor of the universe, he became poor, that we through his poverty might be made rich. The toils of his human life, and his first dying groans, demonstrate the benevolence of his overflowing heart. Can you, dare you, my dear sir, raise your head, and profess that you are a Christian, possessing the spirit of the Savior, when you love your money better than the salvation of a sinking world? Be assured, that in the day of trial, you will feel the force of St John's testimony, "Love not the world, neither the things that are in the world: he that loveth the world, the love of the Father *is not in him.*" 1 John 2: 15.

2. They violate the most sacred obligations. 1. We are obligated to our fellow men as men; and, 2. We are obligated to them as the creatures of God. The human family makes up one great brotherhood. But here are beings, who call themselves men and *Christians* —who have received the gospel without money and without price, who have the means of sending it to the heathen, while the love of gold prevents. What would you say of a man, who would permit his neighbor, who, from misfortune, was reduced to starvation, to perish from want of food at his very door? Why, he ought not to live! he is virtually guilty of murder! So he is. But that man is infinitely more guilty, who suffers the souls of his neighbors to perish for want of the gospel. The distance to the heathen is no excuse. The means of conveyance are regular and certain. And Christ, in his parable of the man who fell among thieves, clearly shows that our neighbors are all those whom we can assist. Again, as the creatures of God, the obligation is still more sacred. Our Maker has left us in this world to enlighten and convert it. And we are soon going, with the heathen world, up before the bar of God to be judged by Him who has said, "Remember the cause of the poor and needy." Oh! how can you look on the countless throng of pagans, ye worldly ones, and hear their last bitter lamentation, "It is you, Christians, who have left us in our darkness to grope our way to hell!"

3. They are guilty of calling Jesus Christ a beggar. Perhaps more than nineteen-twentieths of those who read the Star have heard remarks like the following: "Another one of these beggars has come along and is going to lecture at our church & take up a contribution. If they were all of my mind, he wouldn't get much." So they not only withhold the money in their hands, but as far as their influence goes, to say the least, prevent others from giving. After the agent whom God has thrust out to collect the money which your Maker has put into your hands, has traveled through storms of rain and snow, to enforce your duty, and bring before you the claims of the heathen, you must turn round and call him a beggar, as though he had no business to call on you for money. Remember that Jesus Christ will say at the judgment, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me." Matt. 25: 40. Suppose that the farmers of Vermont should form a compact, and employ a number of agents at Brighton Market to dispose of their cattle, and at the most favorable time should send up to Vermont and collect all their market cattle, dispose of them to the best possible advantage, and then claim the money as their own; and when a draft was made upon them, should consider it *begging* and asking *charity*, and should treat the servant by whom the order was sent as a beggar. And farther, suppose they should get together, and form a charitable society to pay these drafts, of which they should become "life members" by paying each a few dollars of his employer's money into the common fund, and then hold themselves exonerated from all farther calls, so that when an agent was sent with drafts, they might direct the treasurer of their society to let him have a little money as a matter of almsgiving.— Would not this be vastly ridiculous? What would you do with such agents? Why, you would put them in jail for such manifest fraud. And does not God say, "The earth is the Lord's, and the fullness thereof, the gold and the silver, and the cattle upon the thousand hills?"

Allow me to insert a paragraph from Prof. C. G. Finney on this very subject, that you may see I am not alone in my views. He says: "What, then, do you think of yourselves, when you talk of supporting these *charitable institutions*, as if God, the owner of the universe, was to be considered as soliciting charity, and his servants as the agents of an infinite beggar? How wonderful it is that God does not take such presumptuous men and put them in hell in a moment, and then with the money in their hands execute his plans for converting the world. Nor is it less ridiculous for them to suppose that by paying over the funds in their hands, *they* confer a charity upon *men:* for it should all along be borne in mind that the money is not *theirs.* They are God's stewards, and only pay it over to his order—in doing this, therefore, they neither confer a charity upon the servants who are sent with the orders, nor upon those for whose benefit the money is expended."

"Again. When the servants of the Lord come with a draft upon you to pay over some of the money in your possession into his treasury, to defray the expenses of his government and kingdom, why do you call it your own, and say you can't spare it? What do you mean by calling the agents beggars, saying you are sick of seeing so many beggars— disgusted with those agents of charitable institutions? Suppose your steward, under such circumstances, should call your agents beggars, and say he was sick of so many beggars? would you not call him to an account, and let him see that the property in his possession was yours and not his?"

4. They are guilty of supreme selfishness. The spirit of the objector is this: "My money is my own and I shall use it as I please; and if the heathen go to hell, let them go.— Let my personal wishes be gratified, if the heathen world wail out their eternity among the lost." Now, I beseech you to put away your prejudice, and look at the principle of selfishness. The true definition of this term is, "The pursuit of one's own happiness, as a supreme good, setting aside the happiness of the universe." But you must remember that your happiness is of trifling value, when compared with the glory of God and the interests of His immense kingdom. Then, if you pursue your own happiness to the sacrifice of the interests of God's kingdom, you prefer an infinitely less good to an infinitely greater, simply because it is *your own.* Is this Christianity? Is this virtue? Is this loving God with all the heart, and your neighbor as yourself? No; nothing like it. It is placing yourself in the centre of the universe, and an attempt to make Jehovah and all his universe, like so many cowering slaves, bow down to you and sacrifice all their happiness to your own selfish wishes.

Now look at the nature and result of selfishness. It is certain that a selfish being will never be satisfied till his ambition is fully gratified. A selfish man covets his neighbor's farm, then he wants the whole town, then the state, and then the continent, then he would like the entire globe. Is he satisfied now?— No, sir. His unbounded selfishness would grasp not only the whole solar system, but God's entire universe. Is he satisfied yet?— Not exactly. His selfish heart rankles with insatiable desire, till he seizes on the throne itself, and has all the moral beings in the universe, God, angels and all, at his feet. This would ruin the universe. After all, the poor wretch is miserable. The greater his selfishness, the greater his misery: for it must be remembered that a selfish being must be hated and despised by all the moral beings in the universe.

1. Wicked men and devils will hate him.— Although as selfish as he, they absolutely loathe the principle in any being, in spite of themselves.

2. Saints and angels must despise him, from their very nature. They have moral views and feelings of the highest possible order, except those of God himself. Their nature is that of supreme benevolence, and the good of all. Therefore, iron-souled selfishness can appear to them no more like right, than hell does like heaven.

3. God himself must infinitely and eternally hate him. Should God look with complacency on a selfish being, he must violate at least three of his attributes—justice, mercy and truth. When he does that, he eternally ceases to be God. Therefore, he must despise him.

4. He must despise himself in spite of all his wishes to be happy; and while he knows that the whole moral universe are justly abhorring him, the guilty wretch is driven to unalterable despair. Now, those who prefer self-gratification to the conversion of the world must possess the greatest possible degree of this principle.

(To be continued.)

For the Morning Star.

Change of Pastors. No. 4.

Another fruitful source of the too frequent change of pastors in our churches, is the want of a proper support. The general manner among most of our churches is to take special pains the first year to confer gifts upon their new pastor, his every want is looked after, and presents are constantly coming in upon him for awhile, and then the stream of presents begins to lower, till it comes down to a point that he cannot live. The experience of many a minister will prove this assertion true; and could you have his diary printed, it would read something like the following.

18—, Jan. —	Received as a present of Br. A. ten pounds of Pork.	$0,70
"	Received as a present of Br. B. 40 lbs. of Beef.	1,60
"	Brethren presented me with eight cords of good wood.	16,00
"	Rec'd of sister C. a good cheese, 20 lbs.	1,00
	Total for Jan.	$19,30

Thus his diary would run for the first year; but let us look at the second year's diary for the same time, and it runs as follows:

18—, Jan. —	Received of Br. A. as a present 4 lbs. of pork.	$0,28
"	Received of Br. H. one load of wood, half a cord.	1,00
	Total for Jan.	$1,28

The other months of the year will bear a similar proportion to each other, and a broad difference will be found to exist through the whole. Let us next look at the subscription list for several years. The first year almost every one has put down large sums and paid them up well. Well, how is it the second year? Why many a name is missing. Some names are there which were there the year before with an increased sum annexed; but most of them with a reduced subscription, and when the year ends their subscription is unpaid, and still continues unpaid, and some prompt br. duns the slack br. and then this slack br. is offended, and says he is not going to be dunned any more, and when they get his name on to a subscription paper again, they will know it. So this br. withdraws his support from the minister, and quite a number of the same school follow in his wake. Many others act as though they had forgotten that they had a minister, and if they would take the trouble to sit down and see when they last made a present to him, and how much it was worth and what would be the condition of the minister if the other members should do no more according to their ability, it would have a very good effect.

There is a criminal neglect of our ministers in many of our churches in regard to their support, and God will at last accuse many a church member with the awful crime of driving his servants from their fields of labor by their neglect of the temporal wants of his ministers, and the blood of souls will be required at their hands.

There is a great cry in many of our churches that they are unable to support a minister. Now this, in certain cases, is undoubtedly true, and such should be helped and that immediately; but it is not true in many other cases, for there are men in the church who are able alone to support a minister, and any church, which has ten male members in comfortable circumstances, is fully able to support a minister of the gospel. This was God's tax on the children of Israel. Many take an anti-scriptural ground upon this subject, and act and talk as though that all they bestowed upon their minister, was conferred as a gift of charity. Now God has ordained that they which preach the gospel, should live of the gospel: (1 Cor. 9:14,) and will any one dare say he does not believe it is right that a minister should be supported, with God's ordination staring him in the face? No man, but an open, brass-brown-faced infidel should dare to oppose the support of a faithful gospel ministry. He who gives as charity, ought to be ashamed to call himself a Christian, when God's word has so plainly expressed it as his duty, not of charity but of debt.

I think it would be a good plan for such churches as are unwilling to support a good gospel minister, on the settlement of their minister, to have a prayer meeting and pray to God to take up their minister and his family into heaven, and support him there during the week, and set down a ladder for him to come down on Sunday morning, and go back again Sunday evening, so as to save them the trouble of supporting him. SIGMA.

For the Morning Star.

THE GRAVE OF RANDALL.

My present residence is short of ten miles on a line east of the place where lived and died the pious Randall. The Ridge in New Durham, on which he resided, is in view from my cottage, so that the winds of heaven, to which he breathed his sighs for a sinful world, once wafted over these hills & through these valleys. I visited New Durham for the first time a few weeks since, and as may well be supposed sought out the hallowed spot where rests in peace the remains of him whose memory is truly blessed. The grave yard is a small enclosure in the field of some 25 acres, which Eld. Randall owned. It is perhaps about 30 rods from the spot on which the house of the Elder stood. No buildings are there now. The house that Eld. R. occupied was consumed by fire a few years since. The grave-yard is back from the road and not far from a wood which lies to the south-east. It is, therefore, beautifully retired, so that it may be said of Randall as it is of Washington, "He sleeps amid the sublimities of nature." The marble which has been placed at the head of his grave by the Connection, is plain and simple, just that which agrees with the humility found in him, whose resting place it is designed to point out. It sets, perhaps, about three feet above ground. The inscription in full has not been published. It is as follows:

SACRED
to the memory of
ELD. BENJAMIN RANDALL,
The founder of the Freewill Baptist Society in America.
He labored in the ministry thirty years.
He died October 22, 1808, aged 59 years, 7 months and 27 days.

Sweet is thy rest, thou servant of the Lord,
'Twas thy delight to preach his sacred word;
Hundreds of souls shall deck thy starry crown,
And all the glory to thy God redound.

J. F.

For the Morning Star.

The Grave.

"'Earth to earth, and dust to dust!'
Here the evil and the just,
Here the youthful and the old,
Here the fearful and the bold,
Here the matron and the maid,
In one silent bed are laid."

Here you and I will ere long repose. How solemn the thought! Happy is he who can look into the grave with resignation Can every professed follower of Christ do this? Perhaps not. Reader, if you are a professor of this description, your case is fearful. Your heart has not been changed. Your affections are fixed upon the world. Repent, or you will be lost! But there are the unconverted. They know they must slumber in the cold valley of death. They know that the grave is ready to receive them. When they glance at these things, despair overwhelms them. Sin is what makes the grave appear so terrible. Let men forsake their sins, and shun all iniquity, if they wish to look into the grave with composure. The righteous do not fear death, nor the silent abodes of the dead. Let your heart be right with God, and all will be well in the end.

S. H. BARRETT.

For the Morning Star.

Visiting ministers Saturday evening.

As a call to the ministry does not change the natural disposition, a minister will be a social being, and generally fond of company; but, so far as we are able to judge from experience, it is a poor plan to visit preachers Saturday evenings. With many, this and Sabbath morning, is about all the time they have to prepare for the desk. This, then, is the most valuable time they have, or time most highly prized by them. Much of the conversation of Christians in the social circle is not the best calculated to improve the heart, and increase the spirituality of the minister.— Though the conversation may be of a religious character, and the interview close by prayer; yet, it is not to a preacher's mind like the throne of grace and Bible, to prepare the mind for preaching the gospel. People will do well to think of this, and not expect to receive visits from their ministers Saturday evenings, nor pay them then, unless they are purely of a devotional character. L. R.

ETERNITY. What a scene does eternity present!—the years of life past—early connections dissolved—the secrets of all hearts laid open—souls saved or lost—Christ a frowning Judge or a welcome Savior—all mistakes and errors in religion at an end—every false foundation underminded—a world in flames, and consumed, as though it had never been—time itself no more—eternal ages of ages rolling on in ceaseless bliss or woe—who is sufficient to speak, even on these things!—*Richmond.*

Religious Anniversaries in New York.

Every Christian should have some knowledge of what is being done by the churches of all denominations to promote the Kingdom of Christ. Our hearts may be animated and encouraged by what others are doing, though they may not belong to our branch of Zion. We therefore devote a considerable portion of our columns this week to accounts of the Religious Anniversaries recently held in New York.

Presbyterian Board of For. Missions,

—Convened at the Mission House at 4 o'clock, P. M. on Monday, May 6. Amount of receipts during the year, $74,374,07—being $10,000 in advance of the receipts of the preceding year. Eight new missionaries were appointed to different stations during the year, and five will sail, God willing, for the China mission, early in the summer.

The missions of the Board are in five general fields of labor; *Texas*, with three stations and three ministers; the *American Indians*, with stations among the Iowas, Creeks and Chippewas, and with four ministers and four teachers; *Western Africa*, with three stations, three ministers, two teachers, and two native assistants, all colored persons, besides Mrs. Sawyer; in *North India*, with seven stations, sixteen ministers, one teacher and one printer, two native preachers licensed during the year by the Presbyteries of Lodiana and Furrukhabab, and several native assistants; *Siam and China*, with stations at Bangkok, Amoy, and for the present Macao, and stations contemplated at Hong Kong and Kingpo, three ministers, two physicians, and a printer; besides the five ministers expecting shorily to proceed to that field.

Rev. Mr. Miller delivered a short but solemn and impressive address. He pronounced the cause of missions the most important object in the world, and by many striking illustrations, he showed the infinite superiority of its claims to all that so often engage the attention of men. In this view, it was most painful to behold the indifference with which the Christian church for 1800 years has regarded the work. There is wealth enough in this single city to send out all who can be found to go with the gospel, yet young men fitted for the work are detained at home, because the church gives not the means to sustain them in the field. O how does this contrast with the professions which as Christians we make. To save a distant nation from *starving*, we would freight ships and send out food, but a world perishing for the lack of the bread of life, does not move the hearts of the church. Mr. M. exhibited the happy *reflex* influence of missions, so that if the church would have revivals of religion at home, it could not do better than to enter heartily into the work of giving the gospel to the heathen. The primitive church was evidently a missionary church, and so long as she maintained this character she prospered, and she lost her strength and became corrupt when she lost the missionary spirit. In conclusion, Mr. M. turned the attention of the meeting to China, now open to the heralds of salvation, and plead earnestly that they would not turn their backs upon *one-third* of the population of the globe; and by all the solemnity of the Master's command and all the preciousness of *the soul*, he begged that the church would awake to this work.

The meeting was also addressed by Messrs. Lowrie and McCartee.

American Seamen's Friend Society.

The sixteenth Anniversary was celebrated in the Tabernacle on Monday evening. The receipts of the year amounted in all to $18,-745 78.

The Report says:

A review of the labors of the Society the past year, along our shores and in foreign ports, reveals the most gratifying results. At every foreign station we hear of more or less seamen brought to a knowledge of the truth; while in our own ports the Holy Spirit has descended like the dews upon the mountains of Zion. But the most striking illustrations of the mercy and grace of God have been witnessed at sea. Away on the deep, God has moved in a mysterious way, his wonders to perform. The deck, the cabin, and the forecastle have become, as occasions required, the places for prayer, and praise, and exhortations; also places where humbled and weeping sailors have sought their Savior.

The meeting was addressed by several gentlemen, but we have room for only one address, that of Capt. Elliot of Brooklyn.

Mr. President, it is with feelings of great pleasure that I rise to advocate the glorious cause of seamen. True, sir, I can't argue its merits as the more learned can, but I can state facts, and they are valuable in their place. I have heard, seen, and mixed with sailors for the last twenty years, and I can feel their trials and condition in my very soul. Their hardships, their dangers, their difficulties, and deprivations, I have tasted. I have studied their character, and know it fully. The first ten years of my sailor life I did not meet with a pious sailor; indeed, it was then a disputed point whether a sailor had a soul or not. I did, to be sure, once hear of a ship where religious exercises were regularly held, but it was regarded as something unearthly. Thanks be to God, I see a brighter day. Cabin, deck, and forecastle, now sing praises to the Most High. To that portion of the Report, which declared a sailor to have a soul capable of taking in the love of God, I most heartily subscribe; and would it were written in letters of gold, and placed in the Capitol of the nation to teach our senators wisdom. There is a God for seamen as well as landsmen, and your labors, Mr. President, are not in vain in the Lord. Seven years, in every port I have visited, I have contributed my mite to the Bethel cause, and that cause, I am proud to say, has had signal and glorious results. Yes, sir, the hardy sailor has bowed at the feet of Jesus, and melted into tears. Last winter I was in New Orleans, and for the three months of my stay, we nightly assembled in a little room for prayer and exhortation. Our audience seldom was less than 300, principally sailors. Religion and Temperance were our themes, and we never separated without having given and gotten good. There was one instance which I must trouble your patience to let me narrate. A shipmate, with a heart hardened against God, and deeply sunken in vice, having failed in other cruises, sailed as a last resort to New Orleans. He entered our Bethel by chance, to pass away the heavy hours, and there he was pricked to the heart by the Holy Spirit. At the conclusion of the services he came forward and asked the prayers of Christians; his convictions were deep, and his repentance sincere. He signed the Temperance pledge, and when I left, he had joined the church, become a teacher in the Sabbath school, and was giving of his substance to clothe the naked and destitute in the purlieus of that city. O! sir, that is enough to compensate all your trouble and expense. Look, too, at aggregate results. Of late years I have often seen the deck crowded with sailors, bowed in prayer, and ascribing thanksgiving to the God of the sea and the land. Suffer me to relate another fact. On our passage from Mobile to Liverpool, we had in our crew a Portuguese Catholic, of the straitest sect and vilest life. On our passage he was awakened, converted, and found peace with God. We discharged our cargo, and left Liverpool. On the first Sabbath out we had a prayer-meeting, when he related to us his experience. I asked him, "Suppose you had died in port, where do you believe you would have been?" "In heaven," was his firm but humble response. This was at four in the afternoon. At eight bells he was on the bows at his work. The ship gave a sudden and fearful plunge, and the Portuguese was swept into the briny sea. The boat was instantly lowered, casks and spars thrown overboard for his rescue, but he sank to rise no more. In less than twenty-four hours he was singing the praises of the Lamb, whose name he had just confessed before men.

The sailor is approachable, if approached in the right way. I have often invited them to go with me, and never have lacked company. In England on one occasion a hard looking seamen strolled into our Bethel. After the services he came forward, and in an intense agony of feeling begged our prayers for his soul. He confessed that he had turned aside to our Bethel *merely* to while away the hour, while he was awaiting a party of smugglers about to set out on a fresh expedition. He was smitten with conviction, and he knelt down with many tears, and cried aloud for mercy. He was blessed by the energizing of the Holy Ghost, and has since shown the surest evidence of being a decided Christian. Thanks be to our God this night for that Bethel.

The sailor, Mr. President, is one of the most fearless and generous characters in the world. He can gaze upon the heaving and trembling ocean without moving a feature of his countenance. And yet, sir, he cannot look upon distress without feeling a thrill penetrate every limb. On his ship, when it is rocking upon the deep, aloft at masthead, or upon the yardarm, when the storm is coming down, one sea rising to heaven, and the next sinking to hell, when the clouds are black and lightnings fearful to gaze on, he is unmoved and calm. Bring him into conflict with his country's foes, where death and carnage are all about him, the air is hot with sulphureous fire, and the deck slippery with blood, where his companions' limbs and heads are scattered on every side, and you will see him turn his quid of tobacco in the opposite cheek, walk fondly up to the black engine of death, pat it on the breech, as a jockey would a favorite nag, and then hurl his message of ruin among his enemies. Now bring him to a scene of distress: let woman ask his sympathies, and there is no question asked, no hesitation expressed. Away goes his hand, diving into the lowest depths of his pocket, and that face which danger and death could not move, is dripping with tears.

A request has been handed me to relate the story of my conversion. I will do it as briefly as I may. My father's house was a hotel of religion, and my education was the best that piety could have bestowed. Early in life I went to sea, and was converted on a voyage from Matanzas, when I was far gone in practical infidelity and sin. It was on this wise. I had a job over the bows, and being somewhat particular about the work, I concluded to do it myself. There was a high sea rolling, but I had the jib hauled down, and attaching myself, over the bows I got. There I had worked for some ten minutes, sawing asunder two thick ropes, when suddenly I cast my eyes upwards at the rope. "My God," I exclaimed, "I have been hanging by an old yarn that would not hold an infant." My hair stood erect. I jumped on deck, and laughed away the fright. I was that night out at the first watch, and while walking the deck, the thought flashed upon my mind, "If the rope had broken, where should you have been?" and I answered aloud, "In hell, to all intents and purposes." I dropped instantly upon my knees and cried aloud for mercy. For seven days my condition was truly awful. The captain thought I was crazy. I was praying every opportunity I could find, but found no rest. My old Bible, that had long lain on the bottom of my chest, was now drawn forth and read with intensest interest. At length, one day while lying upon a yardarm, and thinking my case hopeless, I bethought me to try again, and poured out my soul to God in the most urgent entreaties for grace to help. "Help now, Lord, or I perish." And God answered the petition. I descended to the deck a new man in Christ Jesus, and the happiness of that moment has never departed from me unto this hour. Assist then, I pray of you, the sailor, with your prayers, your influence, your labor, and all you can spare of worldly goods, and at the last you shall hear the welcome words, "Inasmuch as ye did it unto one of the least of my servants, ye did it unto me."

Foreign Evangelical Society.

This Society held its meeting on Tuesday evening. Aggregate of receipts, $13,288. The Society has 52 laborers in France and Belgium, 2 in Sweden, 10 or 12 in Canada, and 15 or 20 pupils at the Grand Ligne Mission.

Mr. Baird alluded to letters that had been received from the Society's agents, giving full and interesting accounts of the success of the work in France, Belgium and the other countries of Europe; facts concerning the sale of the Scriptures, the increasing desire of the Roman Catholic priests, especially the younger portion of them, to have the Bible generally read, and the more general interest in the subject of religion that is fast arising. But while the labor and efficiency of the Society are thus increasing, the zeal and efforts of the Roman Catholics are equally augmenting. Their societies are directing their special attention to Geneva itself, the Rome, as it has been called, of Protestantism; and large sums of money have been appropriated to the labor of establishing the Catholic religion there. The Evangelical Societies of France and Geneva are making rapid progress, and their labors are attended with great success. Still they feel the need of more means, and this Society hopes soon to be able to aid them. The Protestant Bible Society of Paris, the French and Foreign Bible Society, the Foreign Mission Society, and several others, were mentioned as being especially prosperous. Still they were comparatively feeble, and their means fell far short of the demands made upon their exertions. A new society is needed in France for the education of young ministers. Of the progress of the cause in Italy and some other countries the committee could not speak publicly, though much was doing, and a new edition of Martini's translation of the Bible had been called for in Italy by the increasing interest felt in the subject. In Piedmont, the religious spirit is reviving. The Canada missions have been generally prosperous, though some of their stations have been subjected to great annoyance and affliction. The committee feel the want of new agencies for the Society in St. Domingo, Rio Janerio and Ireland.

The Secretary made mention in his report of one Mr. Roland, who has been eminently successful as a colporteur and instructor. His history is a singular one, almost marvelous. He learned his letters by having his father tell him the characters as they occurred in regular series in the Lord's Prayer, for the old man was too nearly blind to read from the same book with the son, and they had not two books in their whole family library. When he had acquired his letters, he pushed on to reading, then to thinking, and finally to acting. He scoured his native hills and instructed his brother shepherds in the way of life, and finally wandered to Versailles, where he was appointed teacher in the army. He was converted before he left his father's roof, by reading on a stray leaf of the Bible, which by chance or God's design contained the fourth chapter of the gospel according to St. John. It is the story of the Samaritan woman at the well, and the words, "I that speak unto thee am he," opened his eyes to behold the beauties of the Lamb of God. Once he was reading that chapter to the assembled army, and instructing them in the art of a correct pronunciation. Officers, of whom it is no disparagement to say they are nearly all infidels, were standing on every side, watching his singular and successful method of instruction. He used to strike with a hammer between every word, and make each soldier pronounce in time and tune. He came to the famous passage, and began, "I—that—speak—unto—thee—am—he." There was a long pause. Roland was bathed in tears, and as he raised his eyes, he found the sceptical officers in tears too. After completing the chapter, he gave the usual signal for the company to retire; but not one stirred. Struck by the movement, or rather the want of movement, he asked the cause, when one of their number stepped out of the ranks, and said, "We must go over that chapter again, sir."

Rev. Mr. Kirk, of Boston, wished to say a few words with reference to Mr. Parker's leading principle. The secret of the success of those who act in silence and concert is the fact that they seize upon the great leading principles of truth; and the same thing is absolutely essential now to the success of similar undertakings. The cause undertaken by this Society has two aspects: founded upon Christian love for *souls*, and Christian love for *truth.* The love of souls will make men amiable, and courteous and kind; but the love of truth sometimes makes them stern foes. The love of truth must be the ruling principle of every Christian heart; it must be the spirit of every true Reformation, and every true reformer. Luther had a large heart, large enough to embrace the world; but he loved the truth: he loved the Roman Pope, but he loved truth more. And it was only till he saw he could not love both, that he clung to the truth and opposed his "Father in God," as he was accustomed to call him. Mr. K. applied this principle to the present case.— The Society opposes no Catholic who loves the Bible; but whatever, or whoever, obstructs the circulation of that blessed book, must fall and be crushed in its onward course. All we ask is, that all men may have the Bible. The love of the souls of the Catholics and the love of the Bible are the two principles which govern the action of this Society. Mr. K. alluded to the fact that French and Germans and Spaniards and other Europeans were coming to this country to learn the truth and teach it to their countrymen here; and this he regarded as an evidence of the most important features of the subject. He insisted upon the necessity of teaching these men in their own country and not here. We must have influences to reach them on their own soil, and those are just the influences which this Society can furnish.

The other aspect of the subject is presented in the old maxim, that the war must be carried into Africa. We must give Rome enough to do at home. We need more courage, more vigorous effort, more Protestant boldness. We must attack Romanism at home, at Rome, in the Vatican itself. This Mr. Kirk enforced at some length, and sketched the history and proceedings of Mr. Roland, the gentleman alluded to by Mr. Baird in his report, as actively engaged in teaching the French army. He was the son of a poor shepherd, who was so near sighted as to be almost blind; and learned to read by accidentally finding a single leaf of the Gospel of John in an old bureau, and by persuading his father to point out to him the letters of the Lord's prayer. He was then converted by reading the story of Jesus and the Samaritan woman; at once he taught his neighbors, then he went about teaching others, and now he has been chosen from a large number of competitors to teach the soldiers of the French army, in which he is exceedingly successful. This, Mr. K. thought, was *doing the work;* and he referred to it for the purpose of showing that the objects of this Society were eminently practical—being to aid such men as this; and he appealed to the audience to give it their countenance and support.

The meeting was addressed by several others.

The Jews.

The American Society for Meliorating the Condition of the Jews, held its anniversary in the Tabernacle on Tuesday last, at 10 A. M.

The Annual Report gave an encouraging view of the prospects of this Society, which

now, after so long depression, is reviving and again securing a place in the sympathies of the church. It was in the highest degree gratifying to hear of numerous instances of the hopeful conversion of Jews in this country and in Europe; especially a revival of religion among the Jews in Hungary; and the evidence which the signs of the times afford, that the set time to favor Zion is indeed at hand.

The Treasurer's report showed the receipts of the Society during the year to have been $1,903,00, and the expenditures $1,832,00.—The Society has also a permanent fund in its hands invested for the relief of distressed Jews, amounting to $5,621,00.

The Rev. Mr. Cone, of N. York, addressed the meeting in a powerful manner, to prove the literal restoration of the Jews to the promised land, in support of which he went into an examination of the prophecies, and in glowing language he depicted the bright prospects of Israel when he should again be established on the mountains of Judea. Mr. C. related many interesting facts of the conversion of Jews, particularly of one who has lately been baptized in this city; and he closed with a warm appeal to Christians to engage with more zeal in this important and sacred enterprise.

Rev. Reuben Smith, of Waterford, N. Y., next addressed the assembly, and stated that there is a difference of opinion among Christians on the question of the return of the Jews, some believing with the last speaker, and others believing that they are to be converted to Christ in the lands where they dwell; but this, he contended, should not in the least detract from the zeal with which both should labor for their good. He made an able argument to show that they are accessible, and that it is our duty to reach them,

1. By printed tracts and books;
2. By wise agencies to bring them under the power of the truth; and
3. By the preaching of the gospel. He then passed in rapid review over the results already reached in the efforts at home and abroad for this neglected people, and concluded with a tender expostulation to the friends of Christ, in behalf of the outcast children of Abraham.

Rev. Mr. M'Cartee, of Goshen, N. Y., followed, and in his happiest manner, and most glowing eloquence, he urged upon Christians the claims of the Jews upon their sympathies and prayers. The Jews have a *right* to our charities; the command of God is binding on us to give to them in common with others the gospel of Jesus, and they have a claim founded in *gratitude* which we cannot evade. He then spoke of the blessings which we and the world enjoy, and which have been received through this people that have now lost them, and to whom we in gratitude should restore them. They have a claim on us also as they are united to us in a common and glorious hope. This last thought was a theme for an ardent exhibition of the hopes set before the church, and in which the Jews are certainly entitled to share. He showed the causes that had led to their being cast off of God, and the means that would be employed to bring them back to his lost favor, and pointed to the indications of the near approach of the time for their restoration.—The numerous conversions in the past year, 200, under the labors of the London Jews' Society, the paralysis which has fallen on the Turkish power, the banner of the cross already planted on Calvary, the people preparing as the place is preparing for them, and soon the cry will go forth, "Arise and go up to the land of thy fathers." Now let us look for God's blessing, and in faithful prayer expect it. If the word of prophecy is worth any thing, the day is not far distant when the knowledge of the Lord shall fill the earth, when the Son of Man shall appear in his glory, when Alps shall echo to Alps, and the distant Jordan shall join the praise, as the earth sends up the shout—"The Lord God Omnipotent reigneth!"

Rev. Mr. Scudder said that since his return to this country from the heathen, he had been most painfully struck with the fact that the chosen people of God are so seldom mentioned in the prayers of God's people.—In this fact may we not see a reason why prayers for the heathen are not more effectual, and ought we not to bear this people with more faith and love on our hearts when we come to the throne of grace.

Rev. Mr. De Witt made a few remarks upon the conversion of the Jews to Christ, which is so fully predicted and so often presented in the Word of God. If Christians would read oftener and more attentively these promises they would find that with their conversion is most intimately connected the salvation of the Gentiles. Some of these promises he quoted, and showed that as the first preachers of the gospel were Jews, so may be the most efficient missionaries of the cross. It is a common impression that Jews are the most hopeless objects of Christian effort, but facts of the most convincing character show that in proportion to the labors in their behalf has been the success. He presented the names of learned and pious men, teachers and preachers, who have been converted Jews; and the feeble and almost faithless efforts which have been put forth to bring them to the truth. But now the London Jews' Society, and the Scotch churches, are doing so much for the Jews, what is America doing? What is this Society and American Christians doing? Let every lover of the Bible, every descendant of Shem, every descendant of Japhet dwelling in the tents of Shem, ask himself what is he doing for the outcast Jews?

American Tract Society.

This association celebrated its 19th anniversary at the Tabernacle on the 8th. The Treasurer's Report showed that the aggregate receipts and expenditures amounted to $108,774 84, being $12,000 more than the previous year presented. It seems that the *Colporteur system* of missionary work has tended to extend the benevolent plans and efforts of the Society, and being found eminently *useful*, it was especially commended to consideration.

Rev. Professor Stowe of Lane Seminary offered the following resolution.

Resolved, That the unprecedented activity and corruption of *the Popular Press* furnishes a powerful incentive to the universal diffusion of evangelical publications, as a means of counteracting its pernicious tendencies, aiding the Gospel ministry, and giving ascendency to moral and religious principle.

Mr. Stowe said that a man at the West said to him the other day, "what shall we do with these rascally sciences; rogues have a wash with which they make their coins so much like the genuine that we can't tell the difference." He replied that he did not think it best to abandon the use of *sciences*, because they were perverted, but to try and use them for the detection and destruction of fraud. So when it is asked what shall we do with this *rascally printing*, which without any organization, or concerted action, is sending its mischievous works into all our families, we must not propose to stop the printing press. Men will print; there was no end of making books before the art was invented and now the end seems to be farther off than it was before, and the only way to remedy the evil of bad books is to print more of better ones. If the devil is to have the victory in this struggle let him have a hard time of it. In one of the dark hours of the Reformation, the friends of Luther were discouraged and said to him, "the devil will swallow us all down together." "Well let him," says Luther, "and we will give him such a tremendous stomach ache as he never had before."

Eleven years of hard labor at the West has given increased strength to the conviction that nothing permanent and effectual can be done for the great West but through the agency of *ordained ministers*. One-third of my time has been devoted to the cause of popular education, but I do not know of a school that lasts a year without the fostering care of the ministry. Any scheme that does not embody the indispensable necessity of this agency will fail. This results from the peculiar character of the population of the West, where nothing as yet is *fixed;* where a man turns from peddling to preaching, and from preaching to *stumping* for the Legislature, so that without a *permanent* ministry nothing else can be sustained. The intimate acquaintance he had with that country made it his duty to declare this sentiment on the platform of *this* Society, and he believed that its officers fully concurred with him in the opinion. Circulate books and tracts; they are aids to the pastor which he must have; like the harpoon to the whaler or the axe to the woodcutter, but they are only *instruments* in the hands of the living agent who must go out to use them.

The West is the easiest place in the world in which to move masses of men to engage in a good work, but the hardest to keep them at it. It is easy to *put* things right there, and hard to make them *stay* right. You may fill the West with good books, but you must bear in mind that nothing will be held fast there, unless strong men hold it. It is the last place for the use of time-saving and temporary expedients for doing good. We have had too many of them already. Better not try to do a good thing for us than to do it half way. Do it well or not at all. This is the greatest evil under which our plans for the West have labored, and he hoped that nothing would be attempted that was not well considered. Above all he was prepared to bear his testimony that any expedient that did not recognize the operations of the ordained and permanent ministry would not answer. God will never allow his own institution to be set aside, and this Society offers its publications as "aids to the gospel ministry," in the great work to be done for the West.

The meeting was also addressed by Messrs. Morris of Baltimore, Malcom, of Louisville, and Hon. Theodore Frelinghuysen.

Peace Society.

The first annual meeting of the New York Peace Society was held in the Broom Street church, Wednesday evening, May 8. As the Society, having been organized the last month, had been in operation too short a time to require a report of its own, the Rev. G. C. Beckwith, Secretary of the Parent National Society, gave a brief sketch of the Peace movement:—*its object, origin,* and *progress, the principles on which it proceeds, the means it employs, and how much it has already accomplished.*

The *sole* object of this enterprise is, *The abolition of war*, the custom of nations settling their disputes by the sword; and we have nothing whatever to do with any other subject.

Probably the first Peace Society in the world was organized in this city, so early as August, 1815, on the somewhat peculiar plan of admitting members only by vote; but for years before, individuals had been inquiring into the subject, and so simultaneous was the movement, that the Massachusetts Peace Society was established in December, 1815, and the London Society in June, 1816, all without any knowledge of each other's existence. In England, the venerable, and excellent Dr. Bogue, so long at the head of the Missionary Seminary in Gosport, called attention to the subject in an eloquent discourse delivered in 1813, and not only published in his *Discourses on the Millennium*, but subsequently stereotyped by the London Peace Society as one of their tracts. In 1821, the Society of Christian Morals, embracing Peace as one of its objects, was established at Paris; in 1828, the American Peace Society as a bond of union among the friends of peace through the United States, was organized in this city by the agency of the late William Ladd; and the Geneva Peace Society, in Switzerland, began its career in 1830, under the auspices of the late Count de Sellon.

This enterprise proceeds on the principle that war, being inconsistent with Christianity, and the true interests of mankind, ought to be abolished. This was the basis of the first General Peace Convention, held in London last June; and on this basis all the friends of peace are supposed to be united.

The means employed are essentially the same as in the temperance cause—the pulpit and the press. The Parent Society now has four persons in its employ; one as Treasurer and General Agent; another as Secretary, Editor, and Lecturer; and two more as Traveling Lecturers. During the last year, it has published of its periodical alone, more than 100,000 copies, equal to some 2,500,000 pages of ordinary tracts; and it has also issued many thousand tracts and volumes, secured the publication of not a few articles on peace in some 40 newspapers, borne its full share by 18 delegates in the London Peace Convention, and brought some important aspects of the subject, by circulars and pamphlets, petitions and deputations, before the Executive of every State in the Union, and especially before the General Government at Washington.

A passing account was given of the first General Peace Convention, held last year in London. It continued in session from the 22d of June to the 26th, inclusive; and of the delegates appointed to it, 6 were from the continent of Europe, 37 from America, and 294 from the United Kingdom of Great Britain, in all 337, of whom about one half were in attendance, with perhaps an equal number of spectators at the business meetings, and two or three thousand at the public meeting, in Exeter Hall, which closed the proceedings of the Convention. It was called on the principle that "war is inconsistent with Christianity, and the true interests of mankind," for the sole purpose of "deliberating on the best means, with the Divine blessing, to show the evil and inexpediency of the spirit and practice of war, and to promote universal and permanent peace." In the prosecution of this design, able and elaborate essays were read, free discussion had some eight or ten hours a day for several days in succession, and a series of resolves passed, which were published in a separate pamphlet, scattered over the United Kingdom, and since translated for circulation on the continent. The leading measure of the Convention was a Memorial to the Governments of the civilized world, urging them to obviate the alledged necessity of war, by a clause in all their treaties which should bind the parties, in the last resort, to settle their disputes by reference to umpires mutually chosen; and this Memorial, according to the last accounts from London, has been sent to no less than fifty-five governments.

On the point of how much has been accomplished, only three general *facts* can be reported—first, that public opinion has been obviously and strikingly changed since the origin of this cause;—secondly, that governments have begun to adopt new pacific expedients for the settlement of their disputes without a resort to the sword; a change of international policy that promises to become general and permanent;—and finally, that after more than twenty years of war that sacrificed no less than 9,000,000 lives, and some 30 or 40,000,000,000 of property, the *general* peace of Christendom has been preserved from the origin of these efforts, ever since the downfall of Napoleon, now nearly thirty years; a longer period of general peace than had been known even among Christian nations for centuries before; a result as fairly attributable to the associated friends of peace, as the triumphs of temperance are to the associated friends of that cause.

The Rev A. Foster, of N. Y., then presented the following resolution:

Resolved, That the change of popular sentiment on the subject of war within the last twenty years, and the increasing disposition of all civilized governments to adopt pacific expedients for the settlement of their disputes are unequivocal indications of the progress of this cause, and suggest strong motives for prosecuting it with new zeal and hope.

I have just returned, said Mr. F. from Washington, where I have, for a month, conversed daily with the leading members of Congress and the Executive. I saw nearly every Senator; and, while bearing a warm testimony to their worth as a body, I am happy to say, that they treated the subject of peace with an unexpected degree of favor.—I went chiefly to procure from them an expression of their views on peace; and I have the result in this book, which I took with me for the purpose. The venerable ex-President Adams first gave, with his trembling hand, a noble sentiment, to which Henry Clay and many other distinguished gentlemen readily subscribed.

I was gratefully surprised to find nearly all the Senators, especially the oldest, and those from the South, so warm and strong on the subject, and some of them ready for the abolition of our standing army, as useless. 'No man in the land,' said a venerable member of the House, 'feels any safer for it; and I trust I shall live to see it abolished entirely, and the officers sent home upon pensions.'

The Rev. Mr. Belcher, of the Baptist church, from London, next moved the resolve:

That, inasmuch as cities are the kings of intercourse, the chief points of contact between nations, and the main-springs of public opinion, they ought, especially on the ground of their having so much at stake in the question of peace or war, to lead the van in this cause, and band together for the peace of the world.

My acquaintance, said Mr. B. with the Allens, the Gurneys, and other noble leaders of this cause in England, has constrained me to take part in these exercises. But are we not ourselves engaged in war, in conflict? Yes, in conflict with error and sin, with bad passions and wrong practices; nor should we cease till all these are banished from the world. We contend not with instruments of death, but only with such weapons of truth as the God of peace has himself put in our hands; and with his promises on our side, with the Prince of Peace for our leader, with His own omnipotence and veracity pledged for our success, we *must* succeed in this glorious cause.

Get rid of war by agitation! The idea is Utopian. 'Why,' said a good brother to me in London, 'you must, before you can succeed, get an act of Parliament against human nature.' Right; and we are seeking such an act. *You* are our Parliament, and we appeal to you for a verdict against such an outrage as war is upon the principles of the gospel, and the best interests of man. Utopian! So said infidels of Christianity, so multitudes said of the temperance cause not long ago; but what is the result? Simple agitation in the spirit of the gospel has triumphed in both cases; and so it will in this case, since not only the gospel, but nature itself, and all the great interests of mankind call aloud for peace—universal and permanent.

Amasa Walker, Esq., of Boston, then offered the resolution:

That the adoption of the pacific principle in all the great moral and social movements of the age, as well as the increasing disposition of all civilized governments to employ for the settlement of their disputes other means than the sword, is a clear and cheering indication of the certain and speedy approach of that day when permanent and universal peace shall bless the world.

Mr. W. in his brief and eloquent remarks which roused and enchained the attention of his audience, very happily illustrated the main sentiment of his resolution, by quoting the great moral, social, and political reforms as recently observed by himself in England and Ireland. They all proceed on the principle of attempting nothing by violence, but relying for their success on moral means alone. Here is the essence of the peace principle; and the reformers in Great Britain have succeeded, and they will yet succeed, only as far as they discard the bayonet, the bludgeon, and the torch, and depend on moral means, such as peace men use. Mr. W. exhibited some specimens of publications, very much to the amusement of his audience, to show how the friends of peace in England, are operating on the popular mind.

Rev. E. N. Kirk, of Boston closed with the resolve:

That the promises of the Bible respecting the prevalence of peace, and the present indications of God's providence, as well as the spirit and aims of the gospel, should encourage the friends of peace to greater efforts in the prosecution of their work.

Some of you, said Mr. K., may have been asking yourselves, were our forefathers wrong in drawing the sword for their liberties? On this point there is a diversity of opinion among good men who sincerely desire the abolition of war; but, while I cannot for one condemn the course of our revolutionary fathers, I think there is a legitimate, a broad, a hopeful field of effort open before the friends of peace. Much has already been done; and a great deal more can be, should be. We cannot, as in the temperance cause, count our men, though we can our pages of light and truth; yet all agree that public opinion has already been changed on this subject, for the better, and admit the importance of the possibility of continuing this change until war shall come under the frown of the whole civilized world.

Mr. K. proceeded to remark briefly, but in his usual strain of eloquence, on the two sources of encouragement specified in the resolution, glancing vividly at the evils of war, and quoting the example of Wilberforce, Clark son, and others, to encourage the laborers in this cause.

Chancellor Frelinghuysen was expected to speak; and Mr. Beckwith, in proposing a resolution in favor of a course of lectures in this city on peace by distinguished gentlemen, stated that Mr. F., who had for years been interested in this cause, but who was prevented from speaking to-night by the rush of calls upon him since the Baltimore Convention, expressed his perfect willingness to take part in such course of lectures, and the more so, since he would thus be able to give his views at large on the whole subject.

MORNING STAR.

WEDNESDAY, MAY 22, 1844.

THE BIBLICAL SCHOOL.

REASONS IN ITS FAVOR.

4. Our benevolent operations would be much aided by it. We are sending out missionaries to the heathen,—these missionaries should be mighty in the scriptures, well versed in many of the sciences, acquainted with the principles of language, apt to learn as well as to teach. The number of our Foreign missionaries ought to be greatly multiplied, to correspond with our obligations to the benighted world; and the lack of means to encourage and prepare the men is one of the chief reasons why we have so few. Our home affairs are no less important. The great West is stretching its broad arms to us. Its vast, fertile plains are filling up with people from all nations, of all religions, doctrines, and usages. Society there is now forming and taking its character,—we are bound to do our part to mould it right. To do this men must be sent and kept there—men of ability, courage, and perseverance—men to cope with any difficulties, competent to stand their ground, and to make inroads upon the enemies of religion and liberty. The West will soon in a great measure give tone to our whole country, and our country to the world. And a good Biblical school might enable us to do more in this way for mankind than we could by any other means. Then there is the great battle to be fought with slavery in this land—and there is need of all the strong men we can furnish for that conflict, which is shortly to decide the fate of this nation. We are in danger also of being destroyed by the awfully prevalent and growing licentiousness of the age, and we want more men to speak out, and speak effectively in rebuke of this destroyer. The other foes of morals and piety need not be specified, they are so fearfully known. To withstand and conquer all these we need efficient ministers at home and abroad, we need to circulate the scriptures, books, tracts, and periodicals every where. The Sabbath school must be sustained, and other schools, and the youth of the land trained up for God. To all these objects the Biblical school might render most important service.

5. It would tend to harmonize our views and give us more unity. This is ever the tendency of light well directed. It would serve to increase the intercourse of Christians, and thus tend to a better understanding of the truth, and the removal of error.

6. It would increase our strength. Why are not our distinctive sentiments more prevalent? For example, why do four fifths of the Baptists in the U. S. hold to and practice close communion? Not because it is more scriptural or even more popular than free communion, but because it is more ably advocated, & that because means have been employed to increase the power of its advocates. So with other points. It is a remark often made by members of other churches as well as ours, that the F. Baptist *sentiments* are as well received generally as any. Yet where are we, and what are we about? We rejoice that God is arousing this connection to perceive their strength, and their responsibility to use it for him.—The object is not to be great, but to do good. If we can promote truth and righteousness to a greater extent, God holds us accountable to do it; and we must adopt a reasonable, consistent plan of doing it. The same will hold in reference to the direct means of converting sinners, edifying the church, and promoting all the interests of religion. The qualifications of a minister are the same now as they were when Paul prescribed them to Timothy and Titus; and those ministers who possess them in the highest degree, will be the most successful; and it is as essential now as it was then, that ministers should *study* to show themselves approved of God, workmen that need not to be ashamed, rightly dividing the word of truth.

We have not designed to enumerate all the benefits to be derived from the school, as this would be impossible in our limits. Our object has been to present barely an outline of the leading considerations now, reserving more particular details for other opportunities. Nor can we in the present number show *how* the school can promote these purposes, or answer objections. Not that these things should be omitted. On such subjects there is need of the most careful discrimination. Knowledge in every age of the world has been abused and perverted, and even sacred learning has not escaped; hence the prejudices existing against both, as being productive of more evil than good. But who does not know that the best things are ever liable to be abused, and often in the very degree in which they are excellent? It is the part of wisdom and prudence therefore to discriminate between the precious and the vile, and make a right use of the best means in our power. We have suffered so much for want of the advantages which many others enjoy, it is no matter of surprise that numbers feel that something decisive should be immediately done to retrieve the loss, and increase our efficiency and usefulness. Let us therefore consult freely on the whole subject, as brethren desirous of ascertaining the right way, and walking therein with delight.

J. J. B.

EDITORIAL CORRESPONDENCE.

From Bunker Hill, as I remarked in my last, the transition is easy to Charlestown Navy Yard. The former is noted as a site of battle,—the latter as a place of preparation for battle. A view of the former throws the mind back upon the past. A view of the latter casts the mind forward upon the future. While at the monument, I thought of the slaughter that *had been*, whereas, while at the Navy Yard, I thought of the slaughter that, judging from appearances, is *to be*. The soldiery here stationed are disciplined not in the art of hunting *beasts*, but *men*. And the great and small arms here manufactured and deposited are for the express purpose of blowing out human brains, unless the warrior's purpose is accomplished indirectly, by sinking ships, &c. Evidently in the morality of this place

"——— One murder makes a *villain;*
Millions *a hero.*———"

But this is, after all, only that preparation for war which Washington said is necessary. "In time of peace," said the General, "prepare for war." But Washington was not infallible. To err is human. To charge him therefore with mistake is no very heinous crime. For, so far is it from being true, that a constant open preparation for war by building armed vessels, founding cannon and raising fortresses, is a preventive of war, that it is the prolific cause of war. "It is the aggressive posture,—the armed truce, so to speak,—in which nations professedly at peace stand towards each other, that invites assault. It is with nations as it is with the people at the West and South who carry bowie knives. They get into frequent quarrels solely from the fact of their going armed; while did they go unarmed as we do in New England, they might pass through life without having the slightest occasion for exercising the right of self-defence."

But as there are many good men and Christians who think guns and swords, arsenals and navy yards, quite necessary to national security, I will consider this point a little farther. And in doing it, will avail myself of the following judicious remarks of Dr. Francis Wayland, President of Brown University. They are from his Moral Science, and are as follows:

"Let us suppose a nation to abandon all means of offence and defence, to lay aside all power of inflicting injury, and to rely for self-preservation solely upon the justice of its own conduct, & the moral effect which such a course of conduct would produce upon the consciences of men. How would such a nation procure redress of grievances? and how would it be protected from foreign aggression?

I. *Of redress of grievances.* Under this head would be comprehended violation of treaties, spoilation of property and ill treatment of its citizens.

In reply, 1. The very fact that a nation relied solely upon the justice of its measures, and the benevolence of its conduct, would do more than any thing else to *prevent* the occurrence of injury. The moral sentiment of every human community, would rise in opposition to injury inflicted upon the just, the kind, the merciful. Thus by this course the probabilities of aggression are rendered as few as the nature of man will permit.

2. But suppose injury to be done. I reply, the proper appeal for moral beings, upon moral questions, is not to physical force, but to the consciences of men. Let the wrong be set forth, but set forth in the spirit of love; and in this manner, if in any, will the consciences of men be aroused to justice.

3. But suppose this method to fail. Why, then let us suffer the injury. This is the preferable evil of the two. Because they have injured us a *little* it does not follow that we should injure ourselves *much*. But it will be said, what then is to become of national honor? I answer, first, if we have acted justly, we surely are not dishonored. The dishonor rests upon those who have done wickedly. I answer again, national honor is displayed in forbearance, in forgiveness, in requiting faithfulness with fidelity, and grievance with kindness and good will. These virtues are surely as honorable in nations as in individuals.

But it may be asked, what is to prevent repeated and continual aggression? I answer, first, not instruments of destruction, but the moral principle which God has placed in the bosom of every man. I think that obedience to the law of God on the part of the injured, is the surest preventive against repetition of injury. I answer, secondly, suppose the acting in obedience to the law of benevolence will not prevent the repetition of injury, will acting upon the principle of retaliation prevent it? This is really the true question.—The evil tempers of the human heart are allowed to exist, and we are inquiring, in what manner shall we suffer the least injury from them; whether by obeying the law of benevolence or that of retaliation? It is not necessary therefore to show that by adopting the law of benevolence, we shall not suffer at all; but that, by adopting it, we shall suffer less than by the opposite course: and that a nation would actually thus suffer less, upon the whole, than by any other course, cannot, I think, be doubted by any who will calmly reflect upon the subject.

II. How would such a nation be protected from external attack and entire subjugation? I answer, By adopting the law of benevolence, a nation would render such an event in the highest degree improbable. The causes of national war are most commonly the love of plunder and the love of glory. The first of these is rarely, if ever, sufficient to stimulate men to the ferocity necessary to war, unless when assisted by the second. And by adopting as the rule of our conduct the law of benevolence, all motive arising from the second is taken away. There is not a nation in Europe that could be led on to war against a harmless, just, forgiving, and defenceless people.

But suppose such a case really should occur, what are we then to do? I answer, suffer injury with forgiveness and love, looking up to God, who, in his holy habitation, is the Judge of the whole earth. And if it be said, we shall be then all subjugated and enslaved; I answer again, have wars prevented men from being subjugated and enslaved? Is there a nation on the continent of Europe that has not been overrun by foreign troops several times even within the present century? And still more, is it not most commonly the case, that the very means by which we repel a despotism from abroad, only establishes over us a military despotism at home. Since, then, the principle of retaliation will not, with any certainty, save a country from conquest, the real question as before is, By obedience to which law will a nation be most likely to escape it, by the law of retaliation or by that of benevolence? It seems to me that a man who will calmly reflect can have but little doubt on this matter."

Wayland goes still farther, and among other remarks makes the following:—"I believe aggression from a foreign nation the intimation from God that we are disobeying the law of benevolence,—" Finally he says, "If this be true, it will follow, that the cultivation of a military spirit, is the cultivation of a great curse to a community; and that all wars, both of offence and defence, are worse than useless, inasmuch as they aggravate the very source of the evil, the corrupt passions of the human heart, by the manner in which they ineffectually attempt to check the evil itself."

Such are Wayland's sentiments. They are in the main both philosophical and scriptural. They should be everywhere propagated.—But especially around Bunker Hill and Charlestown's sombre navy yard. I had designed other comments, but have no room for them.

M. J. S.

Methodist Episcopal General Conference.

The General Conference of the Methodist Episcopal Church has been in session for sometime in the city of New York. The subject of slavery has been before it. It came up on an appeal of Francis A. Harding from a decision of the Baltimore Conference, by which he was required to emancipate five slaves who fell into his hands by his recent marriage; and, refusing to do so, he had been suspended from the ministry until the next Annual Conference. The case was ably and thoroughly reviewed in the General Conference, and we rejoice to say that the decision of the Baltimore Conference was sustained by a vote of 117 to 56! We shall give further particulars next week, if we can find room.

The writer of the following is a Post Master in Illinois. He will please accept our thanks for his kind offer. We hope to hear from him frequently.

"There is a large Freewill Baptist church for a new country, in the vicinity of this place, and I shall take great pleasure in doing what I can to extend the circulation of your paper among its members. I like the *spirit* and *moral bearing* of your paper in relation to an educated ministry, in connection with fervent, evangelical piety; and also the fearless and uncompromising stand it takes upon other great moral questions which agitate the public minnd. May those who conduct this paper labor diligently to impress upon the minds of its readers that "righteousness exalteth a nation, but sin is a reproach to any people." May it never be as a "trumpet giving an uncertain sound." I hope I may be excused for saying thus much, as I am not a *Freewill Baptist*, but, as I trust, a friend to the Christian church, the cause of humanity and a "world lying in wickedness."

In consequence of occupying so much of our paper with accounts of the New York Anniversaries, we have been obliged to defer the communications of correspondents and editorial writers, which otherwise would have appeared in this paper. They will be published soon.

Elder A. Warren is no longer an authorized Agent of the Star. Subscribers will govern themselves accordingly.

"Expenses of Slavery."

Br. Burr:—In the Star of April 3d, is an editorial article headed as above. A subscriber for the Star wishes information in respect to this great expense. He wants the evidences of the facts stated, &c. "Are these things so?" An answer will aid an inquirer after truth.

H. H.

We have taken the accounts which we give of the N. Y. Anniversaries from the N. Y. Observer and N. Y. Evangelist.

For the Morning Star.

Freewill Baptist meeting in Boston.

Br. Burr:—For the information of our brethren and friends who may visit the city of Boston, or go there to reside, I would give notice that by the direction of the F. W. B. Home Mission Society, a F. W. B. meeting was established at the Marlboro' chapel, Hall No. 4. in Washington street, on the first Sabbath in December last; and there has been preaching there every Sabbath since, by the following brethren: J. Woodman, E. Hutchins, J. Chaney, P. Folsom, G. Garland, E. Noyes, R. Dunn, and the writer. The meetings have been interesting. Several of our brethren and sisters, who, for a long time had wandered around like sheep without a fold or a shepherd, have been made to rejoice in finding a home where they can constantly attend the worship of God. The congregation has very much increased; and recently the meeting has been removed to Hall, No. 1, in the same building; and Eld. Eli Noyes has moved into the city, and, by Divine permission, he will preach constantly to that congregation. The friends in Boston paid all the expense of the place of worship for the first quarter, and we trust they will soon be able to pay all the expense of the meeting. It is very important for the interests of our denomination and the cause of God that we should have a good church in Boston. There is now no church in that place in connection with our denomination, except a small one in South Boston. There are many F. W. Baptists in the city, and others are constantly going there from all parts of the country.—Besides there are thousands and tens of thousands of persons in Boston who do not regularly attend any place of worship. Some of these no doubt would be induced to attend a meeting of our order who would not attend any other, and by this means their souls may be converted. Some of our brethren who went as strangers into that place have gone to the Christian church, supposing it was a F. W. B. church, and in some instances I believe they have never known to the contrary till sometime after they have joined. For some cause, best known to others, the *Christian* churches in Sea street and Chardon street have been called F. W. Baptist churches, and

many persons in Boston think they are such to this day. We hope that this mistake will soon be corrected. Although I am much in favor of cultivating union, on right principles, with Christians of all denominations, yet I think it is best for every ship to sail under its own flag; and that its colors should be true to its principles.

At a proper time, if the Lord should continue to bless our efforts, we design to organize a church in Boston on the principles and according to the usages of our denomination. We hope our brethren generally will feel interested in this enterprise, and will pray that God may take the whole direction of it.—Also, as some aid will be necessary for the present to sustain the meeting, more than can be raised in Boston, we hope that all the friends who are willing to assist in this work will send in their donations to the treasurer of the Home Mission Society or to Br. Noyes. All funds contributed for this purpose shall be faithfully and prudently appropriated to this object. Marlboro' chapel is a very fine situation in the heart of the city, and can easily be found by any who wish to go there to meeting.

SILAS CURTIS, *Cor. Sec. H. M. S.*
Lowell, May 16, 1844.

LOWELL, May 16, 1844.

Br. Burr:—I wish to inform my friends through the Star that my health, which has been quite poor for two months past, is now improving. I have, in compliance with the request of the first F. W. B. church in this city, moved to this place and taken charge of the church. I wish my correspondents to direct to me accordingly. SILAS CURTIS.

Religious Intelligence.

MANCHESTER. Br. D. P. CILLEY writes under date of May 15:—"As I am writing on business, I would just say that our meetings are yet interesting, and of late more fully attended. The church is in good union, and I trust many are praying for a revival. We have had some additions since I wrote. Last Sabbath, I gave the hand of fellowship to 13 members, who united with us by letter. Our brethren here feel very grateful to have such good additions, and the help of these brethren. For the encouragement of others I wish to say, that since the commencement of this Vol. of the Star, I have obtained and sent 19 new subscribers, without any very great exertions. Come brethren in the ministry, send in your subscribers by scores, and let us send the Morning Star to the ends of the earth."

CHARLESTOWN, Mass. Br. SWETT writes May 11:—The work of reformation still goes on with us. We have had several interesting conversions since my last.

For the Morning Star.

Revival in Bowdoinham, Me.

Brother Burr:—I rejoice in being able to inform Zion's friends that we are again witnessing a merciful display of God's power in this place. Some encouraging indications appeared about the first of March; after which we held a series of meetings in which the Lord favored us remarkably. It is true, we have not witnessed many cases of regeneration; but one of the most prominent characteristics of this work is a breathing after full salvation—a deep anxiety to be cleansed from all unrighteousness. A number of our brethren are now rejoicing in the enjoyment of gospel light and liberty; and are exercising strong faith in God. Our meetings are generally very interesting and the glorious work is still progressing. This church for more than three years has been in as good state as any other, so far as I am acquainted, in this section; yet, during the last year especially, we have been far below our privilege in point of devotedness to God & religious enjoyment. O may we never, in future, be content with any thing less than having ourselves and our all on the altar of our Heavenly Father. Five have recently been baptized. C. QUINNAM.
3d church Bowdoinham, Me.

For the Morning Star.

SANFORD, May 10, 1844.

Br. Burr:—It may be encouraging to the friends of truth and religion just to say, that the Lord has not forgotten to be gracious, even to us in Springvale. Within a few weeks past, things have appeared quite encouraging, the church has been revived, backsliders reclaimed, and some twelve or fifteen have been hopefully converted to God who had never before indulged a hope. Our meetings are still quite interesting. We had a very solemn season last Sabbath at the water while seven followed their Lord in the ordinance of baptism. Others are expected to go forward soon. We have here some warm hearts and open hands for the poor crushed and down-trodden slave, who are determined to press on, notwithstanding the opposing influences to be encountered. In this we are encouraged while we hear the convert in prayer remember those poor suffering creatures, proving the assertion false that anti-slavery will injure genuine revivals of religion. T. STEVENS.

For the Morning Star.

NILES, Mich. April 8th, 1844.

Br. Burr:—For the encouragement of those who have long been engaged in supporting the benevolent institutions of the day, I would say that the Lord has enlightened my mind upon the subject, and I see that faith without works is dead, being alone; and our prayers, without alms, are also unavailing; wherefore I ask my brethren if they were to pray as long as they live and should do nothing toward sending a missionary to proclaim glad tidings to the heathen, would they be converted to God? No. God has given to us the means, therefore, as stewards of the manifold grace of God, let us see to it lest the blood of souls should be required at our hands.—Last Sabbath, the Howard Q. M. held its session, and I took up a collection for the Foreign Mission. The sum is three dollars and ninety cts. I hope that we may do more soon. N. PULLMAN.

For the Morning Star.

Revivals in Canada.

God has truly blessed the London Q. M. during the last winter. Revivals have been enjoyed in many places, and F. W. B. churches organized where they never before were known. Not long after my arrival in this vicinity, in accordance with the advice of Br. Chapel, I commenced a protracted meeting in the south of Yarmouth. For a season all seemed dark. Prejudice was deeply seated in the minds of the professing part of community, so that scarcely a soul cheerfully co-operated with me in the work. But God came to the rescue; sinners began to tremble, and cry for mercy, and several found that Christ was indeed a Savior to them. In about one week after the meeting was commenced, br. Griffin came to my assistance, and was with me, at intervals, about two weeks. Many souls found peace in Christ, twenty eight were baptized, and a church was organized, which now consists of 31 members; more are expected to go forward soon. On north street, br. Griffin held a meeting. Several gave their hearts to God, were baptized and organized into a F. W. B. church, which now has eleven members. Br. Chapel protracted a meeting in Malahide, which resulted in the conversion of many, and a church was also organized there of 14 members, with a fair prospect of increase.—To God be all the glory. At Salty Creek in the north of Yarmouth, we have also had a gracious out-pouring of the spirit of God.—The following abridgment of the report of the church, lately organized in that place to the Q. M. may interest the friends of revivals.

"We bless God that we are privileged to occupy our present position and represent ourselves as a F. W. B. church to your conference. Most of us a short time since were indulging in all the sins incident to the ungodly; but, to the praise of God, on the 25th of Feb. Br. Ball commenced a protracted meeting in this vicinity. God blessed the word, and sent it with power to our hearts. Our attention was arrested; and on looking at ourselves we found that we were poor and needy, weak and wounded, sick and sore; but praise the Lord all ye ransomed throng, we soon found that there was a Balm in Gilead and a Physician there, that could restore us to health, and make us rich in him. In about one week more than twenty souls could say that "This much I know, though I was once blind now I see." March 11, a church was organized, and eleven were baptized. The revival went gloriously on, notwithstanding some dissatisfaction on the part of the C. Baptists on account of some remarks on communion made by Br. Ball. On the 15th six others were baptized and added to the church. March 22, we again repaired to the banks of Jordan, & seven cheerfully bade the world adieu and followed Christ in this delightful ordinance. Five more on the 26th, were buried with Christ in the liquid stream, one of these was a Methodist exhorter. 29 have now been baptized, and several more are expected to be soon. About forty have now found peace, and many are earnestly seeking. There is a general inquiry after truth among the young of the Scotch Presbyterians. May God speedily demolish their phariseeism, and let them fall upon the Rock and be broken." These dear brethren are some of the dealings of God with us in western Canada. Give God all the glory, for he alone is worthy. G. H. BALL.

For the Morning Star.

Geauga Quarterly Meeting

—Held its last session in Auburn, the 23d and 24th of Feb. In consequence of unpleasant traveling, there were but few present Several churches were not reported at all No special revival reported, except in Newbury. They report a meeting has been protracted with us one week, is still in session, and a goodly number have deserted the ranks of the enemy, and are now praising the Lord.

During the sitting of conference, the following resolutions passed, and it was voted that they be published.

Whereas, by investigations of men of science, tobacco is proved to be an active poison: that its use is unfriendly to the purse, filthy in its nature, offensive to associates, and injurious to the souls and bodies of men,—Therefore,

Resolved, That its use, in all its forms, ought to be repudiated by all lovers of consistency.

Resolved, That it be recommended, that the principle of the *Tee-total Pledge* be introduced in the covenants of all the churches of this Quarterly Meeting.

Whereas, we believe that the Sabbath is adapted to the wants of man, morally, mentally, and physically, therefore,

Resolved, That it is the duty of Christians so to order their secular affairs, as to prevent as far as may be, the necessity of interfering with the sacred duties of that day. That they are also bound to abstain from such conversation as tends to turn the thoughts on worldly subjects; and that preachers of the gospel, in going from place to place, to labor; and private christians, in going to and from Quarterly, and other religious meetings; should as far as is consistent, avoid traveling on the Sabbath; that in all things the law of God may be honored, and our country saved from atheism and heathenism.

The next Q. M. Conference will convene in Charlestown, May 24th, 1844.

We expect a letter from each church next session, and devoutly pray, that the spirit of the Lord may attend letters and delegates, that Charlestown may tremble on account of the presence of God.

Brethren, let us begin to pray now, and continued praying that the work of the Lord may be revived at the next Q. M.

T. C. PARTRIDGE, *Clerk.*

Dover, May 7, 1844.

N. B. The brethren will please remember to pay three cents a piece into the treasury, to defray expense of Yearly Meeting; as they have adopted a resolution to that effect. T. C. P.

For the Morning Star.

Corinth Quarterly Meeting.

The Feb. term of Corinth Q. M. was held with the 1st church in Orange, on the 16th, 17th and 18th inst. Business of conference was done in harmony. Most of the churches were reported by letter. Not a time of special revival in the Q. M., yet some churches had enjoyed a few mercy dropssince the last session.

Resolutions were offered, and, after appropriate discussion, were passed in favor of the following subjects: General Education, especially in the F. W. Baptist denomination. Home and Foreign Missions, and the abolition of Slavery. The above subjects gave some interest to meeting. We were favored with the labors of visiting brethren—Young, Mercer, F. Moulton, and G. Clark. They came with a word in season. The preaching was with power and to the purpose.

A. D. SMITH, *Clerk.*

N. B. Next session of Corinth Q. M. will be held with the 2nd church in Washington on the 3d Saturday and Sabbath following in June, at the north meeting house. A. D. S.

For the Morning Star.

Marion Quarterly Meeting.

The spring session of Marion Q. M. was held at the new meeting house in Marion, on the 5th, 6th and 7th of April. The churches were all represented by letter and messengers. All are in good union and on the rise, except Big Sciota, that is in some trial for want of regular preaching.

Br. Kindal Higgins was licensed by the Q. M. Washington church requested a letter of dismission to unite with Richland Q. M., which was granted. The next Q. M. will be held with the church in Pleasant, commencing Friday, July 5th, at 1 o'clock, P. M.

We regret that we have to call the attention of General Conference to a subject in which every child of God should be engaged. We have for a long time been endeavoring to sustain an Itinerant Preacher in our Q. Meetings, but we have failed insupplying all the churches. We would call attention to the subject, and hope the General Conference will devise some measures whereby we can have a better regulated ministry, so as to supply every church as often as once in two weeks, if possible, in our connection.

ROBERT HOPKINS, *Clerk.*
Marion Co. Ohio.

For the Morning Star.

Lorain Quarterly Meeting.

The March term of Lorain Q. M. was held with the church in Clarksfield on the 15th, 16th and 17th inst. Made choice of Eld. A. Knight, Moderator. Epistles were received from all the churches in the Q. M., from which it appears that none are enjoying special revivals, but a general steadfastness and good union. At this term, brother ROLAND OSGOOD was set apart to the work of the public ministry by ordination in the usual form. In Conference, the following resolutions were passed:

1. *Resolved*, That this Conference recommends to the churches in this Q. M. a public donation every 3 months, for the support of the gospel, to be paid to the preacher, or a Treasurer appointed for that purpose.

2. *Resolved*, That since the church of Christ is appointed to be the guardian of Morality as well as Religion, and as Slavery is a great moral evil, we advise all Christians and churches to use their influence for its suppression.

In the meetings of worship, the labors of Eld. Runnels of Medina Q. M. and Eld. Lanning of Union Q. M. were gratefully received.

The next term is to be held with the church in Lagrange, commencing on the 21st of June next.

S. W. HUSTED, *Clerk.*
Clarksfield, O. April 25, 1844.

For the Morning Star.

Calhoun Quarterly Meeting

—Was held with the church in Concord, April 5, 6, and 7. The Conference was interesting. A good degree of union prevailed during the business of the Conference. The eastern part of Concord church has been organized into a church by mutual consent at Spring Arbor, numbering twenty two, and was received into fellowship and connection with Q. M. Also, a new church has been organized in the town of Newton under the labors of Br. Nelson Thomas and Eld. Elijah Cook, of sixteen members, and was admitted into fellowship and connection with the Q. M. at this session. The Q. M. now numbers eight churches, and three ordained ministers, viz. Elders Samuel Whitcomb, Elijah Cook, and Emory Cherry, and four licentiates, whose licenses were renewed at this conference, viz. Nelson Thomas, Ira J. Wilkins, Raymond S. Eaton, and Oscar Jones. During the year past there have been added to the old churches of this Q. M. by baptism, sixteen; by letter, seven; dismissed five; excluded two and two have died and gone home to glory. The present number of communicants is 253.

Among the resolutions that were passed during the conference, were the following:

Resolved, That in our opinion the practice of animal magnetism is an imposition upon community.

Resolved, therefore, that we discountenance the practice of it by any of our brethren, and that our brethren should not advocate it.

Voted, to recommend to yearly meeting to adopt a uniform practice in the reception of members.

Voted to hold our next Q. M. with the church in Newton, on Friday preceding the first Sabbath in July next. THOMAS DUNTON, *Clerk.*
Battle Creek, Calhoun County, Michigan, April 7, 1844.

For the Morning Star.

Fox River Quarterly Meeting

—Met with the Sugar Grove church, March 22, Eld. A. C. Andrus, moderator. We feel to thank God for the good degree of union which prevails among us. Oh praise the Lord with us for the out-pouring of His Holy Spirit among us for the last three months. I am glad to say that some of our churches have been revived, souls have been converted and added to the church of Christ. Brethren, pray for us, that our faith fail not. Our business was done in the unity of the spirit. The ordination of brother DANIEL STAR took place on the Sabbath. Sermon by Eld. A. C. Andrus; Charge by Eld. I. Eaton; Right hand of fellowship by Eld. A. C. Andrus. Licensed Br. JOHN YOUNG for six months. Our next Q. M. will be held with the church at Ohio Grove, to commence on Friday before the 4th Sabbath in June next, at 2 o'clock, P. M. JOHN YOUNG, *Clerk.*
Burlington, Ill. March 22, 1844.

For the Morning Star.

London (U. C.) Quarterly Meeting.

The Spring term of London Q. M. was held with the second church in Yarmouth, U. C. on the 5th and 6th of April. The reports from the several churches were truly encouraging. Among the resolutions passed by the Conference are the following.

1. *Resolved*, That this conference recommend to all the churches in this Q. M. to take immediate and decisive measures for establishing Sabbath Schools in their communities.

2. *Resolved*, That this conference recommend that their ministers, on all suitable occasions, present the peculiarities of the F. W. Baptists in doctrine and especially their views on COMMUNION.

3. *Resolved*, That is perfectly consistent for F. W. Baptists to receive members excluded from the C. Baptists, because they agree with us in doctrine, into our communion without a letter.

4. *Resolved*, That Br. WM. B. CHAPEL be appointed a missionary to visit Prince Edwards Dist. for the benefit of F. W. Baptists in Canada.

G. M. BALL, *Clerk.*

Religious Notices.

Adjournment.

The Ministers' Conference of the Rockingham Q. M. at the late session in Dover, adjourned to meet in Hampton, at my house, Tuesday 28th inst. at 8 o'clock, A. M. It is hoped all the members will be in attendance at precise time. P. S. BURBANK, *Clerk.*

New Hampshire Charitable Society.

The members of this Society, are hereby notified that the next annual meeting will be holden at the North meeting-house in Alton, on Friday, the 7th of June next, at 2 of the clock, P. M. ENOCH PLACE, *Clerk.*
Strafford, May 13, 1844. 2w

Dedication.

The Freewill Baptist meeting-house in this place will be dedicated on the 1st day of June next. Ministering brethren are invited to attend, especially Eld. John N. Rines, who is expected to preach the dedication sermon. VARNUM S. ROSE.
Islesboro', Me. May 8, 1844.

Huntington Quarterly Meeting.

The next session of the Huntington Q. M. will be held in Starksboro', at the meeting house in the village the 15th and 16th of June next. Conference Friday at the school house on Gay Hill, near Dea. B. Ellison's. It is requested that all the Clerks in the Q. M. will not fail of forwarding letters, so that the Clerk of the Q. M. may be prepared to make his returns in season to the editor for the Register for 1845.

ORANGE DIKE.
Huntington, Vt. May 3, 1844.

Windsor Quarterly Meeting

The summer term of Windsor Q. M. will be holden with the 1st church in China, near the Branch Mills, (so called,) commencing at 1 o'clock, P. M. Tuesday June 11. Delegates will call on br. S. Andrews, near the school house for direction where they may be accommodated. For the Committee,

JOHN STEVENS, *Ch'm.*
Windsor, Me. May 1, 1844.

N. B. The arrearages due from the churches will be very much needed. Will the churches see that the money is sent on by their delegates? J. S.

Wayne Quarterly Meeting

—Will hold its next session with the church in Ontario, commencing the 6th of June, at 10 o'clock. Conference the day preceding, at 1 o'clock, P. M. A full and correct statistical report from all the churches is expected, together with their 3 per centage for the benefit of the Yearly Meeting. ALONZO HOPKINS, *Clerk.*
Ontario, N. Y. May 7, 1844.

Bean Creek Quarterly Meeting.

The next session of this Q. M. will be held with the church of Pittsford, commencing on the 2d Friday of July next, at 2 o'clock, P. M.

ROBERT WOODWARD, *Clerk.*
Adrian, Mich. April 15, 1844.

Ohio Northern Yearly Meeting

—Will be held in Vermillion Erie Co. Ohio, commencing on the last day of May next, at 1 o'clock, P. M.

S. W. HASTED, *Clerk.*

ACKNOWLEDGMENT. A thousand thanks to ou brethren and sisters and friends, for their kindness and liberality at our Donation Visit, on the 2d inst., which we must chronicle as one of the happiest, and, we trust most profitable seasons we have ever enjoyed, and which we shall ever remember with the deepest emotions. This occurrence has strengthened the ties of affection which previously bound this beloved people to the heart of their unworthy pastor and family. May it be said to them in the last day, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." A. K. MOULTON.
J. A. MOULTON.
Portland, Me. May 1844.

DONATION VISIT. The brethren, sisters and friends in this town met at my house for a donation visit on Friday, the 1st of March. The season was one of interest. After the usual religious exercises on such occasions and partaking of a good repast, furnished by the visiters, the company left us about $21 in money and provisions, for which I render them my grateful acknowledgments, and hope they will experience that it is more blessed to give than to receive.

SAMUEL WHEELER.
Chesterville, Me. May 1, 1844.

General Intelligence.

TWENTY-EIGHTH CONGRESS.

WEDNESDAY, May 8.—In the *Senate*, the bill to extend the charters of the District Banks was taken up but not finally disposed of when the Senate went into Executive Session.

In the *House*, Mr. Weller wished the rules suspended to enable him to submit a resolution rescinding the one already passed, by which the Tariff debate was to conclude to-day at 1 o'clock, and extending the time until Friday at 1 o'clock. Mr. Cave Johnson moved a call of the House.—Mr. Cobb, of Ga., desired to know, before voting, whether gentlemen on the other side still insisted upon adjourning on the 27th instant? Certainly, was the response of several Whigs. A call of the House was commenced, but at the suggestion of Mr. Vance, it was dispensed with, and the yeas and nays were taken at once on the motion to suspend the rules, and were ayes 92, noes 77; so two-thirds not voting in the affirmative, the motion was lost.

Mr. Barnard, then submitted a resolution that all debate on the Tariff bill should cease on Friday at one o'clock, and that this resolution should have force, any previous order to the contrary, notwithstanding. The Speaker decided the motion out of order. Mr. Barnard appealed and argued that it did not require two-thirds to rescind the order of the House—that a majority might set aside any rule which was not among the standing rules. The Speaker did not deny this, but said the first step was to rescind the resolution passed, otherwise the House would have two conflicting resolutions before it of equal efficacy. The yeas and nays were called on the appeal, and the Speaker's decision was sustained, yeas 110, nays 63. A motion was made to go into Committee of the Whole, and Mr. Barnard demanded the yeas and nays, which were ordered, and stood 112 to 59.

Mr Duncan then took the floor on the Tariff discussion. Considerable noise prevailed, and it was with difficulty that Mr. Burt of South Carolina could obtain his right to the floor, but he made the best use of his limited time in condemning the Tariff of 1842, while at the same time he expressed himself by no means satisfied with the present bill. Messrs. Ellis of New York, and Winthrop of Massachusetts, said a few words, and then the hour of one brought the Chairman's hammer to the desk. All debate was at an end, and the House then went on with the bill, and voted upon all sorts of amendments. The clause towards the close of the bill, reducing all duties exceeding 25 per cent, to this amount on the 1st September, 1845, was struck out by a vote of 75 to 64. At half past 3 o'clock the Committee rose, and reported the bill. The floor was assigned to Mr. McKay, who said he was too feeble to proceed with any remarks, but he had designed to submit some. Cries of 'adjourn, adjourn,' were heard.—Mr. Dromgoole submitted a resolution that the bill should continue to be the special order for to-morrow, and until finally disposed of. With the understanding that Mr. McKay has the floor in the morning, the House adjourned.

THURSDAY, May 9.—Both branches adjourned at an early hour, in consequence of the announcement of the death of Mr. Brinkerhoff, a member of the House from Ohio. The usual resolutions were passed. Mr. B. was about to leave home for Washington to take his seat, when he was attacked by the disorder which terminated in his death on the 30th of April.

FRIDAY, May 10.—In the *Senate*, a number of petitions were presented for and against the annexation of Texas. Some uninteresting business was gone through with when the Senate went into executive session, and at last accounts were engaged in a stormy debate on the case of Mr. Tappan.

In the *House*, Mr. Carey, of Maine appeared, was qualified, and took his seat. Soon after, the Tariff discussion was resumed, and speeches were made, when a motion was made to lay the bill on the table. The yeas and nays were called and the vote was 105 to 99, *and the Bill was ordered to lie upon the table.* A scene of confusion worse confounded, followed, in the midst of which Mr. Irvin of Pennsylvania, moved a reconsideration of the vote. The previous question was called, and in the midst of this motion a proposition was made to adjourn, and lost. At this moment when votes were most precious, Mr. Goggin, of Va., entered the Hall and was qualified. The question returned upon reconsidering the vote by which the new Tariff Bill was laid upon the table. The yeas and nays were ordered at quarter past three. The vote was yeas 99—nays 104—and the House refused to reconsider—and thus ends Mr. McKay's Tariff Bill. The House then adjourned.

SATURDAY, May 11.—The *Senate* did not sit to-day

In the *House*, this morning, a Bill passed appropriating $4000 for the support of the Insane of the District of Columbia, with a proviso that they be sent to Baltimore, and that not more than four dollars per week be paid for their board.

A Bill was then called up, making provision for the entire abolition of imprisonment for Debt in the District of Columbia. The bill was favorably discussed until the usual hour for adjournment, and no doubt will pass the two Houses of Congress.

MONDAY, May 13.—In the *Senate*, the morning hour was occupied in the presentation of memorials and petitions.

In the *House*, Mr. Cave Johnson moved to postpone the consideration of the business of the District of Columbia until the resolution of adjournment was disposed of—yeas 137, nays 60. So the motion was agreed to. Mr. Cave Johnson called for the reading of the resolution, which was read. It proposed to adjourn on the 27th of May.

Mr. Houston then moved to amend the resolution by inserting the 17th June next, and demanded the previous question.

The yeas and nays were demanded and ordered, and the following is the result—yeas 114, nays 88. The question then recurred on the adoption of the resolution as amended, and it was agreed to.

TUESDAY, May 14.—In the *Senate*, the bill for the relief of the survivers of the sufferers on board the Grampus and other vessels, was finally passed.

The bill to abolish the office of Solicitor of the Land Office, was discussed at considerable length, and then ordered to be engrossed by a vote of 25 to 16.

The resolution from the House coming up, naming the 17th of June for the adjournment of the two Houses of Congress, Mr. Evans said, he was sorry that the House had not agreed to the day named by the Senate. He would move to strike out the 17th of June and insert the 3d of June.

In the *House*, the District Bank bill was read the second time and referred to the Committee of the Whole. A debate then ensued on renewing the charter of the City of Washington.

THE ORIGIN OF THE PHILADELPHIA RIOTS.—We have carefully examined all the accounts of the origin of the late riots in Philadelphia which have fallen under our observation, and it appears to us to be clear that they originated in an attempt of the Roman Catholics to suppress the freedom of speech by disturbing and breaking up the meetings of the Native Americans. We know it is said that allusions were made to the religion of the Catholics in those meetings which were calculated to exasperate them. Perhaps there were. But did this justify them in attempting to break up those meetings by violence? Roman Catholics make the most abusive and provoking attacks upon the religion of the Protestants. Who would think of offering this as a justification for an attempt on the part of Protestants to break up their meetings? Let us not be more charitable to Catholics than we would be to Protestants under similar circumstances. The fact is, the religion of the Catholics is a religion of intolerance. It always has been so in all ages and countries; and in this attempt to suppress the freedom of speech, we see what it would do here, if it had the power. We do not make these remarks as an excuse for the outrages which were committed by the Native Americans. Those outrages were unjustifiable and impolitic. They were unchristian and inhuman, and calculated to help the cause of their opponents by turning the sympathy of the public in their favor. We pray that they may never be repeated.

The Philadelphia North American contains the following article.

Questions for whom they may concern.—We ask those having the power to direct the grand inquest now in session, to make a prompt and thorough investigation of the whole subject of the late riots, in order that this community and the whole country may know who are the really guilty parties.

We ask that it may be ascertained whether there were not assurances given by foreign members of a particular religious denomination, that no meeting of the Native Americans should be held in the third ward, Kensington?

We ask, and the public have a right to know, whether or not it was determined on Sunday, the 5th inst. by certain members of some of the churches of a particular denomination, to drive the Americans from the ground?

We ask to know at what period loop-holes were made in the houses of a number of the Irish Catholics in the vicinity of the Washington market-house? Was it before or after the meeting on Monday last?

We ask to know how it happened that most of the houses occupied by these persons were provided with superior new rifles and plenty of ammunition, when it is proverbial that most of those persons are so poor that they can barely support their families?

We ask to know by whom the firing was commenced; and whether after the first discharge of a pistol into the crowd, there did not follow an almost instantaneous discharge of a number of fire-arms from the houses of persons residing on the north and west of the market-house, by which several native citizens were killed or wounded?

We ask whether the men, who, in the presence of hundreds of people, and in broad day light, fired public and private buildings, cannot be recognized and arrested?

A correspondent of the Boston Courier at Philadelphia writes, that "The party called Native American have for some time declared their object to be the limitation of the privilege of franchise, so that foreigners shall not vote till after a residence of twenty-one years. Facts seem to indicate that the Irish Catholics had collected arms and ammunition to stop the expression of such opinions by force of arms; for when the meeting was held where the outbreak first happened, the speakers were shot at from the surrounding houses, filled with armed men. Sixty-five shots were fired in five minutes. The murderers had taken their measures for secreting themselves too; for of the large number who were armed, and who assassinated fourteen Americans, and wounded between thirty and forty, scarcely one has been discovered; nor is it known how many Irish fell in the riot."

"You will inquire why the house-burners and church-burners were not cut down and shot. The answer is, because the persons whose natural business it was to do the cutting down and shooting, were satisfied, in their own minds, that the riot was occasioned by a premeditated and organized attempt to suppress the expression of opinion by force of arms—by an attempt, in short, to introduce into the United States the Europoan system of propagating religious and political doctrines, i. e. with powder and ball."

The Native Americans of N. Y. sent a committee to Philadelphia to ascertain "the facts in regard to to the awful calamity which has befallen that city." The following is an extract from the report of a part of that committee.

"From the best accounts we are able to gather, the first origin of the disturbance commenced as follows: The Third Ward in Kensington had made several ineffectual attempts to hold a meeting within its own limits, but could not succeed, owing to threats being made to burn down whatever house such meeting should be held in. They therefore held several meetings in the adjoining wards, where they invited Mr. Kramer to address them. His answer to them was, "Gentlemen, when you call a meeting in your own ward—even if it be in an open lot—I am at your service." A meeting was accordingly called on Friday, May 3d, at the corner of Leonard and Master streets, in an open lot adjoining a public school. A rude stage was erected, and the American flag arranged around it. While here, and before the speaker had proceeded far, although their language was mild, the stage was torn from under them by the Catholic Irish, who, it seems, had previously threatened them with violence.

The next meeting was called at the same place on Monday following—the particulars of which have been published in the papers of the city.

Your committee beg leave to state that the Americans have been assailed, and some of their numbers murdered, when they were exercising a constitutional right, and in repelling that attack there is no doubt they were justifiable.

But a scene followed not authorized by the Americans, and deplored by all honorable men—that of a ruthless mob attacking and burning down the churches of that city.

The committee would also state that the Americans exercised a much greater forbearance than could have been reasonably excepted, for, out of the numbers killed and wounded, but two of them were foreigners by birth. All the guns fired by the Catholic portion, were fired from their houses, which caused the destruction of American lives."

The riot at Philadelphia has been quelled by the civil authorities. The amount of property destroyed is estimated at $250,000, which the county will have to pay. Several of the rioters have been arrested.

A STATE LIBERTY CONVENTION for New-Hampshire is to be held at Concord on Wednesday, June 5th, at 10 o'clock, A. M. Every town in the State should be represented.

A Liberty Convention for Maine is to be held at Bangor on the 20th June.

For the Morning Star.

Robbery, Theft, and Murder. We have learned from good authority that a number of stores were broken into last week in Belfountaine, West Liberty and Urbanna. Goods and money to a considerable amount were stolen and carried away. Also, horses were stolen about the same time. Officers were dispersed in several directions. Two men were suspected and pursued, as we understand, by the sheriff of Harden Co. O. When overtaken they took across a field for the woods. The sheriff pursued, and being the most nimble, soon overtook one of the villains, arrested him and threw him upon the ground, when the villain drew a pistol and shot the sheriff dead on the spot.

We have as yet heard no farther particulars. O when will the wickedness of the wicked come to an end. J. H. HEATH.
East Liberty, O. May 7th, 1844.

Wheat flour Consumed in Manufactories.—It is stated in the report of the Commissioner of Patents, on what is called good authority, that the manufactories of New England, in 1842, used more than 300,000 barrels of flour in making starch and sizing for their goods, being a larger quantity than was exported to England in the same period. The single State of Massachusetts in the same period, consumed more flour than was exported to all foreign countries. It is supposed that the consumption of wheat flour for these purposes, in 1843, was much greater.

A writer in the Albany Patriot, in enumerating the reasons why more slaves do not escape from the northern slave States says, a third party has had great influence. A recent tour of 500 miles has convinced me that the slaves of Maryland and northern Virginia are now *far* better clothed, fed, housed, whipped less, and their family ties more regarded than was the case three years ago. I cannot give you the testimony on which this is founded, without compromising individuals, both bond and free. But it may be relied on as correct. It arises from the fear that they will run away, and the almost certainty that if they do, they will never be brought back.

Who will pay the slave-owners?—This question is very gravely propounded by many pro-slavery men, who seem to have a rigid regard to the claims of justice. We reply to it by proposing another question. Who will pay the slave for his life of unpaid toil, submission to hard fare, and ignominious treatment? Is not all the wealth of the South, except that filched from the industry of the North, the product of slave labor;—and in addition to this, has not the labor of the slave been the support of the master? We ask, then, to which of the two, on the score of right and justice, pay belongs?—*American Freeman.*

Weekly List of Letters Received.

C. W. Cooke, W. Bartlett, D. Swett, D. M. L. Rollin, J. B. Davis, J. D. Heath, F. Dart, L. Hathaway, A. Hopkins, E. Hutchins, E. Watson, D. Chase, P. Lansing, W. A. Sargent, J. Ambrose, A. B. Bullock, S. W. Libby, J. D. Roby, C. Quinnam, S. Parsons, D. P. Cilley, D. Swett, J. Whittemore, J. S. Mitchell, J. Heath, L. G. Gardner, P. S. Burbank, L. E. Bixby, J. A. Stetson, E. G. Page, D. Sears, R. G. Griffin, W. Whitefield, G. Perkins, H. Whitcher, H. N. Plumb, S. C. Parker, N. A. Jackson, S. Curtis, M. J. Steere.

From Post Masters.

C. H. Jennings, S. Hilton, H. Butler W. E. Van Riper, C. Jenks, R. Dewey, J. Greenleaf, S. Jewett, A. Babcock, D. Smith, A. Charles, S. G. Wilson, O. Franklin, J. Harmon, E. Cleveland, A. G. Spaulding, D. Allen, D. Y. Pierce, H. Davidson, J. Harris, M. Stevens.

New Agents.

Eld. W. P. MERRILL, Lynn, Mass.

Receipts For Books.

D. M. L. Rollin, 5,25. F. Lylord, by A. Turner, 50c. A. Hopkins, 2,75. C. Quinnam 2,00. D. P. Cilley, 11c. D. Marks, by I. Norton Jr., 3,00. L. E. Bixby, 3,00. S. C. Parker, 50c. D. G. Holmes, by S. Curtis, 2,00.

Subscribers for the Star.

D Swett 2. M J Steere 1. D M L Rollin 2. J B Davis 1. D Wingate 1. L Hathaway 1. T Stevens 1. H S Swasey 1. J Hutchinson 2. P Lansing 3. M White 1. H Ham 1. S W Libby 1. J Pike 1. D P Cilley 4. D Swett 1. J S Mitchel 2. I Norton Jr.. 1. 1 B. Coleman 2. J Heath 2. L G Gardner 1. L E Bixby 2. H K Crane 2. D Y Pierce 1. R G Griffin 1. J Chesley 1. W F Gallison 1. N A Jackson 1. J M Morrison 1.—42.

Home Mission.

S. Coffin, Jackson, Me.,	2,00
J. White, Wiscasset, do.,	50
Monthly Concert of the Central Street Free Will Baptist church, Dover, $5,00 of which is to redeem Eld. Dunn's pledge,	10,29½
Whole amount,	12,79½

WM. BURR, *Treasurer.*

Foreign Mission.

S. Stone, Erieville, N. Y.,	1,50
J. Bailey, Franklin,	1,00
J. Mason, Thornton,	2,00
D. P. Maxfield, Chichester,	50
Poland church, N. Y.,	2,25
S. Coffin, Jackson, Me.,	1,50
L. Roberts, West Rutland, Vt.,	58
Mrs. Martha Hedge, Woolwich, Me., towards constituting her a life member,	5,00
Rozette Thompson, Dover,	3,00
Monthly Concert of the Central Street Free Will Baptist church, Dover,	10,29½
Whole amount,	27,62½

WM. BURR, *Treasurer.*

For Education Society.

A. Plastridge, Coventry, Vt.,	50
Whole amount,	50

WM. BURR, *Treasurer.*

Books Forwarded.

One box to Eld. J. Decker, care of Davidson Moshire, Penn Yan, Yates Co., New York.

MARRIED

In Alton, April 28, by Eld. S. P. Fernald, Mr. Hosea Glidden of Alton, and Miss Susan Perkins, of Meredith.

In Bedford, May 7, by Eld. D. P. Cilley, Mr Nathaniel H. Martin and Miss Frances J. Emerson, both of B.

In Manchester, May 9, by the same, Mr. Stephen S. Tilton and Miss Mary P. Swain, all of M.

In Gilford, April 8th, by Eld. J. Pinkham, Mr. Geo. Sleeper of Alton, and Miss Mary A. Lock, of G. By the same, April 25th, Capt. Chellis D. Carr of Loudon, and Miss Hannah B. Prescott, of G. April 30th, Mr. Daniel Glidden and Miss Mary W. Bennett, both of G.

In Bowdoinham, Me. by Eld. C. Quinnam, Mr. Levi Dingley and Miss Mary E. Spears, both of B. Mr. Nicholas S. Williams and Miss Eleanor Sherburne. Mr. James Sherburne and Miss Zelinda Williams, all of Gardiner. In Dresden, Capt. John White of B. and Mrs. Rebecca Reed, of D. In B. Capt. Daniel Buker of Richmond, and Miss Harriet M. Cornish of B. Also, May 5, in Litchfield, Mr. Isaac Knox of Clinton, and Miss Elvira A. B. Oberton, of L.

In York, Union Co. O., Feb. 8, by Eld. J. D. Heath, Mr. Archibald Brooks and Miss Rhoda Coons.

In Rush Township, Logan Co. O., April 13, by the same, Mr. John Harvy and Miss Sarah Wheeler.

DEATHS.

In Manchester, April 28, FRANCES ELLEN MERRILL, of consumption, aged 9 yrs.

May 2d, ADALINE AUGUSTA SARGEANT, child of Mr. David D. Sargeant, aged 4 yrs.

BOSTON AND MAINE RAILROAD.

An additional train has commenced running on the Boston and Maine Rail Road, leaving Boston for Great Falls at 10 3-4 o'clock A. M. and leaving Great Falls for Boston at 3 o'clock P. M. and Dover 3 1-4 P. M.

FOR SALE.

THE subscriber wishing to change his business, offers for sale his BLACKSMITH STAND at SOUTH BERWICK Corner, with or without his tools. It is pleasantly situated—with a two-story dwelling HOUSE, Shop and other buildings, and is as good a stand for a Blacksmith as can be obtained in this section of country. Terms reasonable.

HUMPHREY BRACKETT.
South Berwick, Me. April 24, 1844. 3w2

FEMALE PHYSICIAN.

MRS. MOTT. The celebrated FEMALE PHYSICIAN of BOSTON, MASS., would inform the invalids in this vicinity, that she will visit Dover, N. H., three days in each of the following months: MAY and JUNE, to be consulted on all diseases incident to the human frame.

She will be at Mr. SAMUEL L. WIGGIN'S, No. 35 FRANKLIN St.,

POETRY.

For the Morning Star.

SLAVERY.

Can it be true, as some us tell,
That men there are who buy and sell
Their brethren of a darker skin,
And still account the same no sin ?

That even those who Christ's name bear,
And some that sacred livery wear,
Enjoy the fruit of unpaid toil;
Yet ne'er with labor their hands soil ?

And worse—the holy Bible buy
With sorrow's tear and anguish's sigh ;
Then send the printed gospel mild
To distant nations dark and wild.

No wonder, if this be the case,
That e'en the dark benighted race
Do with contempt the offring spurn,
Or, if they take it,—only burn.

No wonder ministers are told,
When they this gospel would uphold,
Their homes to seek, and Christian knaves
Instruct to liberate their slaves.

Nor will Jehovah ever bless
A work of such false righteousness ;
Since better 'tis men heathen die,
Than by their actions make them lie.*

Then those who would be Christians true,
With slavery should have nought to do,—
Reject the silver and the gold,
When proceeds of a brother sold. P.

* This slaveholders *apparently* do when pretending to act under the direction of his will, they violate his word as is the case when slaves are robbed of their just dues to provide support for missionaries.

ANTI-SLAVERY.

MASSACHUSETTS RESOLUTIONS.

(Concluded.)

Conclusion of the Minority Report on the Massachusetts Resolutions in opposition to the slave representation.

It has been observed that, until the Declaration of Independence, domestic slavery existed in all the British colonies in North America ; although, only four years before, the last vestige of it had been swept away, by the decision of Lord Mansfield, in the case of the negro, Somersett, from the island of Great Britain itself. That decision was one of the most memorable examples of a revolution, nothing less than emancipation from slavery to freedom, accomplished in the space of less than a quarter of a century, by the mere progress of public opinion against slavery. In 1749, Lord Chancellor Hardwicke had decreed that *trover* would lie for a West India negro slave in England. On the 22d of June, 1772, Lord Mansfield, with the unanimous concurrence of all the judges of the Court of King's Bench, upon the return of a writ of habeas corpus, pronounced the negro Somersett free, and ordered him to be discharged. The closing words of this sentence of awful solemnity, are as follows:

"The state of slavery is of such a nature that it is incapable of being introduced on any reasons moral or political, but only by positive law, which preserves its force, long after the reasons, occasion, and time itself from whence it was created, is erased from the memory. It is so odious that nothing can be suffered to support it but positive law. Whatever inconveniences, therefore, may follow from the decision, I cannot say this case is allowed or approved by the law of England, and therefore the black must be discharged."

Observe, that between the decision of Lord Hardwicke, in 1749, and that of the Court of King's Bench, delivered by Lord Mansfield, in 1772, there had been no change in the statute law of Great Britain on the subject. The decision of Lord Hardwicke was reversed by the Court of King's Bench, upon a *moral* principle. It is because the institution is so odious that no custom, usage, prescription, or precedent, could be held to sanction it. The law of nature and of God, is the law of liberty ; and that it should have been prostrated and trampled upon by the law of man, can never be allowed but upon the production of the record written in blood. And the same righteous decision was given by the court of session, in Scotland, in the case of Joseph Knight, a negro, against John Wedderburn, January 15, 1778.—*Howell's State Trials, vol.* 20, *p.* 2.

That the institution of slavery was supremely odious to all the signers of the Declaration of Independence, and to the people whom they represented, is demonstrated, not only by the solemn adjuration in the instrument itself, but by the history of the confederation throughout the revolutionary war. The abolition of slavery within the several States, was left to their respective legislatures, under the mutual pledge of honor implied in the proclamation of self-evident truths. Immediately after the close of the war of independence, and of liberty, on the 23d of April, 1783, the Congress of the confederation issued an address to the States, prepared by a committee, consisting of James Madison, Oliver Ellsworth, and Alexander Hamilton, and closing with these never-to-be-forgotton words.

"Let it be remembered, finally, that it has ever been the pride and boast of America, that the rights for which she contended *were the rights of human nature*. By the blessing of the Author of these rights on the means exerted for their defense, they have prevailed against all opposition, and *form the basis of thirteen independent States*. No instance has heretofore occurred, nor can any instance be expected hereafter to occur, in which the unadulterated forms of republican government can pretend to so fair an opportunity of justifying themselves by their fruits. In this view, the citizens of the United States are responsible for the greatest trust ever confided to a political society. If justice, good faith, honor, gratitude, and all the other qualities which ennoble the character of a nation and fulfill the ends of government, *be the fruits of our establishments*, the cause of LIBERTY will acquire a dignity and lustre which it has never yet enjoyed, and an example will be set which cannot but have the most favorable influence on the *rights of mankind*. If, on the other side, our governments should be unfortunately blotted with the reverse of these cardinal and essential virtues, the great cause which we have engaged to vindicate will be dishonored and betrayed ; the last and fairest experiment in favor of the rights of human nature will be turned against them, and their patrons and friends exposed to be insulted and silenced by the votaries of tyranny and usurpation."

Is not the pledge of redemption from slavery, given by the self-evident truths of the Declaration of Independence, solemnly repeated in every line of this address ?

In pursuance and fulfillment of that sacred pledge, the people of nine of the States of this confederacy have, by their constitutions, or by the acts of their legislatures, abolished slavery within themselves forever. These are the six New England States, and the States of New York, New Jersey, and Pennsylvania. In the self same year in which the Constitution of the United States was presented to the acceptance of the people, on the 13th of July, 1787, the Congress of the confederation, acting in the name and behalf of the whole people of this Union, did by the ordinance for the government of the Northwestern territory, abolish slavery forever throughout the same ; which territory now constitutes four independent States, and two territories of the Union. Thus, nine States of the primitive Union, (four States and two territories, already ripe for admission as States) have already, by the legislative action of the people of the whole Union, and of the separate States, been purged from the infection of that institution, "so odious that nothing can be suffered to support it but positive law."

The population of the free States and territories, returned by the census of 1840, was nine millions, seven hundred and eighty-eight thousand, nine hundred and twenty-two. The population of the slaveholding States and territories was seven millions, three hundred and twelve thousand, six hundred and forty-four. The proportion is of four to three ; but of the slaveholding States, two millions four hundred and eighty-seven thousand one hundred and thirteen are slaves, leaving the free population of that division of the Union to the amount only to four millions eight hundred and twenty-five thousand five hundred and thirty-one—less than one half the numbers of the free division. In tabular form it stands thus :

Whole population of the free States and territories, - - - -	9,788,922
Whole population of slaveholding States, territories, and the District of Columbia, - - - - -	7,312,644
Whole free population of the free division, - - - - -	9,788,932
Whole free population of the slaveholding division, - - - -	4,825,531

If any one is curious to know how the minorities of three to four, and of one to two, have tried to engross at least four-fifths of all the offices of the Union, high and low, from the President of the United States down, he need seek no further than to the chattel representation, under the name of *all other persons*, in the House of Representatives, and in the electoral colleges.

In the articles of confederation, there was no representation of slaves, nor any provision for the recovery of them as fugitives from State to State. —They were considered only as objects of taxation, in the double capacity of *persons* and *property*. Congress had no power to raise revenue by taxation. They had the power to borrow money and to issue bills of credit. For the payment of the debts and of all the expenses of the Union, in war or peace, including all the charges of the war of independence, the only means in the power of Congress were to assess the amount of contribution to be furnished by each of the separate States. In apportioning that assessment, the standard of valuation was not the same. Slaves, both as persons and property, were among the most suitable objects of taxation ; but as whatever was levied upon them must necessarily be paid, if at all, by their owners, it became the interest of the States where they were numerous, to depreciate their value as much as possible ; and the interest of the States where they were few, to consider them not only as persons liable to a poll-tax, like all other members of the community, but as property, for the protection of which their owners ought, in all equity, to bear a proportional burden. Hence arose, immediately, a collision of interests between the northern and southern States, a source of deep dissension between the two divisions of the Union, and of which the only cause was *slavery*. It was *one* of the curses from that Pandora's box, adjusted at the time, as usual, by a *compromise*, the whole advantage of which inured to the benefit of slaveholders of the South, and to aggravate the burdens of the North. It was the Southern States themselves who insisted upon a discount from the numbers of the slaves, as objects of taxation, to furnish the quota of the States in which they were held. The delegates from the southern States urged the largest discounts, and proposed three to one, four to one—none less than two to one. The northern delegates, on the other hand, objected to any discount ; but finally agreeing to the proportion proposed by Mr. Madison, of five to three.

When the Constitution of the United States came to be formed, and a Congress with legislative and taxing powers, in two branches, to be instituted, with a corresponding executive power, the element of *slavery* in the organization of the government became a subject far more complicated, and of more difficult adjustment. With the power of taxation, was necessarily and indispensably connected a representation of *the people*, both in legislative and executive departments. The House of Representatives was, therefore, instituted for the representation of the people in the legislature, and as forming the Democratic portion of the system ; the principle assumed for this composition was that of *numbers of persons*, without any qualification of property whatever. In the theory of human rights applied to government, taxation and representation are inseparable, and such was the principle assumed in organizing the House of Representatives of the United States. But of the *persons* composing the people of the United States, about one-sixth part were *slaves*, claimed as the *property* of another class of *persons*, composing less than one-thirtieth part of the people. It was taken for granted that these slaves must and would be taxed ; but they could neither be taxed nor represented in their own persons ; and here again the irreconcileable principles of slavery and of freedom came into collision with each other. In the interval between the formation of the confederacy and that of the Constitution, seven of the thirteen primitive States had abolished slavery within their respective jurisdictions, as an institution utterly incompatible with the liberties of the people, and deserving the execration of all mankind. The Congress of the Confederation itself had abolished slavery forever throughout the North-Western Territory, the teeming mother of six free and independent States. It is scarcely conceivable how the universal voice of the people of the United States could have been more clearly and unequivocally expressed in reprobation of slavery. Notwithstanding which, the delegation from the free States, in their extreme anxiety to conciliate the ascendency of the southern slaveholders did listen to a compromise between right and wrong—between freedom and slavery ; of the ultimate fruits of which they had no conception, but which already even now is urging the Union to its inevitable ruin and dissolution, by a civil, servile, foreign, and Indian war, all combined in one ; a war, the essential issue of which will be between freedom and slavery, and in which the unhallowed standard of slavery will be the desecrated banner of the North American Union—that banner, first unfurled to the breeze, inscribed with the self-evident truths of the Declaration of Independence.

We have shown that the provision in the composition of the House of Representatives, purporting to be a representation of slaves under the name of *persons*, is a grant of power, enormous, preponderating power, to the owners of slaves ; that, instead of being a representation of slaves, it is a representation of their deadliest enemies—their masters ; that instead of being a representation of persons, it is a representation of property—of one peculiar *odious* description of property, to the exclusion of all others. That it is utterly repugnant to the vital principle of popular representation ; to the self-evident truths of the Declaration of Independence ; to the letter and spirit of the Constitution, and of almost all the State Constitutions ; to the liberties of the whole people of the Union, and most oppressively to the people of the free States. That it established a privileged order of feudal lords in disguise ; linked them together in one common interest hostile to that of the community, and armed them with a controlling, overruling power over the legislative councils and executive authority of the Union.

And what has been its practical operation ? The first consequence has been a secret, imperceptible, combined and never-ceasing struggle to engross all the offices and depositaries of power to themselves. The result is seen in the fact that, at this day, the President of the United States, the President of the Senate, the Speaker of the House of Representatives, and five out of the nine of the Judges of the Supreme Judicial Courts of the United States, are not only citizens of slaveholding States, but individual slaveholders themselves. So are, and constantly have been, with scarcely an exception, all the members of both Houses of Congress from the slaveholding States ; and so are in immensely disproportionate numbers, the commanding officers of the army and navy ; the officers of the customs ; the registers and receivers of the land offices, and the post-masters throughout the slaveholding States. The Biennial Register indicates the birth-place of all the officers employed in the government of the Union. If it were required to designate the owners of this species of property among them, it would be little more than a catalogue of slaveholders.

Among the offices thus monopolized by the silent but uniform operation of the slave representation, is that of Speaker of the House of Representatives. The members of the House from the free States having no common centre of attraction to rally their forces upon any one of their own number, are reduced to the condition of mere auxiliaries to the rival candidates of the South ; and although the choice is consummated by the votes of the Northern men with Southern principles, they are never admitted even to propose a candidate of their own, but are magnanimously permitted to choose between the slaveholders him who they believe will prove to them the most complacent master.

The people of the free States have little conception of the power of influence exercised by the Speaker of the House of Representatives. First by the appointment of all the committees vested in him alone ; and secondly, by the arbitrary power of deciding all questions of order. All the important business of the House is prepared or matured by the standing or select committees. By the recent practice of the House, the Speaker is always selected as a determined, uncompromising party-man.

All the important committees are organized to fortify the ascendency of the slaveholding party. All questions of order are decided by the Speaker's arbitrary will ; and being decided on party grounds, are always sure of being sustained by a party majority in the House. A captious, quibbling spirit of chicanery draws into the vortex of order questions of vital interest to the whole Union. A single member of the ruling party can arrest and defeat any inquiry instituted, or any resolution offered by a member of the minority ; while any leading member of the majority can carry any measure, if objected to, by the suspension of the rules.

It was laid down as a fundamental axiom of freedom by Thomas Jefferson, that error can be safely tolerated while reason is left free to combat it ; but the slaveholding spirit tolerates no discussion It deprecates all free debate ; it trembles, as well it may, at all agitation of the question of its own despotism. It shivers at the bare idea of being exposed in its own naked nature, and at the bare mention of investigation, flies to the rifle and bowie knife for protection. To hint at a standard of right and wrong as applicable to the institution of slavery, is to offend its dignity. It will not condescend to answer the question, by what law of nature or of God one man can be the chattel of another.

This fear of examination into the lawfulness of slavery is a full confession that it will not bear examination. It is also the key to that suppression of the right of petition, not only one of the self-evident, unalienable rights of man, but guaranteed in express terms by the Constitution of the United States, and smothered by the XXVth rule of the House. That rule itself is one of the most glaring exemplifications of the encroachments of the slave representation upon the Constitution ever consummated. From the first organization of Congress, under the Constitution in 1789, until the year 1834, petitions for the abolition of slavery within the general jurisdiction of the United States were received, referred to committees, and acted upon like all others. In 1827, many of the inhabitants of the District itself had petitioned for the abolition of slavery within the same. Their petition had been received, referred to the Committee on the District, and favorably reported on by its Chairman, a member from the State of Virginia. The Congress of the Confederation, with not one tythe of the powers of Congress under the Constitution, had exercised without question the power of abolishing slavery throughout the North-Western Territory ; and one of the first acts of the Congress under the Constitution—an act approved by President Washington, on the 7th day of August, 1789—was an act to provide for the government of the Territory north-west of the river Ohio, for the express and avowed purpose of adapting the ordinance of 13th of July, 1787, to the present Constitution of the United States, in order that it might continue to have full effect. For forty-five years from the organization of the government, not a question has been made of the power of Congress to abolish slavery within the District, nothing more for that operation being necessary than to repeal the statutes of the old colonial Legislatures of Virginia and Maryland, by which, in violation of the laws of nature and nature's God, that institution had been imposed upon the people of those two colonies, as we are often told, against their will.

At the first session of the 24th Congress, on the 13th, 20th, and 27th of January, the 3d and 24th of February, and the 26th of May, 1834, the House received and referred to the Committee on the District of Columbia, without question or objection, numerous petitions for the abolition of slavery within the same.

At the second session of the same Congress, on the 26th of January, 1835, Mr John Dickson, a member from the State of N. York, presented three memorials, numerously signed, praying for the abolition of slavery and the slave trade in the District of Columbia ; and on the ensuing 2d of February, he supported this motion in a speech of an hour and a half. No attempt was made to answer his argument, but a motion was made, and carried by yeas and nays, 117 to 77, to lay the whole subject on the table. Inquiry was made of the Speaker, whether the subject could be resumed, and he answered that it might, at any time, at the pleasure of the House.

Afterwards, on the 23d of February, of the same session, eighteen memorials from Rhode Island, New-Hampshire, Massachusetts, Vermont, New-York, Pennsylvania, and Ohio, were presented, one of them by the Speaker, all praying for the abolition of slavery and the slave trade in the District of Columbia. It was one of the last days of a deeply agitated session, in the prospect of a war with France, and the memorials were all without opposition, laid upon the table.

At the next session of Congress, the abolition memorials and petitions came in great numbers ; and then commenced the system, first started by the slave representation in the House, of refusal to receive them ; which, with the aid of their auxiliary force from the free representation of the North and the West, they have maintained, in glaring violation of the Constitution, of the right of petition of the people, of the legislatures of the sovereign States of this Union to remonstrate, of the freedom of debate and of speech in the House, and of Congress in the exercise of their legitimate power, and their bounden duty to listen to the complaints of their constituents, and to redress their grievances—to the present day; rights which nothing but the rescinding of this 25th rule can restore.

The 25th rule of the House is not only a violation of the Constitution, by the arbitrary suppression of the freedom of debate in the House, but a curtailment of the powers of the House itself, delegated by the Constitution. It deprives the House of the power of deliberating upon subjects of vital importance to the whole Union, delegated to them by the people. It refuses to consider the memorials, remonstrances, and solemn resolutions of the State Legislatures, and interdicts to every member of the House the exercise of the powers delegated to him by his constituents, and the discharge of the duties prescribed to him by the Constitution. It is a perpetual denial to the House of the power to deliberate on the means of ameliorating the condition of the people ; of mitigating the sufferings of the oppressed ; even of regulating that traffic in slaves which the laws of Congress itself have declared piracy punishable with death, transacted on the coast of Africa, which, without qualification of place, a treaty (the supreme law of the land) has declared irreconcileable with the principles of humanity and justice. Even while this rule has been in full operation, the United S tates have bound themselves, by a new treaty, to bear the burden and expense of keeping for 5 years a squadron of 80 guns on the pestilential coast of Africa, to co-operate with a British squadron of equal force, to the suppression of that trade. They have bound themselves, by another article of the same treaty, to unite with the British government 'in all becoming representations and remonstrances with any and all powers within whose dominions the slave-markets are allowed to exist ; and that they will urge upon all such powers the propriety and duty of closing such markets effectually, at once and forever.'

We are often called upon, in no very charitable spirit, to disparage, by suspicion, the *motives* of the British nation, for their extraordinary and unparalleled exertions and sacrifices for the suppression of the slave trade and the abolition of slavery throughout the world. But with what face could a minister of the United States at Rio de Janeiro unite with a British plenipotentiary in representations and remonstrances to the Court of Brazil, urging upon that government the propriety and the duty of closing at once and forever the slave-market of Rio, if the Brazilian Secretary of State, with this rule of the House of Representatives of the North American Union in his hand, should turn to our diplomatist, and say, pointing to the city of Washington, 'When you shall have closed at once and forever, the most infamous slave-market in the world, it will be time for us to listen to your humane representations and remonstrances.' With what a sardonic smile would the British minister look at his associate remonstrant ! And what would be the color of the cheek of our representative, in saying, Our Congress have *no power* to close the slave-market at Washington ? They have power to exercise exclusive legislation in all cases whatsoever ; but slavery and the slave-market at Washington are not *cases*. They are paramount to all legislation. They are eternal !

It is said that the slave representation in the government of the United States was a concession made to the South in the formation of the Constitution. It is also said that it was an acknowledgment that slaves are property, and that their owners are entitled to the protection of that clause of the Constitution which provides that private property shall not be taken for public uses. In these positions, the subscribers believe there are several grave errors ; for, first, They consider the slave representation as a concession, not to the South, but to a small minority of the people of the South—owners of this species of pretended property ; who, having by means of this unnatural wealth, monopolized to themselves all the political power of the States in which they live, to the utter prostration of the rights, not only of the slaves, but of the laboring poor *free* population of their own States, claim to be exclusively *the people*, of whom they form perhaps not a tenth part, and to concentrate in themselves all the rights and interests of the South.

Secondly. It is a grave and gratuitous error to assume that the Constitution of the United States acknowledges slaves to be property. The truth is, the words slave and slavery are studiously excluded from that instrument. Why was it, that in declaring *numbers* to be the standard of representation in the House, and of direct taxation, it was provided that those numbers should be *determined* by adding to the whole number of *free persons*, including those bound for a term of years and excluding Indians not taxed, three fifths of *all other persons* ?

Why was it that in the 9th section of the first article, the phraseology was 'the *migration* or *transportation* of such *persons* as any of the States now existing shall think proper to admit, shall not be prohibited by the Congress' prior to the year 1808, but a tax or duty may be imposed on such *importation*, not exceeding $10 for each *person* ?

The Constitution of the United States has been celebrated for the conciseness and precision of its language—for its economy of words ; why, then, all this circumlocution to say the importation of slaves shall not be prohibited by the Congress prior to the year 1808 ? and why was it that Roger Sherman objected to the tax of $10, but because it might be understood to *imply* an acknowledgment that slaves were *property* ?

Why was it that in the 2d section of the 3d article, the laws of grammar were so grossly violated as to say, 'No person held to service or labor in one State, under the laws thereof, escaping into another [*The words within these brackets are omitted to show the grammatical construction of the whole sentence. The words* no person, *are the noun, with which the words* shall be delivered up, *are the agreeing verb,*] shall be delivered up on claim of the party to whom such service or labor may be due ?' And why is it that the only claim, under the Constitution of the United States, that the owner can alledge to recover from another State his fugitive slave, rests upon a paragraph thus worded, the letter of which forbids that very surrender which it is intended to stipulate ?

The answer of all these questions is one and the same. All these awkward, involuted and self-contradictory forms of expression were purposely used to exclude the acknowledgment that slaves were property. No doubt they were and still are so considered by the laws of the States where they are held to service or labor ; but it is equally clear that they were not and are not so considered in the free States, then and now the majority of the people and States of the Confederation, and that this language of the Constitution admits of no other construction than that which disclaims all acknowledgment that slaves are property. The pretence, therefore, that the clause in the 5th article amendatory to the Constitution, which forbids the taking of private property for public use without just compensation, has or ever had any bearing upon the question of the right of Congress to abolish slavery in the District of Columbia, is utterly without foundation.

The subscribers would further observe, that the resolves of the Legislature of Massachusetts, and the petitions referred to this committee, do not ask for the abolition of slavery, nor for the emancipation of slaves any where. They ask, in the name of the people of Massachusetts, and of the free States of this Union, to be released from the intolerable burden of supporting, by their blood and treasure, the institution of slavery in *other States*, and of being ruled themselves by an oligarchy of slaveholders, intruded upon the Constitution against the vital principle of republican liberty, and controlling the whole legislation of the country. They do not ask a diminution of the southern representation in Congress, or in the electoral colleges ; on the contrary, they offer an increased representation to every southern State which shall abolish slavery within her own borders. They offer a *full* representation to *all* the free colored population of the South, instead of three-fifths of the slaves ; leaving at the option of the southern States themselves the alternative of securing a full representation of all their numbers by abolishing slavery, as their sister States have done, or of adhering to their slavery, but being, like their sister States, represented only for their free population.

We believe that slavery is an evil of portentous magnitude to the people of every State where it is tolerated. Such must be the opinion of the people of every State in this Union, by whose legislation slavery has been expunged from her laws. To say nothing of the six New-England States, why is it that the Legislature of New-York purged her statute book from every enactment which legalized slavery, but that it sped the progress of her rising sun, 'Excelsior' ? Why was it that the Legislature of Pennsylvania disburdened her municipal code of the oppressive load of slavery, but that she might, without a blush, bear upon her shield the motto of 'Virtue, Liberty and Independence' ? And why is it that Virginia, with her foot upon the neck of a tyrant, and calling upon all mankind to follow her example, should not, with her own hand, break the galling fetters of her own slaves, and cast them away forever ? By this proposition of the Legislature of Massachusetts, she invites her sister Commonwealth thus, by abolishing her slavery, to emancipate herself. She says, in substance to her : You have now fifteen representatives in the popular branch of our common Legislature, and you have seventeen votes in your college of electors of President and Vice-President of the United States ; make your slaves free, and you shall have eighteen votes in the Representative Hall, and twenty votes in your college of electors, as your apportionment under the census of 1840. You can accept this proposal without even impairing the right of property, which your wealthy planters claim in their slaves. Make them free, as New-York and Pennsylvania have done, by holding those already born to labor and service as *persons*. Declare that all born after the date of your act, within your jurisdiction, shall be born free. You are not even required to confer upon them the right of suffrage or of eligibility to office. Restore them to the rights conferred upon them by the God of Nature, as men. Allow them the right of cultivating and improving the immortal spirit within them. Allow the blessings of connubial union ; of parental and filial affection. Class them no longer with the brutes that perish, or with inanimate matter, insensible to human suffering. So shall your enemies no longer be able to cast in your teeth the words of your own Madison, that it was the pride and boast of your forefathers of the war of Independence, that the rights for which *they* contended were the rights of human nature. So shall you no longer need a stipulation so abhorrent to the feelings of freemen for the surrender of fugitive slaves. So shall you no longer live under the perpetual panic-terror of a servile insurrection. So shall you no longer have in prospect, rapidly approaching upon you, an exterminating war, in which the Almighty has no attribute that can take your side.

The Legislature of the Commonwealth of Massachusetts, in two successive years, and under the alternate influence of both the great political parties which divide the community, have observed, with deep concern, the inroads upon the Constitution already effected, and the far more alarming encroachments upon the peace and liberties of the whole people, secretly conceived, pertinaciously pursued ; and, though under false pretences, now openly avowed by the present Administration of the General Government : relying exclusively on the oligarchy of the slave representation in all the departments of that government, to carry them through. They have observed the cold-hearted and systematic perfidy with which the dismemberment of the neighboring republic of Mexico, and the annexation to this country, regardless whether by fraud or by force, of an immense portion of her territory, under the infamous banners of reinstituted slavery, have been undermining the peace and freedom of their constituents, and raising around them a wall of tyranny and oppression, even now threatening them with the imminent danger of that exterminating war for the perpetuation of slavery and the slave trade. They have seen the acting and accidental President of the United States, in the first development of his political system, by his annual message at the second session of the last Congress, combining with hollow pretences of retrenchment and economy, urgent recommendations to Congress to increase the army and navy to an extent involving an increase of at least five millions of dollars a year. In searching for the motive of this gross and glaring inconsistency, it can be found only in the coincident unceasing struggle, by disingenuous and bullying negociation, and by shameless unprovoked aggression, to breed a war with Mexico, and its inevitable consequence, a war with Great Britian, of which the free people of this Union will be the victims, but which may extend the sceptre of slavery over the whole North American continent.

The resolves of the Legislature of Massachusetts speak the unanimous opinions and sentiments of her people—unanimous with the exception of the sordid souls linked to the cause of slavery by the hopes and expectations of patronage. In Feb. 1843, a petition, signed by upwards of 65,000 of their fellow-citizens, suffering under the mal-administration of the government of the United State, by a merciless, treacherous and unconstitutional course of policy toward the Indian tribes, equally regardless of the faith of treaties, the rights of property, and the solemn adjudications of the supreme judicial court of the United States ; by a Florida war, waged with unparalleled atrocity and glaring perfidy, to the open avowal of hunting their women and children with blood-hounds—a war of extermination at an estimated cost of forty millions of dollars, against one of the feeblest of the Indian tribes, to glut the avarice and revenge of bordering slave-hunters ; by a course of policy equally false and treacherous towards Mexico, provoking her to war by stimulating internal insurrections against her government, by continual overbearing and insulting negociation and by unprovoked invasion of her territory ; all these for the ultimate purpose of fastening the yoke of slavery upon the free portion of this Union forever ; by a course of policy towards foreign powers, especially Great Britian, insidiously and incessantly intent upon breeding a war for slavery against her glorious and avowed purpose of extinguishing that curse from the face of the earth.

Under the deep anxieties occasioned by this state of the public affairs, the petitioners had witnessed the scene of a slave-hunter from Virginia, claiming for his slave a man of more than three-fourths Anglo-Saxon blood, descended in the paternal line from the proud aristocracy of the Ancient Dominion, and bearing a name distinguished among the citizens of his parent Commonwealth. The pursuer had charged his intended victim with felony committed within the Commonwealth of Massachusetts. This stratagem was necessary to enable him by the law of Massachusetts to cast him into prison as charged with crime, and then to demand the surrender and possession of his person as a slave. The history of all ages has proved that incidents of oppression suffered by single individuals, in the presence and before the eyes of multitudes, have been the signal for the overthrow of tyranny. The abuse of organized law to transport the self-emancipated slave from the soil of freedom back to his dungeon and his chains was a scene which the freemen of Massachusetts could not endure to behold. The rod of the oppressor broke in his hands. He received an equivalent in money, raised by contribution, for his claims to the labor of his slave ; and Latimer became a free citizen of Massachusetts, and a petitioner to her Legislature, with 65000 others, for relief from the grievance of participating in the odious law of Southern slavery.

The legislature of Massachusetts have more than once remonstrated, in the spirit of fraternal union and of faithful adherence to the Constitution, against the encroachments of organized slavery in the laws of many of the slaveholding States, and countenanced, encouraged, and promoted by slave representation in the National Government. They have complained, year after year, of outrages upon the persons of many of their free citizens, frequenting the ports of the South in the pursuit of their honest occupation, and cast into prison and treated with indignity by arbitrary enactments, in daring defiance of the Constitution of the United States, so declared by a judge of the Supreme Court of the United States, himself a native of the transgressing State. They have seen the dearest rights of their citizens and the faith of solemn treaties trampled upon for a series of years, and still trampled upon ; while, to their mild and patient remonstrances, they have received nothing but a continued refusal of redress, and an open avowal that if a dissolution of the Union and a war with the most powerful nation upon earth should ensue from these unconstitutional, cruel, and oppressive enactments, they should still be persisted in. They have seen the right of petition, of the whole free people of this Union smothered for a series of years in both Houses of Congress, by the ascendency of the slave representation. They now see their own people in danger of being plunged into a relentless war of extermination, for the plunder of Mexico, and the perpetuation of slavery and the slave-trade. Well might the Legislature of Massachusetts, in two successive years, demand the purification of the common Constitution from that unnatural and inconsistent element of slave representation in the government of a free people.

The subscribers believe, however, that the Legislature and people of Massachusetts will be satisfied, for the present, with the emission of their warning voice, and the free exposition of the reasons by which it has been prompted. They propose, therefore, for the decision of the House, the following resolution :

Resolved, That the proposals of the Commonwealth of Massachusetts, for an amendment to the Constitution of the United States; and the petitions praying for the adoption by Congress of measures conformably to the Constitution to effect the same amendments, be postponed for further consideration to the first Monday of December next. JOHN QUINCY ADAMS,
J. R. GIDDINGS.

Mr. Adams accompanied his report with the following resolutions, in which he did not himself concur, but which he reported by direction of the Committee.

Resolved, That the amendment of the Constitution of the United States proposed by the Legislature of the Commonwealth of Massachusetts, ought not to be recommended.

Resolved, That the committee be discharged from further consideration of the subject.

Mr. Adams also accompanied his report with the Journal of the Committee.

The New York Legislature has passed a bill to allow the Utica & Schenectady Railroad to carry freight. This will be a great advantage to Boston, and New England generally, as well as to the great west, particularly during the winter season, when the New York Canals are closed.

There needs but one bad inclination to make a man vicious ; but many good ones are necessary to make him virtuous.

OBITUARIES.

Died of consumption, in Hopkinton, N. H. May 7, 1844, sister MARY PATTERSON, wife of bro. Joab Patterson, aged 44 years. By this death, bro. P. is bereft of a kind and affectionate wife, and five children of a devoted mother, and the church of one of its brightest ornaments. Sister P. experienced religion several years since, was baptized by Eld. A. Caverno, May 24th, 1829, and united with the F. Baptist church in this place, of which she remained a worthy member till death. It was her joy to receive and comfort the weary servants of Christ as they went forth to publish salvation to a perishing world. Doubtless many of the ministers of Jesus will, as they read this obituary, remember how kindly they have been received and entertained by bro. and sister Patterson. She ever felt a strong attachment to the church and the ordinances of God's house, which continued with her as long as life. She had by sickness been prevented from getting out to meetings for some months, till the first Lord's day in March, when it was communion, then she came and joined with her brethren and sisters for the last time on earth, in celebrating the Lord's Supper, left with us her dying testimony, urged us to live for God and not to love or fear the world. The religion she professed in health cheered her in death. She felt fully resigned to the will of God, and met death without a fear, trusting that she should find it in the portal of endless day.—She made arrangements for her funeral, selected the text and hymns, and those who she wished should officiate on the occasion. She retained her reason to the last. Sermon by Eld. D. Harriman, from Heb. 12:25.
D. SIDNEY FROST.

Contoocookville, N. H. May 14, 1844.

Died in Boscawen, N. H. March 26, sister CATHARINE FOLSOM, daughter of widow Nancy Folsom, aged 23 years. The subject of this notice experienced religion several years since, but by fearing the cross lost the enjoyment and lived in the dark till a short time before she died, when she felt her evidence clear and died triumphing in redeeming grace.
D. SIDNEY FROST.

Contoocookville, N. H. May 14, 1844.

Died in Corinth, Vt. March 31st, sister ANNA L., consort of Eld. Gilman Sanborn, aged 25 years and 4 months, in full prospect of a glorious immortality. The subject of this notice embraced religion when about 15 years of age, and maintained her profession until death. At the age of 20, she became the companion of br. Sanborn in the labors of the gospel. They went both together to the work, and she became a faithful and devoted assistant to him in the good work at home and abroad. She was amiable in her manners—tender and affectionate in addresses to those with whom she associated, and delighted much in the worship of God. She often felt her soul moved for the oppressed and down-trodden slave, and prayed the Lord earnestly to hasten the day of emancipation. The disease which terminated in her death was consumption, which, though slow in its progress, yet steady to its purpose, is sure in its accomplishment. The symptoms of the disease made their appearance in the early part of the last summer, and hope and fear were mingled in the cup of affliction. On the 30th of Nov., she gave birth to a little daughter, which deceased on the 9th of March. Soon after this circumstance, the disease assumed a more alarming aspect, and she gradually declined. But her soul was tranquil and she sighed for home; yet with patience she waited for the hour. Such was the happy state of her mind in view of the approaching bliss, that it often prevented her slumbers; and it was remarked by her physician (not a man of religion) that he never saw a person who enjoyed a sick-bed so well as she did. The services of the funeral were attended on the 2d of April, when a discourse was delivered by Eld. N. Bowles, to a large and solemn audience. In this dispensation, our dear brother is bereft at once of all domestic society and cares; and while he receives our Christian sympathies, we would commend him to God with the earnest prayer that the Lord would sanctify this affliction to him for the glory of God and the good of Zion.
S. CUMMINGS.

Died in W. Topsham, Vt. March 24th, of canker rash, NANCY M., daughter of Laban and Nancy Rawlings, aged 15 months. Also, April 13th, BYRON SCOTT, son of Mr. Henry and Dianah Swift, aged 5 months.
S. C.

Died in Corinth, May 1st, widow DAMANAS WOOD, aged 83 years. Although her life was attended with many anxious cares and infirmities, being a widow for nearly two score years, yet we trust she now rests from all trouble in the arms of Jesus, while friends mourn not as those who have no hope. S. C.

Departed this life in Sebec, April 6, sister CATHARINE KNIGHT, in the 58th year of her age, with a good prospect of a glorious immortality. Some 30 years ago, the subject of this notice experienced religion, and in the year 1826, united with the F. W. Baptist church in Sebec, and remained a worthy member until death. Truly it may be said of sister K., that she possessed a benevolent disposition; yes, her heart was ever open and ready to relieve the needy and suffering. She could not, she would not, turn away the naked and the hungry. Her happiness consisted in doing others good.—In this dispensation of divine providence, the church is bereft of one of her best members, the husband of a good wife, the children of a kind mother, and the neighborhood of one of their best friends. Her funeral was attended on the 8th, and a sermon delivered by the writer. L. HATHAWAY.

In Shapleigh, April 24, Mr. GEORGE H. NASON, aged 43 years and 11 months. He died of a cancer.—He was a member of the Methodist Episcopal church.
COM.

Died in Lebanon, Me. Mrs. HANNAH TIBBETS, at the great age of 106 years. Discourse at the funeral by Eld. J. Fullonton. COM.

Departed this life in Searsmont, Me. Jan. 11, 1844, sister LYDIA, wife of bro. Samuel Thompson, jr. aged 42 years and 7 months. She professed religion a year ago last winter under the labors of Eld. Asa Burnham. [For further particulars, see the Star of April 3.]

Smithville Seminary.

NOTICE is hereby given that the Summer term of this Institution, will commence on Monday, the 3d day of June next, under the instruction of Mr. HOSEA QUINBY, A. M., Principal, Mr. AMMI R. BRADBURY, A. M. in the male department, and Mrs. CAROLINE L. BRADBURY, (formerly Miss C. L. Johnson.) in the female department. Mr. WM. B. PRESTON will continue as steward. Those who wish can have instruction in music. During the past year, great exertions have been successfully made by the friends of the Institution to relieve it of a portion of its pecuniary embarrassments. The board of instruction, to say the least, fully sustain its former reputation. Mr. Preston also gives excellent satisfaction in his department. These circumstances excite the liveliest hopes with the friends of the school, that all they originally anticipated will be fully realized. Those of good habits, who wish to advance in education will find it for their interest to resort to this place.

Expenses the same as last term.

JONAH TITUS, *Sec'y.*
Scituate, R. I. May 7, 1844. 3w4

Parsonsfield Seminary.

THE next term of this Institution will commence on Wednesday, the 12th day of June, under the charge of the present Principal, Mr. O. B. CHENEY. M. SWEAT, *Secretary.*
North Parsonsfield, Me., April 29, 1844. 3.

Strafford Academy.

THE Trustees of the Strafford Academy are requested to meet at the Boarding-house of said Academy, on Monday the 20th inst., at one of the o'clock P. M., for the purpose of appointing an agent, to supply the place of Eld. D. MARKS, who has resigned in consequence of ill health—a punctual & full attendance is earnestly requested.

N. B. The next term of this Seminary will commence on Wednesday, the 22d inst. under the care of Mr. SAMUEL FARNHAM, of Bowdoin College, who comes highly recommended. Board from $1,17, to $1,34. SAMUEL P. MONTGOMERY, *Sec'y.*
Strafford, May 13, 1844. 4

Notice.

A MEETING of the Stockholders in the Farm connected with Clinton Seminary, will be held at the Seminary, on the 29th day of May next, at 2 o'clock,

THE MORNING STAR.

$1,50 A YEAR, IN ADVANCE.] PUBLISHED BY THE TRUSTEES OF THE FREEWILL BAPTIST CONNECTION.....AND EDITED UNDER THEIR DIRECTION. [WILLIAM BURR, AGENT.

VOL. XIX. DOVER, PORTLAND, & BOSTON, MAY 29, 1844. NO. 6.

OFFICE OF THE STAR

In the F. W. Baptist Building, Washington St., (near the Town Hall,) Dover.

☞ All communications and business letters sent by mail (and in all other cases, except when they can be forwarded to our agents in Portland or Boston *free of expense*,) should be directed to WILLIAM BURR, DOVER, N. H.

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TERMS.

The STAR is published every Wednesday on the following terms:—

For one year, if paid in advance,	$1,50
" " " if paid within the year,	1,75
" " " if not paid till after the close of the year,	2,00

☞ Those who procure ten responsible subscribers and act as Agents in collecting and transmitting payments yearly, shall be entitled to one paper weekly, or ten per cent.

☞ No papers will be discontinued until all arrearages are paid, unless at the discretion of the publishers.

☞ Agents and subscribers west and south of New England will please send notes on banks as far east as possible.

☞ As each bank note enclosed in a letter is chargeable with letter postage, every remittance should be contained in ONE NOTE.

☞ It is expected that all communications which do not contain subscribers for the Star or remittances will be POST PAID.

☞ Advertisements will be inserted in the Star on the following terms:—In Brevier type, $1 25 per square, for three insertions; in Nonpareil, (which is our smallest type,) $2,00. —Those which do not exceed half a square will be inserted for 75 cents. If continued longer than three weeks the charge will be at the same rate.

☞ Persons residing out of town wishing to advertise, must pay in advance.

REMITTANCES BY MAIL.—"A Postmaster may enclose the money in a letter to the publisher of a newspaper to pay the subscription of a third person, and frank the letter, if written by himself; but if the letter be writen by any other person, the Postmaster cannot frank it." P. M. GENERAL.

MORNING STAR.

For the Morning Star.

Obligation of the Church to evangelize the world.

(Concluded.)

BY I. G. DAVIS.

III. I come now, in the third place, to give some reasons why the church of Christ should evangelize the world.

1. The first reason I will name is this: there is *no other way* to have it enlightened. God must eternally cease to be God when he changes his plan of salvation, which cannot be. His present method of saving men is through preaching. As it is written, (Romans 10:14.) "How shall they call on him in whom they have not believed? and how shall they believe on him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach *except they be sent?*" Some men have a ridiculous idea of the sovereignty of God in this matter. They talk just as though God, if he wished to have the heathen renounce their idolatry and worship their Maker, would rain down Bibles, and tracts, and missionaries, and wheat, and clothing, and horses; so as not to "*burden* the church," as they call it, with calls to give for this purpose. Will you look back on the history of the Christian church and see if there was ever an instance of this kind? God has left his word of truth *in the church*, "to leaven the whole lump." And if God does not "shine out of Zion, the perfection of beauty," I have no hopes of his shining among the heathen at all.

2. The second reason is: We are under an obligation, from the very laws of our constitution, to assist others as we ourselves have been assisted. The law of Christ goes farther. Look at his golden rule: "All things whatsoever ye would that men should do to you, do ye even so to them." (Mat. 7:12.) Setting this rule entirely aside, there are obligations based on the first named rule, which would constrain us to enlighten the idolater. For it must be remembered, that our ancestors were as ignorant, and idolatrous and cruel as the Hindoos. "The religion of the Britons," says Goldsmith, "was one of the most considerable parts of their government; and the Druids, who were the guardians of it, possessed great authority among them. No species of superstition was ever more terrible than theirs; besides the severe penalties which they were permitted to inflict in this world, they inculcated the eternal transmigration of souls, and thus extended their authority as far as the fears of their votaries. *They sacrificed human victims*, which they burned in large wicker idols, made so capacious as to contain a multitude of persons at once, who were thus consumed together. To these rites, tending to impress ignorance with awe, they added the austerity of their manners, and the simplicity of their lives. They lived in woods, caves, and hollow trees; their food was acorns and berries, and their drink water. By these acts, they were not only respected, but almost adored by the people." (Goldsmith's History of England, page 4th.) With what joy did our ancestors hail the heralds of the cross of Christ! With what gladness did they receive the good tidings which they brought! And now shall we, their sons and daughters, deny the Hindoo, which is in almost exactly the same condition, the life-giving word? O! shame on such *brutal* cruelty!!!

3. We are bound to act in unison with our Creator. How many times do we hear this remark: The greater the light the greater must be the responsibility; therefore, if we enlighten the heathen, should they not repent, we only increase their torment. The light of nature, of conscience, and of the spirit, makes the heathen accountable; and doubtless some few, by these influences, may be led to the Savior. But here is another thing: the greater the moral light, the greater the probability that the sinner will yield. Were the heathen "better off" as he is, then the gospel is a curse to the world, and God is guilty of blessing his own children with the greatest possible curse—the light of the gospel. Strange logic! God has made man susceptible of eternal moral improvement: he has then given him the means, in the bestowment of the Bible, the preached gospel, and the spirit to attend both. Now shall men, who are blessed with all the privileges that an indulgent God can bestow, turn around and cast their influence against His efforts to convert the world? It is infinitely true, and that here in New England, such men cast their influence in favor of the devil. Their motto is virtually, "long live satan." If such men will go to hell, they ought to be willing to go alone. But instead of that, they make all their familiar friends, over whom they have any great influence, as selfish and covetous as themselves, and deprive the heathen of the gospel of Christ.

4. Finally. The judgment day is coming: and we are informed that the Judge will say to those who are accepted, "Ye have been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." Now, dear reader, if you have *not* "been faithful over a few things," that is, the things committed to your charge in this life, can you dare to go up to the judgment seat without settling up your accounts with your Creator? Now is your time. Up! up! For Christ's sake, up! The heathen sink into hell while you delay!

But, thanks be to God, a part of the Christian church has given nobly, and more than *thirty millions* have been converted through their efforts. We who live in these United States enjoy the gospel through these Christ-like means. A part of the church is still willing to give. But why should they be compelled to bear the burden alone? Will not some of our brethren, who have a comfortable home, a good farm, and fine flocks, who have perhaps not given to the amount of *ten dollars* since they were converted, give us a donation *now*? Before you will read this, Br. Dow and his companion will probably have arrived in benighted India. Will you let them *starve* among the heathen? Will you let them *toil alone*? I am acquainted with several young men who sigh for the woes of the Hindoo—who long for the time to come when it shall be announced by the Secretary that *there are funds enough in the treasury to send another missionary*. Say, ye rich men, shall they sigh in vain? or will you send them a part of your treasure, which you must soon leave? If not, "Go to, weep and howl for the miseries that shall come upon you." I ask you again before I close, how can you waste your money for *tea, coffee and tobacco*, while at the same time the poor heathen are sending upon every wind of heaven their agonizing wail for help? Heaven calls from above, "Go preach the gospel to every creature." Hell groans from beneath, and ten thousand voices cry out from heaven, earth and hell, "*Do something to save the world!*" Do it now! O, NOW, or millions are in hell through your neglect.

I must now close; but my soul is full. My whole heart is drawn out for the unfortunate heathen. 18 months ago, I expected ere this time to have been the other side of the Atlantic; but ill health has prevented. Still a lingering ray of hope sometimes cheers my anxious mind, and bids me look forward to the time when I shall preach the gospel to the wretched Oriya and Santal of Hindostan. But this, the liberality of Christians and the Providence of God must decide. Whether my lot is cast in America or Orissa, that the cause of missions may go on, will be the fervent prayer of your servant and brother.

For the Morning Star.

A SHORT SERMON.

BY B. VAN DAME.

Read before the meeting of the Ministers' Conference of the Rockingham Quarterly Meeting, held at Dover, May 1st, and published by their request.

The remarks that I shall present before this Conference will be founded upon the 32d chapter of Job, and the 1st part of the 9th verse.

"Great men are not always wise."

A truer saying was never uttered; to which the experience of every candid man can readily yield its assent. The author of this book was no stranger to the afflictions of this transient life. He drank deep into the cup of sorrow and disappointment. When he was severely suffering from bodily infirmities which were almost insupportable, and in which distress he needed the voice of Christian consolation, then he was visited by pretended friends, who, if possible, to add to his already present trials, began to taunt him with being an enemy to God. And as a proof of their assertions, they cited him to his infirmity, which would not have been sent upon him by the Almighty, if he were a good man. But they proved to him poor comforters in his hours of grief. After a long debate with his three friends, who were not able to show the falsity of Job's arguments, Elihu, the author of our text, and who on account of his youth had been silent, now begins to speak in the language quoted, and endeavors to show his opinion of the matter. Whether he had the same views of those friends that Job had when he says, "No doubt but ye *are* the people, and wisdom shall die with you," we are not informed. Though they all professed to have the right kind of wisdom, and supposed that Job was one of the wicked, who was far from God, yet it seems by reading the last chapter, that they were greatly mistaken; for Job was more favored of God than ever. Not only in Job's time was this spirit of wisdom manifest, but in our day we find it prevalent, though applied to another subject. Ever since the days of Adam, there has been a desire by some to be "wise above what is written," and to censure those who may not chance to see as they do. In what age of the world has a pretension to *divine wisdom* been greater, and a censorious spirit more bitterly manifest than in our day. But these, like Job's friends, are no doubt mistaken. I allude particularly to those brethren who have embraced the 1843 doctrine. So zealous were they and so spiritually minded and filled with love to Christ, that many, and even the *founder* of this system, could scarcely believe that any would be saved unless they swallowed the subject without even tasting of it. Some at first however tasted it and found it sweet in their mouth; but after the process of digestion had fairly performed its office, it became bitter in their stomachs and they threw it up. When we saw such things manifest, we thought of the words of the text, "Great men are not *always* wise." *Wisdom, reason, common sense*, and *love* to God and man, are very desirable and necessary; but when wisdom becomes foolishness; reason, unreasonable; common sense, exceedingly uncommon; and love to God and man apparently hatred, then it is time to bear testimony against such schemes, and defend the truth. The time has come, I trust, when those who have been so censorious to others, and so confident that the world would end in 1843, to say the least, will acknowledge themselves mistaken. If not, they will find themselves thus. Many persons take for granted what they hear as true, without the least examination on their part; and if their minds should be in a state of feverish excitement, they will most assuredly be likely to believe any thing strange or novel. Now to reason with such in this situation, in order to calm their minds, would be as unsuccessful, as it would be to calm Lake Superior in a boisterous storm with a hogshead of oil. There is no process by which they can be thrown out of this state (I was about to say magnetic sleep) but by patience and experience. And when these shall have had their perfect work, they will then see their error, and say, in the language of our text, "Great men are not *always* wise." So sure was Mr. Miller upon the 1843 system, he hesitated not to say (though he was careful to put in a proviso,) that "on or before 1839 (if I am right,) no laws human or divine will be regarded. Murder, treason, and crime, will be the common law." Again; he said that, "in 1840, Aug. 11th, the day of grace would be over, and the door of mercy would be closed." After this time had passed, these mistakes were named to some of his warm friends, but they could not believe that he had ever so written or spoken. But when the words were shown them they then found it was the *naked* truth. They also learned that, "Great men are not *always* wise." Some were so taken up with Mr. Miller, that whatsoever he said, they (like the scholars of Pythagoras,) never questioned the truth of. Others supposed him to be the greatest and wisest of men, and like Apollos, "mighty in the Scriptures." But his *mighty* expositions (though he said that he had proved the end of the world in 1843 in 14 different ways,) have not corresponded with *time*, the sure interpreter of events. From this they may also learn, that "Great men are not *always* wise." I suppose there are many who honestly think that the things Mr. Miller said had taken or would take place, (with the exception of Christ's coming,) were true. But if they will candidly examine his lectures, they will find him mistaken in his exposition, and also that not a single thing has taken place which he said would before 1843 ended. I have named some of his mistakes, but let me notice a few more.

1. He says that the "sanctuary & host," in Dan. 8:13, means the temple at Jerusalem, and those who worship therein. But in verse 14, he says, the cleansing of the sanctuary means the "true sanctuary which God has built of lively stones." I suppose he means the church of God. But it is evident that the word "sanctuary," in the two verses, mean the same.

2. His explanation of the "seven times" in Lev. 26:28, seems incorrect. He makes the punishment of the Jews to extend 2520 years; when perhaps nothing else than intensity of punishment is meant. Supposing the passage had read, "I will punish you sevenfold" or many times, would he then have explained it as he has? Surely not. Solomon says, "For a just *man* falleth seven times, and riseth again." Does this mean that a just man shall fall 2520 times? or after he has fallen, that he shall remain in this condition 2520 years? No; the simple meaning is, though he falls often, yet he shall rise again.

3. Mr. Miller explains the seven churches of Asia, to mean the church of Christ passing through seven distinct periods of time. This is surely a mystical exposition enough! And yet we are taunted by his adherents for taking some passages of Scripture in a figurative sense, and explaining them as universalists and infidels do!

4. He and they have repeatedly stated that neither the day nor hour of Christ's coming was known by them, but only the year, which they obtain from Dan. 8:14, and 9:24. They farther state, that 1810 years from Christ's crucifixion, he will come again. Now when was Christ crucified? Why, on the 3d of April. Hence April 3d, 1843, if they were right, Christ must have come. But since he has not personally come, therefore they are mistaken. And yet Mr. Miller says in his lectures, p. 57, "if the Bible is true, the 70 weeks are a part of the vision!" If the 2300 days and the 70 weeks belong to the same sum, and Mr. Miller had a right understanding of the vision and made no mistake in his calculation, surely his anticipated answer would, before this time, have been realized. Thus the inference is, that the Bible is not true! Mistaken man! Then, notwithstanding he has so completely missed the mark, he turns round and says, "compare the vision with the history of the kingdom, and where can you find a failure?" Not one. Well he may have the satisfaction to know by this time that it is a failure in *toto*.

5. He says that "Jerusalem was destroyed in the first war of any note after this prediction," viz. Matt. 24:6, "And ye shall hear of wars, and rumors of wars," &c. I do not know what Mr. Miller calls a "war of note;" but if history can be relied on, some of the many wars which took place before Jerusalem was destroyed, were as follows:

1. Twelve years after Christ's death a war under *Cremanus* took place in which 10,000 Jews were trod to death in the street by the Romans.

2. Four years after this, one broke out in Cesarea, in which 20,000 Jews were slain by the Syrians.

3. At Damascus in another combat about the same time, 10,000 Jews were slain by the Syrians and 13,000 by them at Scythopolis in one night.

4. At Alexandria the Romans slew 50,000; sparing neither infants nor aged.

5. At the siege of Zatapata, about 40,000 Jews perished. In these five wars 150,000 were slain. If these are not "wars of note," then surely it is vain for him to speak of his having been in the American war. Many more objections or inconsistencies might be pointed out but I forbear. The language of the text is truly applicable; "Great men are not *always* wise." I would, however, before I close, show that the subject of Christ's coming, or the end of the world, has been a theme of consideration in almost every century since the Redeemer of lost man has ascended to heaven. Let me cite to some historical facts in relation to this subject which agitated many parts of the world in centuries past.

1. In the middle of the 4th century, Augustia Bishop of Hippa, predicted that the world would end in A. D. 395. When this time had arrived and the earth still continuing her steady course round the sun, he postponed the end 100 years. Mr. Miller having witnessed the close of his calculation and the Jewish year, some of his adherents keep lengthening out the Jewish year and postponing the end of the world until the 17th of April, or Sept. and some till 1847. This however is not strange.

2. In 1105 the expectation of the end of the world was so great, that it was difficult to quiet the minds of the people. When the people's fears become excited, they believe almost anything. In 1212, it was predicted by an ingenious fellow that the Mediterranean sea would be dried up, and that believers could go to Jerusalem on foot. The number was so great that gave heed to this prophecy, that Italy became crowded with German pilgrims.

3. In 1335, an Italian priest alarmed the people to a great degree by proclaiming the speedy destruction of the world.

4. In 1524, great terror pervaded all Europe from the prediction of John Stoferous, a mathematician and astrologer of Suabia, that a great deluge would take place and destroy the earth in 1586. Very many in France believed the report, and they built arches to preserve themselves. President Auriol of Thoulouse, built up four high pillars with a boat on top. The time came but the deluge did not. During this period of excitement, many of the wise men coincided with him. Books and papers relative to this subject were sent forth, warning the people to prepare for the sad catastrophe.

5. In 1712, Mr. Whisten, a celebrated philosopher, predicted the return of a comet on Wednesday, Oct. 14th, which would destroy the world. The people were so alarmed when they saw the comet on the first day, that several girls burnt their novels; on Thursday, 7000 were legally married; the south sea and Bank stock fell to almost nothing; and a Capt. of a vessel threw his powder all overboard that the ship might not be endangered. And to wind up the whole, 123 clergymen had met to offer up their prayers in behalf of themselves and their people. The comet which was predicted to appear a few years since in the U. S. produced almost as great sensation in some parts of the country, from the fact that it had been stated that it would come so near to the earth as to burn it up. At that time I drew the comet and the planets on a large scale, to which I appended some remarks in relation to it, and had it placed in a public house in a village, that the people might see for themselves that no fear could be expected from it.

6. Lord Napier, the inventor of logarithms, and two others, in 1761 predicted the end of the world. The latter, however, thought that in 1770, there would be an earthquake all over the world; the fall of the sun, moon, and stars in 1771; the globe of the earth burnt in 1772; and the judgment in 1773. How true the words of the text, "Great men are not *always* wise." Those who have believed that the world would end in 1843 rely very much on the 24th of Matt. They refer us to *the signs that would be seen in the heavens*; such as the dark day, &c. Phenomena as great as that have taken place repeatedly before and since the Christian era. Let us read a few of the many signs that have taken place.

1 There was a remarkable dark day, B. C. 399.

2. Great darkness in the day time, under cover of which the Samnites attacked the Romans, B. C. 265.

3. A shower of meteoric stars at Constantinople, A. D. 472.

3. A bow was seen in the sky and the people expected the end of the world, A. D. 664.

4. A dark day which covered the earth for five days, A. D. 746.

5. Darkness in England for 17 days, A. D. 798.

From the different views that great and good men have of the prophecies and prophetical numbers, it seems almost impossible for any one to come to that definite point, and say that the world will end in any particular year. The Bible chronology has been brought forward to show that the world would be 6000 years old in 1843. Mr. Miller and Bishop Usher differ 157 years. The church at Antioch to which St. Paul preached, believed that the world then was nearly 5500 years old. Moreri has collected in his Dict. 70 different opinions in relation to the age of the earth. But Usher, Eusebius, Syncellus, John of Antioch, Sealiger, Helvicus, Petavius, Marsham, Vosius, Sir I. Newton, Lenglet, Blair, Playfair, and Dr. Hales are all against Mr. Miller's chronology. In this difficult mathematical head, and intricate way of doubtful prophetical numbers, it should become the travelers to use each other with mildness; and if any should chance to err, they should kindly check him with the rein of *good will*, and lead the wanderer back into the path of truth. Since then the predicted period has passed, let us still love our brethren who have erred in this respect, and let us continue to love God and each other, and ever keep before the mind our Lord's injunction, "Watch, therefore, for ye know not what hour your Lord doth come."

For the Morning Star.

It is Cruel.

Many lads at an early age are put out to trades, or taken by some individual, to keep until they are one and twenty. This is often the only resort of widows. They place their children under the care of some confidential friend, and feel pleased with their treatment toward her children. But as soon as the child is large enough to be of some little service to the person with whom he may live; some evil-minded person, who must always be meddling with what does not concern him, begins to insinuate into the mind of the boy that he can do a great deal better to work out for wages, and not be *giving away* his work for nothing! He is told how much he can have a month; and how much he can lay up a year, which all looks plausible to the inexperienced child. He becomes discontented and unfaithful—complains of his usage. Soon he absconds, or abruptly leaves; and from that day, we may date the ruin of many a young man! Those, too, who might have been useful men in the world, had they been contented and remained with their former guardian; which they would have done, if it had not been for some of those troublesome characters, busying themselves in other men's business. In such cases, the lad is often ruined, the man who took the child disappointed and greatly discommoded, and the widowed mother's most flattering hopes blasted. This looks cruel. It is cruel. L. R.

FRIENDSHIP.—A true friend unbosoms freely, advises justly, assists readily, defends courageously, and continues a friend unchangeably.

DANGEROUS HEIGHTS. As the tallest trees are most in the power of the winds, so are ambitious men in the blast of fortune.

For the Morning Star.

On the Resurrection.

Death cannot always reign and triumph over the human family, and hold them in chains of darkness, as prisoners of the tomb. The Lord will not forever despise the work of his hands, and never repair the human frames of the heaven-born soul, the consecrated hands that were devoutly lifted up in solemn devotion while bowing in humble supplication before the throne of grace; and the tongues that so often sung praises to God, and talked of his wonderful works, will not always sleep in death; the faithful martyrs who were tortured, not accepting deliverance, have not suffered and died in vain, for "Christ is risen from the dead, and become the first fruits of them that slept," and we shall be satisfied when we awake with his likeness. It is the work of death to separate the body from the soul, and then the grave eats up the flesh, and consumes the bones; yet, bone shall come to its bone, and dust to its dust, and the reproach of the grave shall then be wiped away from the happy saints, and the spirit re-unite with the dust, and become an incorruptible body.

This may be marvellous in our eyes; but not marvellous to him whose understanding is infinite, and his ways past finding out; "For who hath known the mind of the Lord? or who hath been his counsellor?" His power is not to be conceived by mortals, nor comprehended by angels. We are struck with admiration at the curious arts and witty inventions of our fellow men, and are frequently amazed at the moving machinery and sleighty ingenuity of the American artist, and often wonder why they can give being to such curious productions.

If we cannot understand the works of men, shall we doubt the works of God, whose ways are higher than our ways as the heavens are higher than the earth? With him all things are possible. He cannot deny himself. He has promised and will perform it. The period is near, when the angel will lift up his hand to heaven, and swear by him that liveth forever and ever, that time shall be no longer.—Then the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and he who was crucified shall quicken the dead, and call the sleeping nations from their dusty beds; and they shall awake and come to judgment. For this end he both died, and rose, and revived; that he might be the Lord, both of the dead and living. Then, "all that are in their graves shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation, St. John, 5: 29, Daniel 12: 2: The sea *shall hear and tremble from its deepest vaults, and darkest caverns, and render up its sleeping millions*, Rev. 20: 13. Then, yes, dear sinner, then the tremendous day will come, in which, "He that is unholy, will be unholy still." O reader, are you prepared by God's grace, to meet the scenes of that awful day? ask yourself these important questions; Am I converted? am I doing God's will? Am I in readiness to meet him in the resurrection morning? O, reflect, my dear friend, and prepare to meet thy God; for that day will be experienced by all the inhabitants of the earth; and not one missing, of past, present, and future generations.—Death, the last enemy, will then be destroyed, and to the Christian, "swallowed up in victory," and the second death, the unhappy lot of the finally impenitent. O think on this, ye who are dead in trespasses and in sins; yet are ye prisoners of hope. The blessed Christ is the resurrection and the life. Believe on him, and though ye be dead, then shall ye live. "Repent and be converted, every one of you, that your sins may be blotted out." Then that great and notable day of the Lord will be to you a time of refreshing from his presence. His goings forth shall be prepared as the morning, and his love strong as death. "For he must reign till he hath put all enemies under his feet." The soul that is subdued by grace will sing his praises eternally,—and forever bid farewell to pining sickness,—and adieu to ghostly bands of pale diseases. Pinching hunger and raging thirst shall never more afflict those who shall be accounted worthy to obtain that world, and the resurrection from the dead. Their gain will be infinite when they exchange time for eternity and earth for heaven, and the first resurrection will restore to them all they lost in the first Adam.—Jesus, the last Adam, the Lord from heaven, has warmed the cold clay bed, and left a most delightful odor. He has risen triumphant over death, hell, and the grave, and left a long perfume, and taught our feet the way. He "has gone up with a shout,—"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts.—He is the King of glory," and will give a glorious rest, and everlasting life beyond the confines of the tomb. We shall then appear in a "new volume, corrected and amended by the author;" "we shall not all sleep, but we shall all be changed." "Nay, in all these things we are more than conquerors, through him that loved us." "Blessed and holy is he that hath part in the first resurrection; on such, the second death hath no power."

L. G. G.

Dryden, N. Y. April 27, 1844.

For the Morning Star.

Things we like to See.

We like to see the Morning Star taken in Freewill Baptist families in preference to any other newspaper, political or religious. It is an evidence that they are interested in the prosperity of the denomination, in the benevolent enterprises of the times, and love to bear good news from far countries.

We like to see Freewill Baptist ministers have a good number of well selected books on all the general subjects of Divinity. This argues well for their usefulness, and the prosperity of Zion.

We like to see young men who are about to enter the ministry, giving their whole attention to such studies and pursuits as will eminently qualify them for the great and glorious work.

We like to see Freewill Baptists send their children to their own public schools, in preference to patronizing others, where their money and influence go to build up Institutions already rich in funds, while their own are suffering and in danger of being lost, for want of a sufficient number of scholars to sustain them. E. P.

Let us hold fast the profession of our faith without wavering; for he is faithful that promised.

For the Morning Star.

Change of Pastors. No. 5.

A fifth cause is the wicked practice of attending divine service with the intent of criticising upon the performances of the minister. It is a common practice in many congregations, to ask round among themselves, "How did you like the Elder to-day?" and then the merits or the want of merit of the sermon is made a subject of debate, and many a sly and invidious remark is made relative to the nature of the subject of the sermon.

Such a course of conduct is calculated to lessen the moral sense of the hearer, and prevent that amount of good that otherwise might be done.

Criticism is right in its proper place, but God never established the gospel ministry and his holy Sabbaths for the purpose of affording the critic an opportunity to indulge his critical taste, or as the case is more common to gratify a set of sour fault-finders with the privilege of animadverting upon what is not so well suited to their taste.

God has set apart the Sabbath to be spent in his worship, not in speculation; and the minister who preaches as he should does not go to the house of God as the player goes to the theatre to please, and thereby get the money of his admirers, but he goes to deal with awful subjects and plead the cause of God against a wicked world.

No one can feel much of the spirit of devotion if he is bent on criticism, and such a course will be calculated to sap the confidence of those who are echo judges of preaching, that is, those who judge from the opinion of others, and those who are unconverted and those who are wavering, and instead of drawing persons to their meeting, their influence goes against their minister, and sends persons to other meetings, who will draw others after them, and so thin off their own congregation till it seems necessary to the salvation or visibility of the church to dismiss the minister.

This spirit will lead persons astray and create a dogmatizing disposition, and will operate seriously against the support of the minister of Christ.

How pitiful a group of persons look on Sunday between meetings as they assemble together to dissect a sermon and find fault with the same. They look like pseudo judges, but not true hearers of the word. Such persons are wholly unfit to pray for the blessing of God upon the labors of their pastor. Let any one picture to himself a man who has heard his minister preach and then found all the fault with the sermon he could, kneeling down for prayer, and asking God to bless the preaching he has listened to for the day to his good and the good of all who had heard. What ask God to bless a performance so mean and faulty, that he cannot away with it himself? something so bad that God's holy time must be spent in pouring out spleen upon the preaching, and then ask God, to bless it. Away with such sheer hypocrisy. This will soon break down the interest, and send away their minister. Wo to such persons, by whom such work is done.

SIGMA.

For the Morning Star.

Rev. Albert Barnes, in his Notes on Heb. 13:3, has the following very judicious remarks on the sentence, "Remember them that are in bonds."—"1st. All who are *bound*, whether prisoners of war—2d. Captives in dungeons—3d. Those detained in custody for trial—4th. Those who are imprisoned for righteousness' sake—5th. Or those held in slavery."—On this last, he says, "There are in this land of 'Liberty,' nearly three millions who are held in the hard bondage of slavery. There is the father, the mother, the child, the brother, the sister—they are held as property, liable to be sold, having no right to the avails of their own labor, exposed to the danger of having the tenderest ties sundered at the will of their master, shut out from the privilege of reading the word of God, fed on coarse fare, living in wretched hovels, and often subjected to the painful inflictions of the lash at the caprice of a passionate driver; wives and daughters are made the victims of degrading sensuality without the power of resistance or redress; the security of home is unknown, and they are dependent on the will of another man, whether they shall or shall not worship their Creator. We should remember them and sympathize with them, as if they were *our* fathers, mothers, sisters, brothers, or sons and daughters. Though of different color, yet the same blood flows in their veins as in ours. Acts 17:26, they are bone of our bone, and flesh of our flesh; by nature they have the same right to "life, liberty, and the pursuit of happiness" which we and our children have, and to deprive them of that right is as unjust as it would be to deprive us and ours of it. They have a claim on our sympathy, for they are our brethren. They need it, for they are poor and helpless. They should have it, for the same God who has kept us from that hard lot, has commanded us to remember them; that kind remembrance of them should be shown in every practicable way—by prayer, by plans in contemplating their freedom, by efforts to send them the gospel, by diffusing abroad the principles of liberty and of the rights of man; by using our influence to arouse the public mind in their behalf, we should endeavor to relieve those who are in bonds, and to hasten the time "when the oppressed shall go free," as bound with them. There is great force and beauty in this expression. Religion teaches us to identify ourselves with all who are oppressed and to feel what they suffer, as if we endured it ourselves. Infidelity and atheism are cold and distant; they stand aloof from the oppressed and the sad; but Christianity unites all hearts in one, binds us to all the race, and reveals to us in the case of each one oppressed and injured, a brother."

If the above exposition be *correct*, (and who can doubt it?) is it not a most solemn and important consideration, for American professing Christians to look into the subject, and ascertain whether, by our conduct, we are aiding the cold and cheerless system of infidelity and atheism by standing aloof and refusing to give our influence to aid that blessed cause that seeks to elevate the poor, down-trodden, suffering sons of sorrow. The signs of the times surely indicate a great moral conflict. The struggle will be between the principles of the gospel, and the principles of the kingdom of darkness. The gospel seeks to destroy the works of darkness by diffusing heavenly light and love, thereby showing more clearly the working of that other system that would not only withhold the blessed Lamp of Salvation from the noble image of God, seeking to efface, to crush, to destroy the noble powers of the human mind—yes, it

has said, I will ascend into heaven, I will exalt my throne above the stars of God, I will sit also upon the mount of the congregation in the sides of the NORTH, I will ascend above the heights of the clouds. I will be like the Most High ; yet God's word is, thou shalt be brought down to hell, to the sides of the pit. Amen. SETH C. PARKER.

Peru, Huron Co., O., May 8, 1844.

MORNING STAR.

WEDNESDAY, MAY 29, 1844.

FAITH.

Much regard should be paid to faith. God gives great prominency to it, in the scriptures. Without faith it is *impossible* to please God. He spreads out great and precious promises, on which faith is to fasten, as the means of the life of the soul. Christ has given great prominency to faith ; and improved every occasion to increase it in the disciples. His friend Lazarus was sick ; he knew it, might have hastened to the spot, and witnessed the closing scene ; but he wished an opportunity to improve the faith of his followers, and adds,—'I am glad for your sakes that I was not there, *to the intent ye may believe.*' And how often did he discourse to them on FAITH! If ye had faith as a grain of mustard seed—Only believe, all things are possible to him that believeth—it could not be done because of their unbelief—He commended the faith of the Cyro-phenician woman, and of the Centurion, and said to the weeping sister, If thou believest, thou shalt see the salvation of God.—The arguments of the apostles on faith, the examples they present of what faith accomplished for the ancient Christian worthies ; in fine, all parts of the sacred oracles, teach us the importance of faith, making it a foundation principle without which we cannot glorify God, and be Christ's disciples.

There are *degrees* of faith ; as is shown in the apostle's prayer, 'Lord, *increase* our faith.' Morever, we read of 'little faith,' and of 'great faith ;' of some 'weak in faith,' and of others who were 'strong in faith ;' and Paul speaks of some whose faith 'groweth exceedingly.' Mr. Bunyan who draws the Christian character to the life, has his Mr. Great Grace, Mr. Little Faith, Mr. Feeble-Mind, and Mr. Timorous. If there are then degrees of faith, and one's faith may grow exceedingly, we may adopt the apostle's prayer—'Lord, increase our faith.' And if there are degrees of faith, we should not judge severely of another man's faith. Some genuine Christians seem all the way along to be weak in faith ; to possess a timorous, doubting disposition ; whilst others appear almost always strong in faith, giving glory to God. We are taught that the strong are to bear the infirmities of the weak. It is however not always the most forward and the boldest, that possess the strongest faith ; frequently the retiring Christian possesses much strength of faith. Yet strong faith in God will always enable us, whatever be our natural temperament, to stand up firm for right and oppose unyieldingly whatever is sinful and wrong. Our faith should always stand, not in the wisdom of men, but in the power of God.

The circumstances of the Christian show at once the necessity and importance of a strong living faith. He is a voyager to a haven out of the natural sight, and faith must pilot and guide him onward. His treasure and his home are far away ; and it is faith that must bring these distant things near, and give to his way-worn soul cheering prospects and sweet earnests of that rest which remains for the people of God. He needs divine illumination, heavenly guidance, spiritual bread, the water of life,& these blessings to be bestowed daily, and faith in asking is the condition on which God will grant them. There are the tempests of passions, the allurements of sin, the false doctrine of erring men, the wiles of satan, and he needs faith to withstand numberless obstacles, and to press his way on with unfaltering steps. Are Christians attaching sufficient importance to faith? It may perhaps be found that in laying as much stress on works, as it is thought they deserve, faith may be overlooked. The church had come to put an unhallowed reliance on works, when God raised up the great German reformer to bring out again in the foreground the primitive doctrine of *justification by faith.* The churches, at the present moment, have the attention greatly turned upon works; in the multiplied associations, benevolent and religious, for doing good at home and sending the gospel abroad, ministers and people talk much and hear much, *upon works;* it is naturally and necessarily so. So it is right it should be ; for faith without works is dead. But let not faith be overlooked.—Without faith, prayer is vain mockery, sinners will never be converted, nor saints grow in grace, nor the church reach that glorious gospel stand in holiness and usefulness it stood on in the days of Christ and the apostles. P. S. B.

Portland has been *favored* with a visit from Messrs. Douglass, Buffum, & Clapp, who are reported to have been far more civil than usual, although some who are unaccustomed to the usual method of come-outers considered them abusive. From what we were able to see and hear ourselves, we thought they had improved their method of attacking the civil government, ministry, and churches, materially, if they really continue to possess the inveterate hostility towards these institutions as formerly. More was done by inuendoes than by direct attack. Slavery both in church and state however was well handled. A. K. M.

Eld. LEMUEL MASON has removed to and taken the pastoral charge of the Meredith and New Hampton church. His P. O. address is New Hampton, N. H.

Self-determining Power of the Will.

Self-determination, as applied to the will, has been pronounced absurd and inconceivable. To say that the human will determines itself, we are told, is to assert that it acts fortuitously, and that man is irrational, and therefore not a responsible agent. But before we thus decide, let us inquire what the theory of self-determination is. It is not that the will determines all its acts by previous acts, or chooses to choose : nor that it acts without motives, grounds, or conditions of its action ; nor is the question whether it is will, rather than motive or something else, that wills. On such points there can be no controversy.

By predicating self-determination of the will, it is meant that will is *cause*, in the proper, logical sense of the term cause:—that it can act or not, incline this way or that, make one motive or another the ground of its action ;—in a word, that in all cases where its acts possess a moral character, it has a power of contrary choice. Will is mind considered in reference to volition. Is then the will, or the mind which is here synonomous with it, self-determined in its volitions?

Consciousness assures us that we are free. But wherein does our freedom consist? Not in the acts of the sensibility, for they are strictly necessary, and such as the objects presented are appropriate to excite. We have no more power to grieve at the reception of joyful tidings, or to love what is hateful, than a brute has to act contrary to instinct. Nor does freedom pertain to the intellect. Its perceptions are also necessary.—No one can believe that a whole is less than any of its parts, or that 5 and 5 make 12.—Nor to conscience ; for under the appropriate circumstances we necessarily have a perception of right and wrong, a feeling of obligation to conform to the right, and of condemnation if we do not. In no other mental power than will, does consciousness reveal the element of freedom: if therefore we are free, freedom pertains to the will. But if the acts of the will are necessary, as are those of the intellect and sensibility, then we are not free; we are at best but moral machines, and the testimony of consciousness, which is to us the most decisive kind of evidence, is nullified.

Still we are told that *facts* are against us. It is asserted that "the constitution of the mind is such, that pleasure must be chosen in preference to pain, beauty to deformity, and a near advantage to a distant one of the same value:"*—that an honorable man, while such, cannot be guilty of a mean act, nor a virtuous man of a vicious act, and the reverse. It is not worth while to dispute here, whether our choice is always according to what is most agreeable to us at the time, which is but another way of saying that the mind chooses as it does choose. Nor will we stop to inquire how men do ordinarily choose, or how it is probable a man would act upon the presentation of a given motive. The question now is one of fact. Has man a power of contrary choice? With all the circumstances the same except putting forth the volition, could the mind put forth a different volition, or none at all? Cannot a chaste man do an unchaste act, any more than an Ethiopean can change his skin, or a good tree bear bad fruit? What is the truth in this matter? It is a fact that good men sin: the progenitors of our race, who *were* perfectly holy, sinned. Will any assert the absurdity that they were made sinners before they sinned? With regard to the virtuous now—are they changed into sinners previously to each sin they commit, and changed again to holy beings previously to each virtuous act? If so, will some one inform us, how often, by whom, and for what purpose these transformations of moral character are made? To waive, then, such an unreasonable and impious explication, facts do not show either that the holy are incapable of sinning, or sinners of doing right. On the contrary, facts of history and experience are confirmatory of the doctrine of contrary choice or self-determination, and utterly subversive of the necessitarian scheme.

It has also been asserted that the self-determining power of the human will is inconsistent with the prescience of the Deity. But this cannot be shown, unless it be proved that the Infinite Mind is unable to foresee a free act. The prescience of the Deity is no more opposed to the self-determination of the human will than of the Divine will. Nor is self-determination inconsistent with man's dependence, unless it is impossible for God to have a moral system. But who will show that He cannot form, uphold, and govern a system composed of beings responsible to Him, who are as free, as self-determined in their sphere as He is in His sphere?

We have seen that the evidence of consciousness and of facts establishes the doctrine of self-determination, and that it is not inconsistent with the truths of revelation.—We add that remorse for wrong doing proves the existence of the self-determining power. Why do we feel guilty, why condemn ourselves for a certain choice, unless we could have chosen differently? Every sinner knows that he can do and ought to do otherwise than he does. He knows that his conduct is unworthy of himself and degrading. His honest confession in all ages is, "*Video meliora, prologue; deteriora sequor.*" "I approve the right, but pursue the wrong."—Hence his remorse. Men, in all the circumstances of life, uniformly regard each other as possessing this power. And God, in using motives to influence their choice, and in administering rewards and punishments, deals with men on the same principle. This is not all illusion. It cannot be, that with respect to our own moral power and our relation to our Creator, we are deceived by consciousness, reason, and revelation. The conclusion is obvious. God is the great first Cause :—His moral creatures, made in His image, are free, self-determined second causes. J. J. B.

* Princeton Review.

EDITORIAL CORRESPONDENCE.

Br. Burr:—My very lengthy quotation from Wayland, excluded from my last letter a few remarks which I then felt desirous of making. I was considering the Boston Navy Yard. It is still before my eyes. Its surly munitions for war remind me of the remark of C. M. Clay, in the course of his celebrated speech at a mass meeting in Kentucky. "And now," says he, "when these ten millions of northerners, they who *cast our cannons, build and man our Navy,—who make our swords and munitions of war ;*—WHO ARE CAPABLE OF INVENTING MORE INFERNAL MACHINES THAN THE DEMON OF WAR HAS YET DREAMED OF,—now, when they are not only not for us but against us . . . . . now we are to be hurried into the miserable policy, only worthy of madmen, of seizing on Texas and waging a general war"! The above compliment to northerners is deserved. Witness our steamers of war, our subterranean and submarine batteries—our Stockton *peace-makers*, and so on to the end of the horrid chapter. Surely, the demon of war is a remarkable dreamer. But then these military engines are, according to Mr. C. *infernal!* But ought Christians to be engaged in inventing, in manufacturing and in using infernal machines? Ought a *Christian nation* to be so engaged? Ought the church to sanction such proceeding, either by positive affirmation or by silence. These machines are infernal. But the church is spiritual. Is there then no line between the infernal and the spiritual? Then is Christendom "at agreement with hell." But light and darkness do differ. Nor can they be blended into any thing but sombre gloom.—So after all the sweeping, the arranging, the painting and the embellishing, a Navy Yard is to the disciple of the Prince of Peace a gloomy place : and as such a place I "turned from it and passed away," thinking as I left, that instead of beating "swords into ploughshares," men were beating ploughshares into swords. But the prophecy is that the time shall come when swords shall all become *ploughshares.* But when will it be realized, provided nations continue beating ploughshares into *swords!!* When! ye Christian warriors, when! Surely not till dooms-day.

Of a young man, whose name I have now forgotten, I received, while in Boston, the following account. A little dirty, ragged, friendless boy hung around the streets of Boston, doing little chores for the poor livelihood he could obtain thereby. He was, as often as any way, shod with a shoe and a boot. At length, he became the errand boy of the antiquarian Book stores in Cornhill. *Books* attracted his attention, and *he*, by his attention to books, attracted the attention of other persons. He was especially interested in biographies. When he had finished the life of Wesley, he said, laying his hand upon the closed book ; "There! that man was once as I am ; and yet he became great and learned, and such will I become." From that time, his zeal for learning has continued almost unparalleled. My brother-in-law took him into his Sabbath school class, while therein, he was always the attentive Bible student, though often in rags. Soon, he embraced religion, and was taken into Mr. Neale's church, of which he remains a worthy member. The church and people are now schooling him. He is to enter Brown University next fall. In view of all the circumstances, we may well ask, in the language of scripture, "What manner of child shall this be"? What will not resolution do! Over Wesley's biography our hero resolved : and no sooner had he resolved, than he found a way to execute his resolution. Where there is a will there is a way. No sooner had this young man showed himself worthy of patronage, than patronage came. Let every indigent student make it his chief business to show himself worthy of attention. Then and not till then will he receive it.

My Christian brethren in Boston will excuse my not calling on them. I went to B. on business, and called on but one family while there. M. J. S.

"If we could have him for our Minister!"

Well,suppose you could,what then? "Why we should get a large congregation, an able society, and good revivals all the time." And pray who is it that would bring about such wonders, and do so much better than your old staid godly, pastor ? "O, the new minister that came along and preached for us last Sabbath ; how graceful his manners, how sweet his voice, and how beautifully he talked. He is much better every way than our minister! If we could only get him to be our pastor." Now let us soberly inquire who this wonder is, that as it would seem has wandered away from the upper regions and condescended to occupy for a time a house made with hands. Why, it is some itinerant or occasional speaker, who has got some half a dozen stereotyped sermons, the best he ever preached or ever will, and a half of which perhaps were borrowed from others, and who has been about with them for years, making the people stare, and think him wonderfully smart and talented. Now we cast no disrespect upon the itinerancy, or upon any one for preaching his best sermons when among strangers ; but we would severely and sharply rebuke the blindness and imprudence, which characterize those who believe that every pert or even every good preacher that comes along, is better calculated to discharge the varied and multiplied duties of a pastor, than their own well-tried and faithful minister. Such hasty conclusions have been the means of breaking up many a pastoral relation, and of bringing about the sudden settlement of those who, by their pleasing address or well-timed discourses, have at once brought over to their favor the less considerate and thinking ; but who lack that very necessary ingredient in a minister's character, the ability, to use a common term, 'to wear well,' that is, to meet every occasion with something appropriate, or, in other words, to say something to-morrow not said to-day.

How is it, we ask, that so many seem able to judge at first sight of the qualifications of a man to go in and out before them and break to them the bread of eternal life? What do they gather from a single sermon, or a few occasional discourses of the speaker's internal piety, godly life, zeal for Zion, ability to break from Sabbath to Sabbath the bread of life, to edify the church, to convince sinners, to discipline offenders, to soothe the fainting spirits of the sick and dying, to pour consolation into the riven hearts of the bereaved, and to mete out to each and to all a portion, and in due season? Less changes, we think, would occur in the ministry, if there were no imprudent and premature settlements. If you have a man of undoubted piety, one apt to teach, able to instruct, studious in his habits, sound in doctrine, holy in life, approved of God and good men, why do you impose upon yourselves by supposing every fluent speaker who chances along is just the man for you, and propose in mind at least, to turn your own faithful pastor out of doors, and place in his stead the new comer, who in all probability will wear out in six months, and be sent, with a hearty good will, after his predecessor? "THESE THINGS OUGHT NOT SO TO BE." J. F.

Methodist General Conference.

The decision of the General Conference, confirming that of the Baltimore Annual Conference, that by the discipline of the Methodist Episcopal church, a preacher who holds slaves in right of his wife, is obliged to emancipate them—provided the laws permit it, is likely to be followed up in its application to the higher powers. It is observed by spectators, that since that momentous vote, Bishop Andrews has lost the smirking levity with which he did not adorn his office before.

On Monday, the Rev. John A. Collins, a leading member of the Baltimore conference, presented the following preamble and resolution :

Whereas, it is currently reported and generally understood, that one of the bishops of the Methodist Episcopal church has become connected with slavery ; and whereas it is due to the General Conference to have a proper understanding of the matter ; therefore

Resolved, That the committee on the episcopacy be instructed to ascertain the facts in the case and report the result of their investigation to this body to-morrow morning.

Bishop Hedding called the attention of the conference to a rule in their discipline, requiring them to remember in all their discussions that the eye of God was upon them; he hoped at present especially that they would remember this.

Mr. Collins said that at present he simply offered the resolution, for this was a matter which met them at every turn, and interfered with the whole of their business. He approved, and so far as in him lay, would act upon the observation of the chair, but would urge the immediate report of the committee.

Resolution agreed to.

It was expected that the report would be made on Tuesday, and debated in the conference. We are informed that two-thirds of the conference are fully resolved that the bishop must free his slaves or be deposed. As two-thirds make a quorum, it follows that the organization of the church would be retained, even if the representatives of the slaveholding conferences should entirely withdraw —of which, however, there is not the slightest prospect.—*Boston Morning Chronicle.*

On Tuesday, May 14, Dr. Capers presented the following resolution, which was adopted :

In view of the distracting agitation which has so long prevailed on the subject of slavery and abolition, and especially the difficulties under which we labor in the present General Conference, on account of the relative position of our brethren North and South on this perplexing question, therefore

Resolved, That a committee of three from the North and three from the South, be appointed to confer with the bishops, and report within two days as to the possibility of adopting some plan, and what, for the permanent pacification of the Church.

Dr. Capers, Dr. Olin, Dr. Winans, J. Early, L. L. Hamline, and P. Crandall were appointed the committee.

Wednesday, May 15, was spent, by vote of the Conference, "as a day of fasting, humiliation before God, and prayer for his blessing upon the committee of six, in conjunction with the bishops, on our present difficulties."

By the following extract from a letter of the editor of Zion's Herald, dated May 18, it appears that the committee of Pacification were not likely to accomplish the object for which they were appointed, and that there would probably be a disruption of the church.

"Yesterday, the Committee on Pacification reported that they could not agree on any terms and recommended that the Northern and Southern delegates should meet in the afternoon separately, and see if they could determine on any terms of harmony. They accordingly met and after much deliberation, it was, we hear, unanimously decided by the Northern delegates that it is impracticable to retain Bishop Andrew in the Episcopal chair. We understand that the number thus voting form about if not more than *two-thirds* of the General Conference ; if, therefore, the south should withdraw, a quorum will be left and the business of the body will proceed as usual. The south, we understand, is equally decided. The results of these deliberations were communicated to the Committee on Pacification, and this morning Bishop Soule reported to the Conference, that the Committee could come to no terms. Whereupon, it was voted, on motion of Mr. Ames, that the report of the committee be accepted, and that they be dismissed from further consideration of the subject. Thus, then, we stand—all that remains is to proceed in our constitutional course and leave our Southern brethren to follow the course they shall deem best. There is no hesitancy, no wavering on the subject. This is not a collision between the South and abolitionism, but between the south and the old anti-slavery sentiment of the country and of original Methodism. A most singular series of providences has brought us to this critical attitude,—an attitude in which the church is compelled to interfere for the slave at the peril of her very unity,—an attitude in which she will command the admiration of the whole Christian, nay, the whole civilized world ; for slavery is unquestionably the question of the age. The crisis has been met with fasting, prayers and tears, and whatever may be the result we shall consider it from God, and believe it the best. The great Head of the church cannot surely disregard the importunate supplications of so many of his servants, prostrating themselves before him amidst such an emergency."

On Wednesday of last week, the great battle was resumed in the Conference by the introduction of the following preamble and resolution by Mr. Griffith, of the Baltimore Conference :

Whereas, the Rev. James O. Andrew, one of the bishops of the M. E. Church, has become a slaveholder, and whereas it has been, from the origin of said church, a settled policy and the invariable usage to elect no person to the office of bishop who was embarrassed with this "great evil," as under such circumstances it would be impossible for a bishop to exercise the functions, and perform the duties assigned to a general superintendent with acceptance, in that large portion of his charge in which slavery does not exist ; and whereas Bishop Andrew was himself nominated by our brethren of the slaveholding States, and elected by the general conference of 1832, as a candidate who, though living in the midst of a slaveholding population, was nevertheless free from all personal connection with slavery ; and whereas this is, of all periods in our history as a church, the one least favorable to such an innovation upon the practice and usage of Methodism as confiding a part of the itinerant general superintendency to a slaveholder ; therefore,

Resolved, That the Rev. James O. Andrews be, and he is hereby affectionately requested to resign his office as one of the bishops of the Methodist Episcopal Church.

(Signed,) ALFRED GRIFFITH, JOHN DAVIS.

Mr Griffith, in support of this motion, showed it to be the right and duty of the conference to remove a superintendent (bishop) whenever it became apparent that he could not perform the duties of his office *with acceptance to the people.* This, it was plain, Bishop Andrews could not do ; and because he had voluntarily disabled himself from doing so, they ought to ask him to resign. He solemnly conjured the brethren not to suffer their minds to turn away from the true issue, but to keep it steadily in view that the question solely referred to the capacity of Bishop Andrew for complying with the requisitions of the book of discipline in reference to the duties of a general superintendent of the M. E. Church.

Bishop Soule rose to give a few words of caution. At the commencement of this session he had experienced, in reference to this question, deep mental distress and agony. But that had passed away, and he was then perfectly calm ; he was willing to be immolated—not upon the altar of the North or the South, but alone on the altar of the union of the M. E. Church. He reminded them that it was more becoming for the senior brethren to speak on this subject. The managers are evidently afraid of the young preachers of the North.

Mr. Durbin inquired whether they were to consider from the amended preamble. that Bishop Andrew admitted that by his mrrraige he had become possessed legally, if only momentarily, of these slaves ?

The point was conceded.

Mr. Sandford supported the resolution on the ground of expediency.

There was another pause, and then Dr. Winans rose—he said he was calm, though it might be with the calmness of despair. He denied that it had been the invariable usage of the church not to elect a slaveholding bishop. At the General Conference held in Philadelphia, a slaveholding bishop (Dr. Capers) was nominated, and would have been elected, but for the management and trickery of members of the Baltimore Conference, who came forward with James O. Andrew and defeated the election of Dr C. So that it cannot be the invariable usage and custom to elect a non-slaveholding bishop.

Dr. W. then recapitulated the facts in the case, and contended that Bishop Andrew was just as unfit in December, 1843, when he held the two slaves who would not be manumitted, as in January, 1844, when he had declined taking away his wife's property, and secured these slaves to her by a deed of trust. He had in no way altered the position of these slaves.

Now what, sir, (said Dr. W.,) is the reason assigned for making this very modest request to Bishop Andrew? Why, sir, that of expediency, and that alone. If so, we tell you that by the vote contemplated by this Conference you will render it expedient—nay more, indispensable—nay more, uncontrollably necessary—that the southern members of the church should—

(At this moment there was a death like silence, disturbed only by the suppressed breathing and half escaping sighs of the speaker and many others,)—I dare not pronounce the word. You know what I mean. The reverend gentleman thereby virtually avowed that it would certainly, necessarily and uncontrollably drive them to a separation, and he pressed the point with an impassioned eloquence which time and space, without other reasons, exclude from our columns.

Dr. Pierce, of the Georgia conference, confirmed all his brother had said. He made some most feeling allusions to the position they were driven to, and declared that he would rather have been laid in his grave, with his heart as cold as the sod above him, than have seen the day when they should thus be *driven away.* Voluntarily they would never go ; but would remain at any sacrifice except that of a vital principle.

FOREIGN MISSION.—We hope our brethren will not overlook the communication from our missionaries inserted below. It is their request that it should be read in the next Monthly Concert of the churches. We would suggest that where no Concerts are held, it be read in the public meeting on the Sabbath, and collections taken up. A large remittance must be made to the missionaries before long, and there is but a small sum now in the treasury. "A word to the wise is sufficient."

RE-BAPTISM.—Mr. Colver, a Baptist minister of Boston, recently re-baptized a member from a Freewill Baptist church, prior to admitting her to his church. This is religious bigotry with a vengeance.

The communication of Eld. B. McKoon in regard to the New York Education Society will be published next week. Accidentally overlooked till too late for this.

For the Morning Star.

Br. Burr :—As the Little River Falls church, Lebanon, made request through the Star for some Freewill Baptist preacher to labor with them the ensuing year, I would say that I have complied with their request, and expect to labor with them a part of the time for the year to come. ALVAH BUZZELL.

Springvale, Me. May 20th, 1844.

Foreign Mission.

For the Morning Star.

To the Pastors and Ministers of the F. Baptist Connection.

Beloved Fathers and Brethren:—

No apology from us, we trust, will be deemed necessary for inviting your attention to the subject of our present communication. Should we, in making it, be thought to step aside from our immediate sphere, still we crave your kind indulgence, since it is the vast, the insupportable amount of labor which stares us in the face which compels us to solicit a hearing from our esteemed Fathers and Brethren.

After all that has been done, satan still reigns, and holds undisputed sway over the souls of this enslaved and wretched people. 'The mark of the Beast,' in one form or other, still meets us at every turn. As yet, nothing adequate has even been attempted to stay this fearful tide of iniquity, which annually bears myriads of our fellow beings down the awful precipice, and buries them in perdition. It were some mitigation to our own feelings could we assure ourselves of having discharged our entire duty towards them, of having done all in our power to remedy the evil. But *facts, stubborn* FACTS, force upon our minds, the unwelcome and mortifying conviction, that we, as a denomination, have not, as yet, taken that high and decisive ground in relation to the Foreign Mission cause, which the circumstances of the case demand. We were late in the field, and hence less was to be expected of us, than of other denominations. This has been offered as an apology, rather an explanation for the little we have done. To us it appears, that the fact of our having begun later, ought rather to serve as an argument for our doing more and working harder now we are in the field, in order to atone for past neglect. But instead of this, the spirit of Missions among us seems not to keep pace with the external prosperity of the Connection. Ten thousand members, we are told, have been added during the past year, and our denomination, at present, numbers not less than sixty thousand communicants!! More than twice our number when our F. M. Society was organized ten years ago. Admitting that we all discharged our duty at the commencement still we have a right to expect twice our former number of Missionaries, but, instead of this, our present number of Foreign laborers in the field, if we except the brother who it is expected is now on his way to join the Mission, is only what it was at first.

But have we ever done our whole duty to the heathen? The entire expense of our Mission annually has never exceeded $3,000, and rarely amounted to $2,000. Dividing the larger of these sums equally among our 60,000 communicants gives the trifling sum of five cents annually per member. Can this be called doing our duty. In place of 5 cts. annually, suppose each member were to give 52 cts. a cent a week, and who among us but could afford this, at all events, for those who absolutely could not, the deficiency would be more than made up, by such as would feel it a privilege, to contribute five, ten, twenty, and fifty times this sum. Then in place of $3,000 we should annually have the generous sum of $31,200, a sum sufficient to sustain 31 Missionary families, as many boarding schools with 20 scholars each, and 62 native preachers!! What is there to prevent this, provided one and all of us were to do our whole duty? It is found by computation, that the Israelites, when they "brought in all their tithes and offerings into the house of God," actually gave *one fifth of all their increase.* And was ever a nation more prosperous and happy than Israel, when nothing was kept back? Contrast their prosperity, at such times, with what it was, when their tithes and offerings were withheld, and no reader of the sacred volume need be told the melancholy spectacle! The God of Israel is our God ; and He is equally able to make all things abound to us, provided we do not attempt to rob Him. Are we afraid to trust Him? Has he ever failed us when we have done so? Then why should we distrust God?

May we be excused, if on this occasion, we allude to our individual feelings. And here, so far as money matters go, we wish distinctly to state, that our remarks have all the merit of disinterestedness, since for ourselves, we have nothing to ask. The provisions of our Board are ample and generous.

The letters of our friends tell of *glorious revivals*, and of thousands of converts added to the churches of our beloved denomination. We are ready to exclaim, 'What hath God wrought?' to thank God and take courage.—We address ourselves anew to our arduous work. Day after day, and month after month, we labor and toil, cheered and sustained, amidst the sneers, insults and almost total indifference of the people we are endeavoring to convert, by the hope of soon being strengthened by the accession of new laborers, the fruits of the revivals, and of receiving tokens of sympathy and Christian affection from our dear brethren at home. At length, an American ship is announced, in a day or two the post boy calls at the door with a parcel, at once recognized to be from our loved native land. The heart bounds with hope, while the parcel is opened, and the papers laid in order. Now, their contents are eagerly ransacked, until all that has been said and done in aid of the mission is known. A thrill of joy and delight, or a feeling of sadness and dismay, is excited as the eye meets or fails to meet in each successive number, some token or pledge of advance in life and vigor and healthful, efficient action in behalf of the good cause so dear to ourselves.—Judge then of our feelings, when, a short time since, on opening the ever welcome parcel, which contained 13 successive Nos. of the Morning Star, the organ of the Connection, not a single article under the head of *Foreign Mission* was to be found. Here and there a passing notice of a missionary meeting or the baptism of a convert, it is true, showed that we had a F. mission. But the broad fact that three successive months should be allowed to pass, without one stirring article on this important subject, from either editor, correspondent, or one of all the 1000 ministers of the denomination, and that too, at a time when numbers of young brethren, were pressing forward, desirous of being sent forth to the Foreign field, but were compelled to remain at home for want of funds, tells no unmeaning tale of our sad, our criminal indifference, to the wants of the perishing heathen! Alas! that the children of this world should be wiser, more active, more sanguine, more whole souled, than the children of light! The nation that sends forth an army to subdue an enemy's country, receives with almost breathless concern, every account from the scene of action. Patriots and statesmen are eager to catch the first report of each successive victory or repulse, and trace its results on the prospects of their country's glory. Fresh supplies of men and money and all requisite munitions are hastened forward to the scene of action with the utmost dispatch. Mothers, sisters and wives, fired with patriotic zeal, cheerfully part with those dearer to them than life, and by their prayers and blessings follow them to the field of awful combat! We too are called to invade and subdue an enemy's land. The note of war has long sounded, and still it sounds. Emanual's friends are in the field, and Satan mustering all his forces determines to dispute every inch of ground ; a mighty struggle is inevitable! True, *our own* division of the army is small, but then so much the more need of determined, efficient action. In the aggregate all tells, and we may render our Captain important service, if true to our colors. But where is our zeal and martial courage? Where our interest in the war?—Our *bulletin, the Star*, for three months together, though full of important matter on other subjects, carries no report, no encouragement, no word of exhortation to the numerous fire-sides and domestic circles of our people, to awaken the sympathies, arouse and call into action the latent energies of the denomination! This is not the fault of any one but of all, for the Star, being the property of the connection, is of course, what they, as a body, choose to make it. Is it so ? Are there in our beloved Zion, no fathers, patriots, and leaders,—no mothers, sisters, and wives, who with yearning hearts watch over and pray for the success of our enterprise? None whose hearts are bound up in the issue of the mighty struggle, whose souls are touched as by a vibrating cord which moves in unison to every impulse for good or ill which affects the general cause? To acquire fading, transient glory, stained with blood, and bathed in the tears of the widow and orphan, the men of this world cheerfully risk their lives, their property, and their sacred honor. We for imperishable riches, immortal honor, crowns of unfading glory, with the blessings of millions ready to perish, are called to wage a glorious and certain warfare. How have we responded to the call? Let our cold and formal concerts, meager contributions while our graneries are loaded with a rich abundance, our empty treasury, our laborers retained at home for want of funds to send them out, our thin and feeble band now in the field, answer, **Now!** Sad sickening thought!—humiliating mortification! Must then the children of this world always remain wiser in their generation than the children of light?

If this view of the case be a just one, and

to us it appears so, the conclusion is inevitable, that we, as a denomination, are criminally deficient in missionary zeal! What then must be done? Would we take our stand among the other portions of Immanuel's army, and share the honor of helping on the conquest of the world to the Prince of Peace, evidently something more efficient, more worthy of our high and holy calling, more answerable to the divine obligations we all are under, than has hitherto been attempted by us, must be done. Where, then, are we to look for an agency by which our churches are to be aroused and kept awake on this subject? Our Board is composed of laboring men, who all know their individual duties to engage their time and thoughts. Traveling agents are both expensive and the interest they are able to get up, soon dies out, unless cherished and kept alive by those on the spot. Still, an agency is required; a universal, all-pervading agency, to fan the flame, and keep alive the fire of missionary zeal throughout our churches; and without this nothing efficient can be achieved. To supply this agency, fathers and brethren, we appeal to *you*, the under-shepherds and leaders of Christ's flock. In the name of our Master, and in behalf of the heathen around us, perishing for lack of knowledge, we call upon you to come forward, and gird yourselves anew to the Herculean task, of arousing the churches, and calling into efficient action the individual energies of our beloved Zion, of showing to all their duty, their *whole duty*, regarding the heathen. Do not think we would divert you, for a moment, from your all-important pastoral duties, but make this a part of those duties. Beloved fathers and brethren, we come to you, not to complain, but in love we entreat you. We know you possess a mighty moral influence. Each of you is the centre of an influence all-pervading, and lasting as eternity. How vastly important that that influence be of the right kind. You mould the character of the converts who are filling up the churches, and soon to take the lead in every benevolent enterprise. The stamp you give them is likely to be permanent. Early impressions are with great difficulty effaced. You, above all others, enjoy the confidence of the people. In thousands of instances your word is law. What a large and inviting field for doing great and lasting good! Right impressions, regarding personal duty, self-denial, and Christian liberality, are all-important; and who, better than yourselves, are able to stamp those impressions. Hitherto what has been effected has been by the few, a mere handful, while the body of professing Christians have been asleep, or at best, no more than half awake, on this subject. With these, self-denial, bearing the cross, &c. mean speaking or praying in meeting, or it may be in their families, personal duty, joining the church, attending worship statedly, *Christian liberality*, retrenching a few superfluities and casting their avails into the treasury of the Lord. Such a course may quiet, rather bribe conscience, but is it gospel? The Hindus far exceed us in acts of self-denial and the value of their offerings, and from aught that may appear, from motives equally pure and upright, viz. a desire to obtain salvation, or some future good.—What then do we more than they? True, our religion may lop off more of the irregularities of our lives than theirs; but so long as it leaves the spirit of selfishness deeply rooted within, what does it avail? An inspired apostle has placed the covetous man on the same level with the worshiper of idols. However orthodox our creed, or fair our exterior, while selfishness reigns within the heart, we are, in the sight of a holy God, no better than those who, without a knowledge of His true character, bow down to blocks of wood and stone. The spirit of selfishness, the sworn enemy to godliness, entwines itself around every fibre of the human heart. To uproot this and plant in its stead the spirit of Christian benevolence, and cause it to flourish there requires the utmost patient perseverance. It cannot be done by fits and starts, and spasmodic throes. Thus what is necessary to aid and advance the cause of Missions, is equally requisite for the efficient, healthful growth of grace in the soul. Those churches and individuals whose efforts all terminate on themselves, must ever be dwarfs in growth. The withering curse of God rests upon such. They are cursed with a curse, while experience confirms the divine testimony, that the liberal soul is made fat, that those who water others are themselves also watered. Hence the great importance of the pastors of churches being missionary pastors.

Fears, we are aware, have been entertained, lest the missionary cause, if constantly agitated, would prove prejudicial to ministerial support and other benevolent objects at home. But these fears, besides betraying a parsimonious spirit not very compatible with our sacred calling, are without foundation in truth. It is no longer a question—*facts* place the point beyond dispute, that those who are most forward and liberal in sustaining the cause of missions abroad, are the most efficient in the support they render the gospel ministry at home. This stands to reason.—Men who feel most for the souls of others, are not indifferent to their own. Christianity, as taught and exemplified in the life and death of its great Founder, is *active benevolence*, supreme love to God and universal good will towards all men. That which assumes the garb, but wants an operative, diffusive benevolence is spurious, a mere lifeless form, a body destitute of soul. The more the real Christian labors and gives for purposes of benevolence, the more his soul is enlarged; yes, and his ability also; and the more he feels the blessedness of giving: whereas, he who but seldom gives, does it grudgingly, with an ill grace, and in the end fails of his reward. The HABIT OF GIVING, of bearing the yoke, and laboring for God, is worth every thing. In a well constituted mind, therefore, the various causes of benevolence which call for support, so far from interfering aid and assist each other, by the constant and agreeable exercise which they afford to the generous and liberal emotions of the heart. All fears on this point, if indeed any exist, may therefore safely be dismissed, and we ought perhaps to apologize for having even hinted at their existence. Finally, beloved fathers and brethren, may we not ask whether the good of your own flocks will not best be consulted by drawing their attention to this subject more frequently than has hitherto been the case? Can any thing more effectually draw forth and give exercise to the kind and generous emotions of the soul than this, the cause of God, and of humanity? And how else but from you are they to learn their entire duty, and be led to feel the importance of doing it? Your office is emphatically to *persuade men.*

Does not the conversion of the world to God, call loudly upon each of you, to put forth your energies in this cause, and endeavor to enlist others? If pastors of churches are silent, who can be expected to act—what influence be called in, to effect this great moral change? Before the world can be converted, ministers must either be deprived of their influence or exert it for this purpose.—Helps or hinderances they must be. There is no neutral ground they can occupy. Oh! then, as you enter your closets, think well of the millons of our fellow men still ignorant of God & Christ—lay their case before the mercy-seat, and when you appear in the sacred desk spread out their wants and wretchedness before your people, and plead well their cause. Provide yourselves with facts on the subject, make yourselves familiar with the number, the character, and the wants of the heathen; also with what is being done by the various Societies for their enlightenment and conversion. This will form capital illustrations for your ordinary sermons, and hence produce a double benefit.

Are you not called on by your regard for the glory and honor of God, to be active in this cause? Can you, ambassadors of God, dare you be silent, while millions on heathen ground, still profane that holy name you profess to reverence above all names, the name of the great Jehovah? Can you quietly look on, and see insult offered to the divine Majesty, by giving the glory which is his due to another, to dumb idols, to beasts and birds, and all manner of creeping things? Oh! awake for the honor of your God, and keep not silent. To conclude, does not your own duty, as watchmen on Zion's walls, imperatively demand of you, more efficient, determined action on this subject? Count the missionary sermons and lectures you have given, and see if they satisfy your own minds, and if conscience, if your own hearts condemn you, remember God is greater than our hearts and knoweth all things. How can you preach a full and free salvation, and not show the adaptedness of the gospel to meet the necessities of all men, and the obligation Christians are under to give it to all? How make full proof of your ministry and neglect to explain and enforce the full import of the last great commission of our Lord to his disciples? Were this faithfully and frequently done, your converts could hardly fail to be of the right stamp, Bible Christians, ready to every good work. May the grace of our Lord and Savior Jesus Christ be with you all Amen.

J. PHILLIPS.
O. R. BACHELER.

Balasore, December 12th, 1843.

Religious Intelligence.

For the Morning Star.

Brother Burr:—A revival spirit is kindling up in this town. Many of the brethren with us are beginning to feel that they must labor for the salvation of souls, and some are quite in an agony for the outpouring of the spirit. We baptized two last Sabbath and have had the privilege of praying for some six or eight who have asked for the prayers of the church that they may find a pardon of their sins. May Zion push the battle sore against the king's enemies until the clarion of victory is heard and the sacramental host are delivered from all sin and consecrated to God.

CARLTON SMALL.

Raymond, Me.

For the Morning Star.

On the 18th of April, the writer visited the Freewill Baptist church in Cherry Creek, Chautauque county, N. Y. and held meetings with them for 8 days. Found our brethren very low in that place, and under some trials. Our meetings were very interesting. Many backslidden souls confessed their wanderings from the fold of Christ, and some poor sinners professed to find pardon of their sins.—At my last meeting, 18 weeping souls arose and covenanted to seek God, until they should find a pardon of their sins. I have not seen a better prospect for years, for a more general revival of religion, than in Cherry Creek, and I deeply mourn that my health forbids the continuance of my labors with that people; but so it is. I write this with a trembling hand. O Lord, let thy will be done concerning me.

HORATIO N. PLUMB.

For the Morning Star.

Br. Burr:—The January term of Miami Q. Meeting employed me to travel and preach for three months. During that time I visited the Goshen church, organized last winter by Elder Moses G. Mitchel, and came to the conclusion to hold a series of night meetings. Our Methodist brethren took an interest and co-operated with us in the meeting. On Friday night, the third night of the meeting, we thought we discovered signs of an abundance of rain, and the listening ear and streaming eye attested that God was working among the people. I resolved to give them an opportunity to present themselves for prayer. A mourner's seat was arranged, and tremblingly, yet confidently, I made the call. A few moments, the result hung in suspense, but the powers of darkness gave way before the prayer of faith; and O, glory to God, a rush was made, and the seat was soon filled up with precious, anxious, weeping souls. I listened a few moments, with feelings of intense anxiety, to their prayers, and groans for deliverance. Brother after brother and sister after sister followed in prayer, and mingled with theirs were the plaintive mercy-cry of the trembling, anxious sinner. Never do I remember to have seen deeper, or more pungent convictions; and each soul seemed to think of nothing but himself and his God, and strove to reach the hem of Jesus' garment. The atmosphere was heavenly, and we were evidently on the border of a glorious crisis. Zion traveled, sinners struggled, and God's arm, nerved with omnipotence, was extended for their deliverance; and VICTORY, VICTORY, glorious *victory*, perched on Zion's side. Eight souls found deliverance and shouted victory. It was enough, and my soul said Amen, and we all said Amen. "God and angels looked, approved and smiled." It now became necessary, in order to fill my appointment at another place for Saturday & Sunday, to adjourn the meeting till Sunday night. Returned with Elder Cyrus Dudley on Sunday night, with great anxiety for the spread of the work. At an early hour the house was filled to overflowing. Brother Dudley preached, and dealt out blows of death to cherished iniquity, and pointed the sinner to the Lamb of God, which taketh away the sin of the world. Never shall I forget that night, for it was beyond all comparison the greatest weeping time I ever saw. The mourner, the church and the Lord worked. In a word, the sword of Gideon and of God was there; the enemy was put to flight, souls struggled into life, and it was glorious to hear the new born souls, with unpractised tongues, and harps, lisp their Father's name and sing his praise.—During the meeting, there were nineteen souls hopefully converted to God. O may God enable me and them to meet in heaven. Soon after the revival, Elder Cyrus Dudley added fourteen to the church (Goshen) by baptism, and yet they stand and may the Lord help them to stand. PETER LANSING.

Manchester, Dearborn, Co. }
Indiana, May 1st, 1844. }

For the Morning Star.

Howard Quarterly Meeting

—Held its April session with the church in Niles, the 6th and 7th of April, 1844. Elder N. Pullman presided. The majority of the churches were heard from. Waverly church, containing 15 members, became a member of the Q. M. at this session. The churches were in rather a cold state generally; but union prevailed in most of them. We cannot boast of reformation amongst us. The past year there have been some added to our number, although but few. The cry is, Lord, revive thy work. The harvest truly is great, but laborers few. May the Macedonian cry be heard in our behalf. HENRY ROUNDS, *Clerk.*

For the Morning Star.

Edgecomb Quarterly Meeting.

The Edgecomb Quarterly Meeting met with the church in Woolwich, 19th inst. Most of the churches were represented. We learn from the letters that it is not a time of revival, yet our churches are in union, steadfast in the apostolic doctrine, and a number have united with us since the last annual meeting. The meeting was one of interest. The following resolutions were discussed with good feeling and passed unanimously.

Resolved, That when any brother who is a member of any church belonging to this Q. M. has a public gift, and feels it his duty to appoint and attend meetings out of the limits of the church to which he belongs, and is useful in so doing, but does not give evidence that he has a gift to expound upon the scriptures, that it is the duty of said church to secure the advice of an ordained minister, and if, upon examination, they find him sound in doctrine and of undoubted piety, they should give him a license to appoint and attend meetings for prayer and exhortation, for one year, signed by said minister and the Clerk of the church.

Resolved, That when a brother of the church gives evidence of being called of God to preach the gospel, it is the duty of the church of which he is a member, to present him to the Q. M., and if the Q. M., upon examination, find him sound in doctrine and discipline, and in possession of the *other scriptural* qualifications, the Q. M. should give him a license to preach the gospel where God in His Providence shall call him, for one year.

Whereas American Slavery is a heinous sin against God, a violation of the best principles of man's nature and of the law of the Redeemer, a reproach to Christianity and our nation,—therefore,

Resolved, That we will give our hearty co-operation for the *immediate* and *full* emancipation of that portion of our fellow citizens now groaning in the unjust and merciless chains of Slavery.

Resolved, That it is the duty of the ministers of the holy gospel to lift up their voices, cry aloud and spare not, against this "sum of all villanies."

Whereas different errors, such as Universalism, Come-outism, &c. are constantly changing their visible moral features, and altering their positions—assuming new and deceptive forms, with an evident design to lead away followers; church members, and especially youth and children,—therefore,

Resolved, That every moral and Christian measure, particularly that of Sabbath schools, should be employed to counteract and subvert those ungodly influences, and give a proper bias to the minds of the rising generation and preserve the church from distraction and heresy.

Cor. Mess. were chosen to other Q. M's. as follows: To Bowdoin, Eld. J. L. K. Staples. To Windsor, Eld. N. J. Robinson.

The following brethren were chosen delegates to Yearly Meeting, viz: N. J. Robinson, E. G. Page, B. S. Oliver and F. McClintock.

The next session of the Q. M. will be holden with the 2d church in Phipsburgh, the first Sat. in July next, at 10 o'clock A. M.—Meeting of business Friday preceding, at 1 o'clock P. M.

E. G. PAGE, *Clerk.*

Woolwich, Me. May 10, 1844.

For the Morning Star.

Miami Quarterly Meeting

—Held its last session with the Milan church—Elder Cyrus Dudley, moderator, and the writer, clerk pro tem.

Our delegation was quite thin, yet our churches were all reported, and what is better, they report increasing union and steadfastness, and one (Goshen) reports a glorious revival. Elder David Dudley was appointed corresponding messenger to Harmony Q. Meeting. The writer and brother Cely Sage, to Dearborn Q. Meeting. The delegation now took up the subject of the Itineracy and agreed to employ Elder Cyrus Dudley to travel and preach in the Quarterly Meeting for the term of one year. The sense of this conference was taken with respect to those members of the different churches in the Q. Meeting, who are habitually delinquent in contributing of their substance, according to their ability, to the support of the gospel; and it was agreed, unanimously, that they ought to be admonished by the church of which they are members.

Agreed to hold the next Q. Meeting with the Goshen church. The conference will meet at 2 o'clock on the third Friday of August next.

The next session of the Ohio Yearly Meeting will be held with the Providence church in the Miami Q. Meeting, commencing on Friday, the 23d of August next. Our brethren from the various Q. and Y. Meetings are requested to attend. It is the unanimous opinion of this Q. M that a messenger ought to be sent to the next General Conference from the Ohio Yearly Meeting, and to the furtherance of this object, Elder Cyrus Dudley was appointed a committee to raise a fund by collection or otherwise, to defray the expences of said messenger This conference voted a letter of recommendation to Elder Samuel Hathorn. We were sorry to lose such a man at such a time from such a field of whitening harvest as the great valley of the Mississippi As a man, he is loved; as a christian, he is a pattern of piety; as a minister, he is plain, pointed and successful; and sends many an arrow home to the heart.

PETER LANSING, *Clerk pro tem.*

Manchester Ia., May 1st, 1844.

For the Morning Star.

Walnut Creek Quarterly Meeting.

The last session of this Q. M. was holden with the Mount Pleasant church in Peoria county, on the 5th, 6th, and 7th of April. Elder S. Shaw, Moderator. From reports received from the several churches, it appears to be rather a low time; but a general steadfastness prevails, and they are striving to live and maintain gospel order. The meetings of worship were interesting; although no visible good resulted in the awakening of the impenitent, yet we hope and pray that the bread cast upon the waters will be gathered again after many days, and lasting good be the result of our meeting.

Harmony prevailed in the meeting of business; the object in view was, the glory of God, and the advancement of his cause. Some business of importance was transacted, of which the following is a part. By request of several churches, it was voted that the Q. M. be divided. The following churches were set off to be organized into a new Q. M. viz. Bethany, Liberty, Sugar Creek and Sweegle Creek; and the following committee chosen to sit in council with delegates from those churches, on Friday before the third Sabbath in May, to organize them into a Q. M. viz. Elders S. Shaw, L. Driscoll, A. Murray.

Voted to excuse Elder J. B. Fast from the service of Clerk and Treasurer for the Q. M. by his request, and chose T. Libby Jr. to serve in his stead. Voted to send Elders A. Murray, L. Driscoll, S. Shaw, as delegates to the Yearly Meeting.

Voted to renew the license of br. J. Olmsted. Also, to receive the F. W. Baptist church at New Boston, as a member of the Q. M. This church was formed by Eld. Shaw, Dec. 3d, 1843, consisting of 12 members with very good prospects. Report from them states one has since been added by baptism. Also that their faith corresponds with the Treatise; and they fully believe in all the benevolent institutions of the day. Also, that American Slavery, as it now exists, is not right, and they pray that God will wisely direct our nation and the church to wipe off the stain which now blots American Christians.

Voted, that our next session be held with the Mackanaw church in Tasewell County, Ill. commencing Friday, July 5th.

THOMAS LIBBY, Jr., *Clerk.*

April 18th, 1844.

Religious Notices

Ohio Northern Yearly Meeting.

—Will commence at west Vermillion, Friday May 31st, at 1 o'clock, P. M. Those indebted to the Book Concern, Star, or W. R. F. W. B. Education Society, will please forward to the subscriber at that meeting.

D. MARKS, *Agent, &c.*

Cumberland Quarterly Meeting

—Will hold its next session with the first church in Raymond, 12th and 13th of June. Clerks of churches will please be particular in giving their statistics for the Register. CARLTON SMALL, *Clerk.*

Raymond, Me. May 21, 1844.

Parsonsfield Q. M. Ministers' Conference.

The Ministers' Conference of Parsonsfield Q. M. will be held with the 2d F. W. B. church in Parsonsfield, at the South meeting-house, on Wednesday, the 3d day of July next, at 1 o'clock, P. M.

I. RAND, *Clerk.*

Prospect Quarterly Meeting.

The Elders' Conference of Prospect Q. M. will convene on the 1st day of the Q. M. at 8 o'clock, A. M. at the Bussey school house in the east part of the town of Newburgh. EBENEZER ALLEN.

New Hampshire Charitable Society.

The members of this Society, are hereby notified that the next annual meeting will be holden at the North meeting-house in Alton, on Friday, the 7th of June next, at 2 of the clock, P. M. ENOCH PLACE, *Clerk.*

Strafford, May 13, 1844. 2w

A CARD. The subscriber gratefully acknowledges the kindness of his Christian friends and others in Gilford, who made him a visit on the 21st of March, bringing with them donations to the amount of $40. in money and other articles for his family. After enjoying a pleasant season in conversation and partaking of a rich repast, provided by the donors, we had a season of prayer, and parted in Christian love and union. May the Lord reward them for their kindness to his servant. JOHN PINKHAM.

ERROR CORRECTED. *Brother Burr:*—I saw in the Star of April 10th, No. 51, that Fox River Q. M. was enjoying a precious revival of religion. The writer made a mistake. He should have said Sugar Grove, instead of Fox River Q. M., as there has been but little revival in any other church. Brother Star's labors have been mostly confined to the Sugar Grove church. A. C. ANDRUS.

General Intelligence.

TWENTY-EIGHTH CONGRESS.

WEDNESDAY, May 15.—In the *Senate*, Mr. Buchanan, presented resolutions adopted by the great Democratic meeting, held in Moyamensing first Congressional District of Pennsylvania, in favor of the immediate annexation of Texas.

Mr. Tappan, a remonstrance against this measure from citizens of Ohio.

The Senate then took up the general orders.

A bill to settle claims that have grown out of the Florida war was taken up, and, on motion of Mr. Wright, laid on the table.

In the *House*, the first business was a call of the Committee for reports.

Mr. Dromgoole, from the Committee on Ways and Means, reported, an act amendatory of an act for the liquidation of certain claims of Virginia, passed July, 1832.

Mr. Hopkins, from the Committee on Post Offices and Post Roads made a report on the subject of the rates of postage. This report simply recommends a change from the present to a decimal rate, that is, where the rates are 6 1-4, 12½, and 18 3-4, making them 5, 10, and 15.

The bill fixing the Tuesday after the first Monday in November, as the day for choosing electors of President and Vice President of the United States in all the States of the Union, was passed by yeas 141, nays 34.

THURSDAY, May 16.—In the *Senate*, the Select Committee on that subject, reported that John M. Niles of Connecticut, was in a proper state of mind to be admitted to the Senate. The Committee state also that he is now qualified. The Report was agreed to.—Mr. Niles appeared at the bar of the Senate and took the oath to support the Constitution of the United States.

A large number of Texas memorials was submitted. Two from Virginia, (from Albermarle Co. and Petersburg) for annexation if it can be consummated without injury and dishonor to the country.

Memorials against annexation were presented from Maine and Pennsylvania, and New Bedford. The memorials were laid upon the table, and the Senate then went into Executive session upon the treaty.

In the *House*, the Journal having been read, there was a rush for the floor by some twenty members.

Mr. Elmer of N. J., rising to a privileged question, had the floor assigned him. He proposed a resolution, which he defended in a speech, recounting anew the occurrence in the House of Representatives, between George Rathbun and John White, and visiting them with the censure of the House.

Mr. White replied to the remarks of Mr Elmer, and declared that the report did him great injustice.

Mr. Weller moved to lay the whole subject on the table. Mr. Hale called for the yeas and nays, which were ordered. The motion prevailed—ayes 82, nays 73.

Mr. Adams presented a memorial from the American Statistical Society, showing some of the gross errors in the census returns upon the subject of Education, and moved to refer it to a Select Committee of five members. The House refused to suspend the rules,—two thirds being necessary,—by a vote of 97 ayes to 48 noes; one less than two-thirds.

The Eastern Harbor bill was then taken up and the day given to the subject.

FRIDAY, May 17.—In the *Senate*, the resolution from the House to adjourn on the 17th of June was taken up—and after some discussion, on motion of Mr. Morehead, was laid on the table by a vote of 21 to 20.

The House proceeded to the consideration of private bills—but after a time, it was ascertained that no quorum was present, and on motion of Mr. Weller the House adjourned until Monday.

SATURDAY, May 18.—The *Senate* passed the following bills:—For the relief of Isaac Justus; for the relief of Sarah Blackmore: for the relief of William Glover; for the relief of Abagail Gibson; for the relief of B. McGuire; a bill for the relief of John Schuyler, and several other private bills, which had been adversely reported on, were indefinitely postponed.

The Senate then went into Executive session.

There was no session in the House to-day.

MONDAY, May 20.—In the *Senate*, Mr. Wright presented a memorial from Ontario county in New York, remonstrating against the annexation of Texas. Mr. Tallmadge presented a similar memorial from citizens of Ohio. Mr. McDuffie presented the resolutions adopted at Charleston for the annexation of Texas. Also, a memorial from S. C., in favor of the remission of duties on Railroad iron. Mr. Buchanan presented a memorial from Pennsylvania, in favor of the annexation of Texas.

At one o'clock, the Senate proceeded to Executive business.

In the *House*, to-day commences the 25th week of the session.

A motion was made to go into committee of the Whole, which motion prevailed. Mr. Dromgoole of Va., was called to the Chair.

Mr. McKay moved to take up the bill for the support of the Post Office Department, which prevailed, and the bill to support the Post Office Department for the fiscal year was brought before the House.

Mr. Davis proposed that the traveling agents of the Post Office Department should be allowed no greater compensation than $1,000 and $2 per day for travelling expenses.

Mr. Davis took occasion to cite the electioneering terms made by some of these agents, and by a Mr. Samuel Brown in particular, who took an active part in the canvass.

Mr. Rathbun moved to abolish the offices of traveling agents.

Mr. Schenck suggested that $5,000 should be allowed for Mail depredators, and that the office of Mail Agent should be abolished. The bill appropriated $28,000 for mail agents and depredators.

The debate was continued at great length and then the amendment of Mr. Schenck being adopted was laid aside to be reported to the House.

The Navy appropriation bill was then called up, making an appropriation of $5,000,000 for the support of the Navy.

Mr. Parmenter of Mass., moved a proviso that not more than 9,500 persons should be employed in the Naval service during the fiscal year. The amendment was moved as from the Naval Committee.

TUESDAY, May 21.—In the *Senate*, Mr Huger presented a memorial from citizens of Charleston, S. C., in favor of the annexation of Texas.

Several memorials against it were presented.

Mr. Bayard, from the Committee on Naval Affairs, reported a bill to establish Naval Schools.

At 1 o'clock Mr. Weller called for the consideration of the special order.

The Senate went into Executive session.

In the *House*, a report was made from the majority of the Committee on Elections, in the case of Mr. Botts and Mr. Jones.

They decide that the sitting member is entitled to his seat.

The minority are to make a report hereafter.

The House took up the naval appropriation bill in Committee of the Whole.

The question being on taking up the Washington Navy Yard, bodily and substantially, and carrying it to Memphis, and planting it there in a mud bank. Several speeches of great eloquence were made in favor of the proposition.

Mr. Owen, of Indiana, made a regular Texas speech.

War with Mexico.

There is great excitement at Washington in relation to the course of the President in sending a fleet to Vera Cruz, and a part of the army to the borders of Texas. In answer to a resolution of the Senate, the President has communicated the fact that he has, upon his own responsibility, *ordered a military force to the Texan frontier, to open a communication with that Republic, if circumstances require, and a naval force to Vera Cruz, to prevent Mexico from operating against Texas!*

This is considered equivalent by papers of both the great political parties to waging sudden and open war on a friendly and unoffending power.

A correspondent of the N. Y. American, at Washington.

"Rumors are rife to-day that more disclosures will be made soon which will place the President in a predicament, much worse than he now occupies. There will, no doubt, be a movement for impeachment soon.

The Washington correspondent of the N. Y. Evening Post says:

"I have never known a state of such intense feeling as appears now to exist here. There really seems to have arrived a crisis in our national affairs. *No one now entertains a doubt of the intentions of the Executive to commence a disgraceful war with Mexico, or what is the same thing, to take forcible possession of the province of Texas, the moment Congress adjourns.* The man deserves impeachment, and it is fully expected by some that charges will be brought against him in the House, and sent up to the Senate for that purpose. But the attempt to do so would be perfectly futile.—There are other means of preventing this foul dishonor being brought upon the nation. Impeachment and removal from office are not the only modes of proceeding designated, or allowed by the constitution for the assertion and maintenance of the powers of the Legislature, and the preservation of the rights of the people, when in danger of utter subversion by the Executive and military power. The military and the revenues of the country may be taken from under his control. At least the latter may, and the former may be rendered powerless in his hands. I do not hesitate to say that this should be done, and that immediately."

ANTI-SLAVERY. Mr. MILLER, the Anti-Slavery lecturer of this State, recently spent a week in Dover, and about the same period at Great Falls and South Berwick. His lectures were well attended during the week, and on two Sabbath evenings which he spent here, our large Town Hall was crowded. Mr. M. presented the subject in all its various aspects, and imparted a large amount of information. His lectures were highly satisfactory, and we believe have done much good. He received nearly $19,00 here and about the same amount at Great Falls.

It is understood, that, at the instance of Mr. Everett, the Minister of the United States at London, her Brittanic Majesty's Government has recently pardoned ten of the American citizens, sentenced, with many others, to transportation to one of the British penal settlements, for having participated in the political disturbances on Canada, in 1838; and that orders have accordingly been dispatched to the Governor of Van Dieman's Land, for the liberation of the prisoners.—*Madisonian.*

Mr. Hale of New Hampshire, made a speech in the House on Monday, in opposition to the Home Squadron, which he wished to abolish. In the course of his remarks, he adverted to the military and naval movements of John Tyler in the Gulf of Mexico, and on the Texan Borders. He was for depriving John Tyler of the power of employing the home squadron in such a service. He denounced him as a traitor, and declared that he would not trust him with the use of a copper.—*Boston Mer. Journal.*

Weekly List of Letters Received.

J. Emery, B. McKoon, A. Haynes, E. S. Carman, C. W. Waters, G. Hackett, G. Carle, E. Hobbs, D. Calley, O. Dike, J. S. Woodman, E. Bisbie, D. Scribner, P. Staples, A. Ayers, J. A. Odell, Sally Hanson, S. Carsly, B. Talman, J. Bean, M. Atwood, D. Smith, G. W. Russell, S. Hutchinson 2d, J. Stevens, W. H. Littlefield, C. Morse, G. Ulmer, E. F. Crane, W. Odell, A. R. Welds, J. Claflin, L. Frye, E. Noyes, P. Conant, J. L. Sinclair, A. K. Moulton 2, J. W. Colwell, M. W. Burlingame, P. Ford, A. Mead, W. Walker, J. K. Kaime, E. True.

From Post Masters.

N. C. Watson, T. N. Lee, J. Simpson, W. Spooner, N. H. Wilder, E. Mills, W. A. McConnel, D. Winslow, J. P. Kidder, E. H. Hubbard, L. Mudget, S. Yeaton, D. Benedict, D. H. Chesebro, G. Bennett, G. Davis, Hollis, Me., S. Martin.

Receipts For Books.

G. Hackett, 50c. G. Weymouth by D. Calley, 2,20. D. Calley, 18c. J. S. Woodman, 50c. A. Ayer, 72c. S. Curtis, by C. Morse, 50c. W. Odell, 1,00. J. W. Weeks, 80c. W. Woodman, by W. Walker, 50c.

Br. ISAIAH HEDGE, of Limerick, Me., has our Books for sale.

Subscribers for the Star.

J Emery 1. T N Lee 1. A Haynes 1. E S Carman 3. J A Smilie 3. O Dike 1. D Scribner 1. A Ayers 2. E Mills 4. R Fuller 1. J A Odell 2. M Atwood 1. D Smith 1. G W Russell 1. S Hutchinson 2d., 2. J Stevens 2. D Winslow 1. W H Littlefield 3. E F Crane 1. H Holmes 1. E Allen Jr., 2. P Conant 1. J L Sinclair, 1. A K Moulton 2. C J Morris 2. D H Chesebro 1. M W Burlingame 1. P Ford 1. A Mead 1. P M Hobson 3. G W Butler 1. S Martin 1. J K Kaime 1. E Hutchins 2. A Parker 1.—54.

Home Mission.

J. Morse, Dixfield, Me.,	1,50
Whole amount,	1,50

WM. BURR, *Treasurer.*

Foreign Mission.

Mary Ann Brackett, North Berwick, deceased,	87½
Sally Hanson,	5,00
J. Morse Dixfield, Me.,	2,50
Collection taken at Manchester by E. Noyes,	6,68
A friend in Roxbury,	1,00
A. Prouty, Lagrange, Me.,	50
Part of a collection taken at the Holland Purchase Y. M.,	5,00
S. Gray, Casco, Me.,	25
M. Parsons, Parsonsfield,	25
Whole amount,	22,05

WM. BURR, *Treasurer.*

For Education Society.

J. Morse, Dixfield, Me.,	1,00
Whole amount,	1,00

WM. BURR, *Treasurer.*

Books Forwarded.

One package to Eld. Joshua S Woodman, East Hatley, L. Canada, care of Mr. West, Inn Keeper, Derby Line, Vt., by stage.

One package to Eld. A. Shepard, Tunbridge, Vt. by stage.

One package to W. H. Littlefield, care of P. Conant, Transcript Counting Room, Nos. 10 & 12, Exchange Street, Boston, Mass., by Niles' Express.

Two packages to Eld. A. K. Moulton, Portland, Me., care of C. F. Garland, by Winslow's Express.

One package to Eld. C. H. Smith, care of Amos French, Enfield, by stage.

One package to Isaiah Hedge, Limerick, Me., by stage.

MARRIED

In Strafford, on the 9th inst. by Eld. E. Place, Mr. Charles Carter of Reading, Mass. and Miss Eliza Jane Foss, of S.

In Holderness, by Eld. E. True, on the 15th inst. Mr. John P. Smith of Centre Harbor, and Miss Eliza Smith, of New Hampton.

In Sanbornton, April 28, by Eld. L. Mason, Mr. Jacob B. P. Sanborn and Miss Maria J. Mason, both of S.

In Wilmot, May 9th, by Eld. C. H. Smith of Enfield, Mr. Charles H. Thompson and Miss Sarah Rolfee, both of W.

In Wilmot, May 9, by Eld. E. Watson, Mr. George Sleeper of Andover, and Miss Nancy P. Wallace, of W.

In West Brookfield, Vt. April 7, by Eld. Jehiel Claflin, Mr. Charles B. Fisk of Braintree, and Miss Betsey L. Fuller, of Brookfield.

In Lynn, Mass. May 8, by Eld. Wm. P. Merrill, Mr. Joseph Fuller Jr. of L., and Miss Martha Brown, of Ipswich.

In Lowell, Ms. by Eld. James Emery, Stephen Morse, Esq. of Canton, N. H. and Miss Mehitabel Gordon, of L. By the same, Mr. Asa Prescott of Sandwich, N. H. and Miss Ansters Cole, of L. Mr. Nathan Gilbert of Lyndon, Vt. and Miss Lucretia W. Currier, of L.

In Saccarappa, Me. on the 19th inst. by Eld. A. K. Moulton, Mr. Isaac F. Quinby and Miss Catharine G. Brown, both of S.

In Bath, April 25, by Eld. P. M. Hobson, Mr. Geo. W. Barton and Miss Margaret A. Johnson, both of B.

In Berwick, Me. March 3d, by Eld. K. R. Davis, Mr. Abial D. Ricker & Miss Sarah Chick, all of B. Also, on the 5th inst. by the same, Mr. Edwin Keniston of S. Berwick, & Miss Sally Stacy. of B. Also, on the 12th inst. Mr. George Stacy Jr. of Elliot and Miss Mary Ann Guptil, of B.

By Eld. I. Rand, Nov. 5, 1843, Mr. Stephen Guptill of Cornish, and Mrs. Phebe Waterhouse, of Limington.

In Cornish, Feb. 18, Mr. Joshua McKenney of L. and Miss Ann M. Bradeen, of C. April 11, Mr. Elihu Parker jr. and Miss Livona H. Guptill. April 25, Mr. Ira Alley and Miss Mary Eliza Allen, all of C. In Limington, May 9, Mr. Ebenezer Norton of Porter, and Miss Martha Sargeant, of Brownfield.

In Assyria, Barry Co. Mich. April 11, by the Rev. Mr. Brownson, Mr. Theodore B. Cranson of Pennfield, Calhoun Co. and Miss Betsey E. Blaisdell, of A.

In Chichester, by Eld. Wm. Swain, Dec. 5, 1843, Mr. John Davis of Meredith, and Miss Rhoda F. Maxfield, of C. By the same, Jan. 22, Eld. JAMES MCCUTCHEON of Pembroke, and Mrs. NANCY MORRILL, of C.

DEATH.

In Durham, 3d inst. Mr. DAVID RAND, aged 52.

SPECIAL TRAIN.

A SPECIAL TRAIN will be commenced on MONDAY, May 20th, between GREAT FALLS, DOVER and PORTSMOUTH, leaving those places as follows, viz:—

Leaving Great Falls for Dover, at 7 A. M.
" Great Falls for Portsmouth, at 6¾ A. M.
" Dover for Portsmouth, at 20 minutes past 7 A. M.
" Portsmouth for Dover and Great Falls, at about 9¾ A. M.
" South Berwick for Dover and Great Falls, at 10½ A. M.
" Dover for Great Falls, at 10¾ A. M.

C. MINOT, *Sup't.*

May 25, 1844. 6

Notice.

THE subscriber hereby notifies the public that he has given his son, RICHARD W. FOSS, a minor, his time. Hereafter, he will demand none of his earnings, and pay no debts of his contracting.

JOSHUA FOSS.

Witness—CHARLES G. AMES.
Dover, May 23, 1844. 3w*6

Notice

IS hereby given, that I, the subseriber, have this day given my two sons, CHARLES S., & GEO. W. TASKER, minors, their time, to act and trade for themselves. Hereafter I shall claim none of their earnings, nor pay any debts of their contracting. NAHUM TASKER.

DAVID WALLINGFORD. } Witnesses—
HANSON HAYES. }
Milton, N. H. May 17, 1844. 3w*6

Notice.

CAROLL SS.—*TO THE JUDGE OF PROBATE for the COUNTY OF CARROLL in the STATE OF NEW HAMPSHIRE,*

RESPECTFULLY shows JAMES M BEAN and ELEANOR BEAN, that they are children of ORLANDO BEAN, late of Sandwich, in said County, deceased; and minors upwards of 14 years of age: That they do hereby make choice of JOHN COTTON of Moultonborough in said County, to be their Guardian: wherefore they pray that letters of guardianship may issue to the said John Cotton accordingly.

Dated the thirteenth day of May, A. D. 1844.

JAMES M. BEAN,
ELEANOR BEAN.

Carroll ss.—The foregoing petition being presented, it is ordered by the Judge that the same be taken into consideration at a court of Probate to be holden at Ossipee Corner in said county, on the second Tuesday, of August next, and that the said petitioners notify all persons interested therein, by publishing the same, with this order therein, three weeks successively, in the Morning Star, a newspaper printed at Dover, the last publication whereof to be 30 days previous to said day of hearing, or by serving each of said persons with the same, by reading it to them, or leaving a copy thereof at their last and usual place of abode 15 days previous to said day. OBED HALL, *Register.*

Smithville Seminary.

NOTICE is hereby given that the Summer term of this Institution, will commence on Monday, the 3d day of June next, under the instruction of Mr. HOSEA QUINBY, A. M., Principal, Mr. AMMI R. BRADBURY, A. M. in the male department, and Mrs. CAROLINE L.

POETRY.

AARON ON MOUNT HOR.

BY MRS. LYDIA H. SIGOURNEY.

The summer day declined o'er Edom's vales,
As on, through winding paths of lone Mount Hor,
Three men went traveling slow. One moved with pain;
His white beard sweeping o'er his reverend breast,
And ever, as the ascent steeper grew,
More heavily did lean on those who lent
Their kindly aid.

I see the mitred brow
Of the High Priest of Israel—and anon,
As the slant sun sends forth a stronger beam
Through the sparse boughs and cones of terebinth,
His dazzling breast-plate like a rainbow gleams.

Methinks he communes with the past, and calls
The buried years. Each, like a flitting ghost,
Comes with its memories up, and glides away.
Once more the moan of Egypt meets his ear,
As when her first-born died—the sullen surge
Of the divided sea, enforced to leave
Its ancient channels, and the affrighted cry
Of Israel at red Sinai's awful base.
Their murmurings, and their mockings, and their strife—
The sin at Meribah—the desert graves,
Fed with their recreant race—all rise anew,'
And pass before him as a troubled dream.

But lo! his features wear a brightening tinge,
And o'er his high anointed brow there gleams
A transient smile. Caught he a glorious view
Of that eternal Canaan, fair with light,
And watered by the river of his God,
Where was his heritage? Or stole the song
Of Miriam's timbrel o'er the flood of death,
Wooing him onward through the last faint steps
Of wearied life?

And now they reach the spot
Where he had come to die. Strange heaviness
Settled around his spirit. Then he knew
That death's dark angel stretched a sable wing
'Tween him and earth. The altar, and the ark,
The unuttered mysteries seen within the vail,
Those deep set traces of his inmost soul,
Grew dim and vanished.

So, with trembling hand,
He hasted to unclasp the priestly robe,
And cast it o'er his son, and on his head
The mitre place: while, with a feeble voice,
He blessed, and bade him keep his garments pure
From blood of souls. But then, as Moses raised
The mystic breast-plate, and that dying eye
Caught the last radiance of those precious stones,
By whose oracular and fearful light
Jehovah had so oft his will revealed
Unto the chosen tribes whom Aaron loved
In all their wanderings—but whose promised land
He might not look upon—he sadly laid
His head upon the mountain's turfy breast,
And with one prayer, half wrapped in stifled groans,
Gave up the ghost.

Steadfast beside the dead,
With folded arms and face uplift to Heaven,
The prophet Moses stood—as if by faith
Following the sainted soul. No sigh of grief,
Nor sign of earthly passion marked the man
Who once on Sinai's top had talked with God.
But the young priest knelt down, with quivering lip,
And pressed his forehead on the pulseless breast,
And 'mid the gifts of sacerdotal power
And dignity entrusted to his hand.
Remembering but the father that he loved—
Long with his filial tears bedewed the clay.

From Graham's Magazine, for May.

COMMUNICATIONS.

For the Morning Star.

Romans 5: 19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

This text evidently implies, 1st, the existence of disobedience, with its effect and extent, 2nd the remedy provided. "As by one man's disobedience" (not all men) "many were made sinners," i. e. made sinners, without their willings or consent, they being passive in the effect of the evil, or disobedience; so in relation to the remedy also, "By the obedience of one shall many be made righteous." As one is without condition, so is the other.—Hence it is plain to see that the human family are relieved from the effects of the first man's sin; at least so far as to find themselves again upon grounds of probation. Not guilty of, nor chargeable with, the sin of our first parent, Adam.

Suppose that the restoration above named, was accomplished in the fulfillment to a promise made in the Garden, viz. "The seed of the woman shall bruise the serpent's head." Gen. 3: 15. Hence we may infer the following general positions: (1.) The loss that we have sustained by the first Adam, has been in part, and will be fully, made up to us. (2.) As certain as by one man many were made sinners, so certain by one shall many be made righteous. (3.) If by one many were made sinners, unconditionally, then by one also, shall many be made righteous, unconditionally. (4.) That this much is performed prior to the commencement of our moral agency. (5.) That men are born in a state of justification, through Christ. (6.) That men are not guilty of sin until they commit it, and such only are required to repent.

1st. The loss that we have sustained, &c. Proof (John 1: 29.) Behold the Lamb of God that taketh away the sin of the world. (1 Peter 2: 24.) Who his own self bear our sins in his own body on the tree, that we being dead to sins, should live unto righteousness; by whose stripes ye were healed. (Rev. 1: 5.) Unto him that loved us and washed us from our sins in his own blood.

The above undoubtedly we are ready to conclude has reference exclusively to the soul or the immortal part of man. Now that the body will be raised, there is abundant proof. (1st Cor. 15: 22.) For as in Adam all die, even so in Christ shall all be made alive.—(John 5: 28.) Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice. (John 5: 29,) And shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation, (Acts 24: 15) That there shall be a resurrection of the dead, both of the just and unjust.

2nd. As certain as by one man, many were made sinners, so certain by one shall many be made righteous, proof (Matthew 24: 35.)—Heaven and earth shall pass away, but my words shall not pass away! (Isaiah 55: 11.) So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

3rd. If by one man many were made sinners unconditionally, &c. The fact, that the will of the creature is not consulted, either directly or indirectly, is ample proof on this point, (Gen. 18: 25.) Shall not the Judge of all the earth do right?

4th. That this work is performed prior to the commencement of our moral agency, (Romans 2: 11.) For there is no respect of persons with God. (Deut. 10: 17.) Regardeth not persons (1st Chron. 19: 7.) For there is no iniquity with the Lord our God, nor respect of persons, (Acts 10: 34.) Of a truth, I perceive that God is no respecter of persons. If this is a characteristic of God's dealing with his creatures, then it follows that, as he has dealt with some under certain circumstances, so he will deal with all under similar circumstances. We have scripture testimony that infants and children are found in favor with God prior to the commencement of their accountability, or moral agency, (Matthew 18: 3.) Except ye be converted and become as little children, &c. (Matthew 19: 14.) But Jesus said, Suffer little children and forbid them not, to come unto me, for of such is the kingdom of heaven, (Mark 10: 14.) Suffer the little children, &c. for of such is the kingdom of God, (Luke 18: 15, 16.) And they brought unto him also infants, that he would touch them, &c. but his disciples rebuked them. But Jesus called them unto him and said, Suffer little children to come unto me and forbid them not, for of such is the kingdom of God, (Rev. 14: 5.) And in their mouth was found no guile, for they are without fault before the throne of God. Most certainly, if the above is a representation of some, (viz. infants or children,) then it follows, that the time has been when with equal propriety it was a representation of all that have lived, why not? I leave the candid reader to judge.

5th. That men are born in a state of justification through Christ. That infants are sinless is evident from the fact that sin is the transgression of the law, and in order to transgress the law, there must be some knowledge of the law, and also an act of the creature. Infants have neither this knowledge nor power of action, consequently children in their infancy cannot sin. Another proof that infants are sinless, is, that Christ compares them to the kingdom of heaven in point of innocence, and having no righteousness independant of the Savior, they are justified through Christ's righteousness.

6th. That men are not guilty of sin until they commit it, and such only are required to repent. The fact that men are never reproved by the spirit of the Lord, except for the sins that they have been instrumental in committing (for the reprover is faithful to reprove all sin,) is sufficient proof on this point. And such only are required to repent. Proof, (Matthew 9: 13.) For I am not come to call the righteous, but sinners to repentance. The same is true of all other calls of this nature, that we find in the scriptures of Divine truth.

F. M.

For the Morning Star.

Reflections at the Lord's Table.

Once more I am permitted to sit at my Lord's table and celebrate his undying love. May I do it in remembrance of him, penitently, humbly, with faith, with love, with peace, with joy. I would remember him as the man who is Jehovah; as the promised seed, who should bruise the serpent's head; as the long looked for Shiloh; as the Messiah foretold by the prophets; as already come; the babe of Bethlehem, the man of sorrows, the despised Nazarene, the friend of publicans and sinners. I would remember him as voluntarily humbling himself, and although rich for our sakes becoming poor, that we, through his poverty, might be made rich. I would remember him in the garden in his agony; before an earthly tribunal, though judge of all the earth; on the cross, thirsting, bleeding, groaning, dying, although he is Lord of life & glory. I would remember him in the grave, in his resurrection, in his various manifestations to his disciples. In a word, I would remember him as delivered for our offences and raised again for our justification.

CHARLES GALLOWAY.

For the Morning Star.

Corrections.

To err is human.—POPE.

1. In a short sketch of Eld. Randall, published several months since, it was stated that at the time of his death the connection probably numbered from 6 to 10 thousand. I think the lowest number was full too high, as I have ascertained since that in 1829, 21 yrs. after his death, the number was but 12,860.

2. Some 3 or 4 years since, an article was written, in which, for illustration, reference was made to a circumstance, in which it was said that a young brother while about entering the married state, promised the lady of his choice that he would never engage in the work of the ministry. I have ascertained that this was untrue. And if it had been true, perhaps it should not have been published. "Wisdom is profitable to direct." J. F.

ANTI-SLAVERY.

For the Morning Star.

The Baptists and Slavery.

Brother Burr:—In reading the account given in last week's Star of the Baptist Triennel Convention, recently held at Philadelphia, I was forcibly struck with their connection with, and fellowship for Slaveholders. 1st. Their connection with them. This Convention was composed of ministers and laymen from the free and slave States. A part of this body were slaveholders, men who own their fellow men as property; buy and sell human beings; and men who believe it right to part husbands and wives for an increase of wealth; and teach these parted companions to marry again, and thus live in Adultery; yes, these slaveholding Baptist ministers raise children for the market. They believe it right to compel men and women to work without wages, and keep them ignorant, and withhold from them the word of God. With such men, our Northern ministers associate; to them they extend the right hand of fellowship, and with them, they sit around the table of our Lord. With them they unite to send the gospel to the heathen in a distant land, while they are making heathen of their slaves, and frequently the money that these Rev. menrobbers throw into the missionary fund, they obtain from the sale of human beings, and sometimes members of their own church, and yet our Northern ministers put their hands into the box with the hands of slaveholders, all dripping with blood.

2dly. Their fellowship for them. That our Northern ministers fellowship the slaveholding ministers, is evident from their connection with them. They greet them as brethren, and call them such. They preach together, pray together, and give every demonstration of brotherly love that can be given.

The Editor of the Christian Reflector rejoices that union and peace exist between the slaveholding and non-slaveholding ministers. This union was so complete, that the Rev. Mr. Davis of this State, proposed that a season be spent in thanksgiving to God.

These slaveholders and non-slaveholders were so completely united, that they *unanimously* (if the report be correct,) Colver and all, passed a resolution of neutrality, to both slavery and anti-slavery, i. e. The Northern members say, we will let your slaveholding alone, if you will let our anti-slavery alone. We do not fellowship slavery, but we will fellowship *you*, slaveholders. Your *business* is very bad, but *you* are Christians, notwithstanding. We disfellowship *robbery*, but we recognize the *robber* as a minister of Christ, and unite with *him* in missionary purposes.

O, my brother, I am sick of this winking at, yea, more, countenancing sin, and I more than ever rejoice that, as a denomination, we have separated ourselves from all slaveholders, that we hold no ecclesiastical connection with, or Christian fellowship for, them.

H. WHITCHER.

Unadilla Forks, N. Y. May 13.

Evil example is the very pilot of corruption.

American Home Missionary Society

—Held its anniversary on Wednesday evening. This Society has in its employ 907 ministers of the gospel, 237 of whom have been appointed the past year. The fields of their labors are in 26 different States and Territories of the Union, in Canada and in Texas. 7693 have been added to the churches under the care of the missionaries the past year, 4812 by profession, and 2881 by letter. The receipts have been $101,904 99, which with $2,589 02, the balance in the Treasury at the beginning of the year, makes the resources of the year, $104,494 01.

The meeting was addressed by Messrs. Baldwin of Illinois, Rodgers of Boston, and Professor Stowe of Cincinnati. The following is a sketch of the remarks of Mr. Stowe.

Rev. Prof. Stowe, of Cincinnati, said that he wished to turn to the 8th verse of the 72d Psalm, which said that the Messiah should "have the dominion from sea to sea, and from the rivers to the ends of the earth;" and also to Zech, chap. 9, v. 10, which said of the Messiah, "His dominion shall extend from sea to sea, and from the river even to the end of the earth;" and he then moved that it be

Resolved, "That the Valley of the Mississippi is a part of the territory between the river and the ends of the earth (Ps. lxxii. 8, Zech. ix. 10,) which belongs to Jesus Christ by express grant from Almighty God; and that Jesus Christ must have it."

He said that they who labor at the West are sometimes quite discouraged, and ready to give up. There is so much work to do and so few to do it; so many obstacles and so few helps; and the territory looks hard and forbidding, and as if no influence could effect its reduction to Christ. But he asked himself, where is the territory? Why, it is somewhere between the river and the ends of the earth, and it belongs to Christ, and if the devil holds it now it is only by usurpation, and Christ shall yet surely have it. Sometimes, he said, though he lived there, he was at a loss to know where the West is. He saw hundreds going to it, but they went by him, and still said they were going West, & so on. It seemed to be a moveable point, never to be fixed; but he was sure it did actually lie somewhere between the river and the end of the earth; and all between those boundaries belongs to Christ, and why then should we be down-hearted? Will not Christ have his own? Let us have courage, then; and we look to you for sympathy and courage. We draw courage from the countenances of our fellow Christians; and when they are not with us, then we feel the pulsations of the great heart of God, and we are doubly encouraged. We do not imagine or pretend that the Valley of the Mississippi is all the world; but we content ourselves with saying that it is a very important field of Christian labor; that all its people are now in their forming crisis, and that now is the time to decide the influence they shall exert on the nation and on the world.

Prof. S. said he felt that all Christians here feel a deep interest in the West. Before he came here he felt discouraged, because he thought no one cared for the people of the West. But he came here and was heartily welcomed, and the only question was how they could do the most for the West, and his courage rose higher than ever before. You all wish, said he, to know how the West can be benefited, and then you promise to do it. Well, make haste slowly, and be sure you're right before you go ahead. In the first place, he would say that we cannot save the West by any one measure, or to speak in language every where intelligible, it could not be done by a *hobby* of any sort. We are as a people very much given to riding hobbies—very hobby-horsical, and all the world knows it. We catch an idea and drive it far beyond its capabilities, and then think it is good for nothing, and get angry with it, and then get angry with ourselves; and it might be well if we would come to the conclusion that *we* are good for nothing, too, which however, we seldom or never do. We must remember that man lives not by bread alone, that a man cannot walk on one foot alone, nor could he get along very well with only one hand. There are a variety of ministrations of the same spirit.

But again, the West cannot be saved by a transient itineracy. We would not dispense with them, for they are essential at the very beginning; but it cannot be accomplished by them alone. They are needed to begin things, but they can never finish them nor carry them beyond the first elements. Nor can the work be done by occasional spasmodic efforts. They are the worst things that can possibly occur—at best no better than brandy—never to be administered except in a case of life and death. Nor can it be done by any one denomination of Christians. We have many denominations then, though no doubt that ours is the best—(if I did not think so I'd certainly leave it:) we have the Methodists with their zeal and love of Christ—and their prosperity seems to have been almost too great for their own good; the orthodox Baptists, good, straight-forward preachers of the gospel; and Episcopalians—none of that mongrel brood you have heard called Puseyites; every thing of that sort there goes straight to mother church, where it belongs. But we all have work to do, and let us do it. But still farther, the work cannot be done by combined efforts which overlook denominational distinctions. Once, it is true, the whole human race consisted of but a single family; but it is not so now, nor should it be. Once all Christians were of one sect, but it is by no means clear that it would be best to have them so now. The only trouble is that sects are not yet quite civilized; they must be taught to live as friends and not as foes. Professor Stowe did not believe in any ecclesiastical Fourierism. Each sect seeks its own interest, and it will thus best promote the interests of all Christians. The churches embraced by the Am. Home Missionary Society, are in fact only varieties of the same denomination. Some think that the remedy for all the ills in the world is to break up existing organizations and bring what they suppose to be good in all into one. Even if this could be done, Prof. S. was not sure we should then have even a good one after all. A doctor of his acquaintance was in the habit of putting the remnants of opium, castor oil, or whatever medicine he happened to use, into one bottle, for the sake of saving them; and whenever he came across a disease which he knew nothing about, he administered a dose of this mixture. He feared the new fashioned church would be very much like that doctor's bottle; and they wanted no such practice for the West.

What then is the way, he asked? Let each evangelical denomination make lodgements in the right places, and sustain—as this Society proposes to do—a settled ministry and a church. These are the original institutions established by Christ, and the only ones. The settlement of a single pastor he believed worth more than a hundred revivals got up by a hundred evangelists who leave no one behind them to gather the fruits. We ought not to look at immediate results only, but to the permanent good of the whole community. The men needed are those of large views, of comprehensive minds, men who can calm excitements and prevent all rash and imprudent action. Prof. S. thought the agency of the Society much the cheapest known; and he said it would be still cheaper if more expense were laid out upon it. Ministers should be sent, as soon as possible, to places which can pay nothing towards their support, and in this way hundreds of new churches may easily be built up.

MISCELLANY.

The girl with the Tin Pail.

Some seventeen years ago, I was 'a 'prentice boy' in the then 'City of Mud,' now the goodly city of Rochester. The business of which I was obtaining a knowledge was conducted upon Exchange street, though I boarded in one of the streets in the Western part of the city.

In going to my tea, I was in the habit of meeting, almost every evening, for many weeks in succession, a small, young, well-dressed and good looking girl, with a little tin pail in her hand. At length my curiosity became excited, and I resolved to ascertain, if possible, the daily errand of the girl. Having met her the following evening I accordingly turned upon my heel, and followed her at a distance that would not excite suspicions in any one. I at length saw her enter a small shoemaker's shop on South St. Paul street.—I subsequently learned that the shop was owned by an industrious young man, an excellent mechanic, and that he was the girl's —*husband!* He had been married a few months, and possessed no other capital than a good trade, a good name and a robust constitution, had resolved to economize in the article of rent by hiring a house in the suburbs of the city. His breakfast was always ready for him by day break, and taking his dinner with him, he saved the hour each day which most persons spend in going to and returning from that meal. Many economists would have been satisfied with the saving of as much time as this between the rising and going down of the sun; but not so with the young shoemaker. He also wished to save the hour usually devoted to tea, and therefore had that meal daily taken to him by his pretty little wife. This arrangement enabled him to spend the whole day, and so much of the evening as he chose, in the shop.

The industrious habits of the shoemaker were soon discovered, and met with their due reward. Customers flocked in upon him, and he was obliged not only to rent a larger shop, but to employ an additional number of workmen. But the increase of business did not wean him from the plan he had early adopted for the saving of time—his third meal having been taken to him by his wife in the little tin pail.

About this time I left the city, and did not return for some twelve years. I had not however, forgotten the shoemaker, having from my first knowledge of him, discovered the germ of success in his manner of life. I visited the spot where his old shop had stood, but it had given place to a new brick block. In vain I looked about for his sign—it was nowhere to be seen. I was at length informed by a friend, that about two years previously he had removed to Ohio.

"Do you know any thing of his circumstances?" I enquired.

"I do. In the first place he took to Ohio about five thousand dollars in cash, from three thousand of which, invested in real estate, near Cincinnati, he has already realized twice that amount. The other two thousand he put into a pork establishment, and that sum has yielded him a large profit. But even had he not resorted to speculation," added my friend, "he could not but have succeeded in life, so thorough were his business habits, and especially as those habits were seconded by such an industrious little wife.

I have recently returned from a visit to the Ohio, and have again seen the shoemaker and his wife. He is but now in the prime of life, and possesses an ample fortune and an unsullied reputation for probity. Never having had any personal acquaintance with him, I enquired him out, and introduced myself to him as a Rochesteronian. This was late in the afternoon and I very cheerfully accepted an invitation to take tea with him. Improving a moment of silence at the table I remarked,

'I fear Mr. H. you are not so great an economist of time as you used to be some years ago."

'Why not?' he inquired.

'When I first became acquainted with Mrs. H, you could not afford time to go home to tea, and she used to carry it to you.

'In a little pail," said she, bursting into a laugh.

'Exactly.'

'Indeed, Mr. W., have you known us so long?'

I then made myself known as the former apprentice of Mr. R., and was immediately recognized by Mrs. H., as one of her earliest street acquaintances in Rochester.

'But that pail—what do you think has become of that?'

'That, I supposed, was long since numbered among the things that were,' I answered.

'By no means,' said he with a smile, at the same time tipping a wink to his wife.

She arose from the table and left the room, and soon returned with the identical pail as they both assured me. I need hardly say, that it bore the palpable evidences of the ravages of time.

'But what is your object Mr. H., in preserving that pail?'

Its associations. We look upon it as one of the earliest instruments which contributed to our success in life, and as such we shall ever cherish it.

I soon afterwards took my leave of Mr. and Mrs. H., and their interesting and happy family: and not a day since then has my mind been without its remembrances of THE GIRL AND HER TIN PAIL. —*Rochester Dem.*

THE BIBLE IN A COAL MINE.

The Rev. Dr. Malon related the following affecting incident to a congregation at Labouverie, in Belgium, while on his missionary tour in that country, a year and a half since.

"In one of the coal mines of England, a youth about fifteen years of age, who was working by the side of his father, who was a pious man, and governed and educated his family according to the word of God. The father was in the habit of carrying with him a small pocket Bible, and the son who had received one at the Sunday School, imitated his father in this. Thus he always has the sacred volume with him, and whenever he enjoyed a season of rest from labor, he read it by the light of his lamp. They worked together in a newly opened section of the mine, and the father had just stepped aside a short distance to procure a tool, when the arch above them suddenly fell between him and his son, so that the father supposed his child to be crushed. He ran towards the place, and called to his son, who at length responded from under a dense mass of earth and coal. 'My son,' cried the father, 'are you still living?' 'Yes, father, but my legs are under a rock.' 'Where is your lamp, my son?' 'It is still burning, father.' 'What will you do my dear son?' 'I am reading my Bible, my father, and the Lord strengthens me.' These were the last words of that child; he was soon suffocated. But his soul died not. No, my friends, he is not dead, but returned to God. Was not this young lamb of Christ's flock received into the bosom of his Shepherd?"

The assembly was greatly affected, while the friends who accompanied the missionary, added a word of exhortation from what had been said; and after singing of a hymn, they united in a fervent prayer that the blessing of God might endear the Bible cause to the hearts of all who were present.

REVENGE. By taking revenge a man is but even with his enemy; but on overlooking it he is superior.—*Lord Bacon.*

An American Novelty.

The New York Evangelist, in its account of the anniversary of the American Home Mission Society, held recently in New York, quotes from the annual report of the Society, which enumerating the obstacles which "render the moral renovation of our country a work of increasing difficulty," speaks of slavery as one of them on this wise.

"Another obstacle—and one of increasing magnitude—which may well fill the heart of philanthropy with deep concern, is the existence of that horrible anomaly in American institutions, *slavery* —covering so large a portion of our territory, and enthralling more than two and a half millions of souls, made in the image of God, in a bondage worse than Egyptian, that defeats the most direct and effectual efforts for their salvation."

There, that is better than nothing, isn't it? But it is altogether "an American novelty." In England, the anniversary proceedings of the Bible, Tract and Missionary Societies would have been filled with similar allusions, but not a word about the slave in the anniversaries of such societies here, with the single exception named.—The Tract Society has its books and its tracts for the gambler, the drunkard, the Sabbath breaker, the swearer, &c. &c., and its colporteurs for the Irish, the German, and all sorts of men; but where has it a printed page or a printed line for the slaveholder, or a colporteur with his tracts and books for the slave? The Bible Society is concerned to give the Bible to the ends of the earth; nay, sends out its agents to Palestine and other countries to seek out a distribution for it, but when has it sought to give one Bible to a slave? The Home missionary Society has spoken well. We thank the secretaries for it. If they will now openly refuse to commission all slaveholding missionaries, they will do better; and we will thank them more.—*Boston Morning Chronicle.*

There has been recently a great anti-annexation meeting at the Tabernacle in New York. The venerable Albert Gallatin presided. Among the Vice Presidents, were Poet Bryant, editor of the N. Y. Post, a Democratic paper, and James Harper, the mayor of the city. The resolutions assert that the annexation would be in violation of National faith and honor—a positive declaration of war against Mexico—that the partition of Poland is the only precedent which it could quote.—That Texas in no case should be annexed without proper guards against slavery; that the debt of Texas, and the immense grants which cover nearly the whole territory she claims, would be an offset for her pecuniary value, &c. The resolutions were carried amid tremendous applause.

Commodore Stewart and Gen. Lewis Cass, both of whom are talked of as Democratic candidates for the Presidency, have come out in favor of the annexation of Texas!

Early Spring.—The New England Farmer quotes from Mr. John Lowell: "The earliest of all seasons," he says, "was in 1825; that year, cherries began to open April 25th, and apples May 8th. This year, the editor of the "Farmer" noticed the opening of the cherry as soon as the 23d of April, and apple blossoms began to open the 3d instant, so that the present season is earlier than "the earliest."

Mr. L. says, "In my experience, frosts in the spring seldom hurt the fruits, even the tenderest; never, I believe, unless severe enough to discolor the young foliage. No, the great enemy to fruit is cold, long-continued rains, or north-east storms, while the blossoms are expanded, checking the ascent of the sap while the fruit is setting, or just after it is set. This is the cause of the falling of the young apples, pears, cherries, and peaches, sometimes after they arrive at the size of chestnuts."

From Cuba.—Letters from Havana to the 29th of April state that copious showers of rain had fallen, to the great relief of the inhabitants, as a severe drought had been experienced for a long time, which had greatly injured the crops.

The people still remain in great anxiety on account of disturbances among the slaves and rumored insurrections. Several English merchants, it was reported, had been arrested. No foreigner doing business in Cuba was safe, and much fear was felt for the safety of Americans, who were liable at any moment to be imprisoned upon the information of their slaves.

Fire and loss of lives.—We learn from the Bangor Gazette, that on Monday night, May 11th, an old store, occupied as a dwelling house, in Old Town, was burnt, and that Mr. Benj De Vaux, and four children of his brother Joseph De Vaux, perished in the flames. The building is represented as a "perfect tinder box," and the victims did not probably awake till encompassed by the flames.

Nauvoo, April 26.—A fracas of an alarming nature has taken place, threatening the life of the prophet. A young man named Spencer refused to be arrested by order of Smith, and a friend of his, named Foster, actually attempted to shoot Smith, while others denounced him loudly in the crowd as an imposter and a villain. The row was finally quelled.—*Cor. of St. Louis Repub.*

Mississippi.—The Upper Mississippi is reported to have risen to an alarming height.—At Galena and Dupudue and for 150 miles below, the entire bottom lands were inundated from bluff to bluff, and the inhabitants were compelled to remove from their farms for safety. Large amounts of property were swept away, and the lower part of Galena was under water. On the 22d ult., the river at Galena appeared to be receding a little.

Greece.—The new constitution contains the following articles:

"Art. 4. Personal freedom is inviolable; no individual can be prosecuted, arrested, imprisoned or molested, otherwise than as the law directs.

Art. 9. In Greece men shall neither be bought nor sold; the slave, whether by birth or purchase, of every race or religion, shall be free from the moment he sets his foot on the soil of Greece."

OBITUARIES.

"Death enters, and there's no defence."

With the deepest anguish, we announce the decease of SAREPTA N., wife of Samuel Taylor Jr. daughter Dea. Levi, and Mrs. Edee Daken, formerly of Wilton, Me. The subject of this notice, was born in W. in 1824, and the teachings of her sainted mother, the prayers, and counsels of her pious father took deep root, and the fruits of the same became visible in early life. While yet a child, she gave heed to the internal Reprover of all men, sought, and we trust, found the "pearl of great price;" was baptized, and joined the 2d F. B. church in Wilton, of which she remained a worthy member. She was extensively known, from having attended school in different places; and early becoming a teacher, which occupation she followed with success, for years, gave her an opportunity of forming many, very many happy acquaintances, by whom she was dearly beloved. For the gentleness of her disposition, her easy and unaffected manner, her sympathetic feelings, her pious precepts, and godly example, rendered her an object, worthy of the regard of all who knew her. She was surely an example for the aged, a pattern for the middle aged, and an instructress of the young; not only in the common affairs of life, but in things of a religious nature also. Lively in her deportment, yet free from vanity, her lips were wreathed in smiles; being thereby calculated to cheer the lonely, assuage the sorrows of the afflicted, and cause the lips of those tottering over the grave, to bless her. In all her intercourse, in all her writings, (of which many are left,) she seemed to have an eye to "the rest that remains for the righteous." When writing to her friends, forsaking the vanity which most young persons exhibit in their epistles, one to the other, she aimed for something beneficial. March 7, I saw her now weeping companion lead her to the altar, and in the presence of spectators, and before God, she pledged herself to be his for weal or wo. And it was surely a pleasing sight, for what sight of an earthly nature can be more interesting, than to look upon two in the bloom of youth, health glowing on their countenances, intelligence sparkling from their eyes, hope sitting like an angel, and beckoning them in the prospective, join hands before him who is to pronounce the solemn ceremony. Ah, little did I think while I gazed with the most intense interest, on that lovely couple, that the spoiler would so soon blast their prospects, disorganize their plans, destroy their hopes, and consign one to the tomb. But so it has proved, vain, short-sighted, frail, feeble, dying man, so it has been, and so it may be with thee. Therefore, "be ye also ready, for in such an hour as ye think not" the summons may come for thee. They soon left for Natic, Mass. where, in the short period of 8 weeks from her bridal day, when in all the beauty of opening womanhood, she stood before the hymeneal altar, she fell a victim to disease. And after a very short illness, on the 23d of April, aged 19 years and 8 months, she quietly fell asleep in death. The circumstances of her death are surely distressing. It was hard indeed for her aged parents, her brothers and sisters, to see her leave their circle to sojourn in a land of strangers; but when the sad tidings of her death reached them, it seemed as if nature must give way, and they too sink in death. But the cheering promise "my grace is sufficient for you" was verified in this instance. Yet, nevertheless, the thoughts of their dear daughter, their affectionate sister, dying so far from the paternal roof, so soon after having left it, with no mother to smooth her dying pillow, no sister to wipe the cold sweat from her pale brow, no father to invoke the blessings of Heaven upon her, no brother to perform those acts of kindness, which can seemingly be best performed by no other, would, at times, so overwhelm them with grief that the careless observer even, could not refrain from weeping. But she departed in the triumphs of faith. Yes, Jesus, who can make a dying bed feel soft as downy pillows, was with her. He conducted her through the valley, and it was but a shadow; and now we trust her happy spirit, like an uncaged bird, is chanting the praises of Immanuel in a more congenial clime. Her body lies in Wilton, where on her dying bed she wished to be interred, that she might sleep in the land of her nativity beside her people. It is not the language of exaggeration to say, that by her death her husband has lost one of the most affectionate companions, which loss he most deeply feels. Her parents a filial, obedient and lovely child, her brothers and sisters, one of their number whose place must ever remain vacant. The church, one of its brightest ornaments. And the world, one calculated to better the condition of society, by precept and example scattering light on all around. But she died in peace, and sleeps in Jesus, and we have but to say with Job anciently, "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord." F.....

Embden, Me. May 18, 1844.

In Litchfield, Me. br. ELISHA, son of br. Elisha Smith, aged about 13 yrs. He was a promising youth and his death is much lamented. Also, in the same house, br. Moses Smith, grandfather of the above, aged 82 yrs. They were both members of the F. W. B. church on Litchfield Plains.

In Bowdoin, br. LEMUEL WALKER, aged 84 years. His remains were carried to Litchfield and interred, and his funeral services were performed there. He was a member of the C. Baptist church.

In Litchfield, very suddenly, LEONARD, oldest son of Mr. True Whitmore, in the 17th year of his age. He was sick only about 24 hours. By this sudden death, the heart of parents is deeply wounded, their expectations disappointed and their hopes blighted. May grace sustain them under this bereavement.

C. QUINNAM.

Departed this life in Raymond, Me. March 24, of consumption, Mr. JOSEPH W. ALLEN. Br. A. experienced religion about 6 years since, and was baptized by Eld. L. D. Fleming of Portland, and united with the church with which he was then preaching. In his last sickness, he was unusually reconciled. He in a very affectionate and faithful manner exhorted all to prepare for death, assuring them of the value of religion upon a sick bed, and most of the family promised to meet him in heaven, which was to him a matter of great satisfaction. May all pay their vows and may great grace rest upon them. CARLTON SMALL.

Died in Hamburgh, N. Y. March 15, 1844, sister THANKFUL AMEDON, aged 31 years. The subject of this notice was a worthy member of the Freewill Baptist church in this town. She was married about two years since, for the 2d time. She had a protracted illness for a number of weeks, but seemed through the whole to manifest to all who visited her, that she had living grace, and when death came, dying grace was not withheld from our departed sister. She died in peace. Her funeral sermon was delivered by the writer, on the 17th of March, to a solemn assembly. One week from her funeral, the writer attended the funeral of her little daughter, some over one year old. In these afflicted circumstances, our brother Amedon deeply mourns his severe loss. From the last of Jan. until the last of April, the writer addressed 17 funeral assemblies.

A prey to death mankind must be,
Of high, as well as low degree.
Love to God will stand the test,
And lead our souls with God to rest.

HORATIO N. PLUMB.

Departed this life, 16th ult., ALMIRA, daughter of Joel and Hannah Sargent, of consumption, after a lingering sickness of about three years, aged 22 years, 10 months. The subject of this notice experienced religion in 1836, and united with the first Freewill Baptist church in Tamworth, N. H., of which she continued a worthy member till death. The deceased was what would be termed a consistent christian. The precept, example, prayers and alms were united to serve the Redeemer's cause. It was her invariable rule while engaged in School teaching (which she was for several seasons) to daily offer up prayers for divine support. Her voice was usually heard in the prayer and conference meetings,—was ever ready to contribute her mite for the support of the benevolent enterprises and especially her chief delight to be engaged in the Sabbath School. For several months, she accustomed herself to daily prayer in the family, until within three weeks of her death she ceased praying and seemed to be very happy. Said she had feared the struggles of death and the cold grave, but had now gained the victory, and the knell of death would not alarm her, that she was willing to die or live, had thrown herself on the mercies of the Lord, and He was able to do all things right. She loved to hear singing, and sung herself, when not able to sit up, her favorite hymn, beginning, "On Jordan's stormy banks I stand." It now seemed her work on earth was finished, and there was nothing more for her to do, for about the same time she disposed of her earthly things and made all necessary arrangements preparatory to death, had not much to say to any one and almost refused to see company, yet the heavenly smile noticed on her countenance, and her pleasant language to all, evinced to her friends and those who saw her, that she was waiting some ministering angel to convey her to celestial joys on high. The last few days of her sickness, her suffering was intense, yet she bore it with christian resignation—was ever calm and peaceful. As her spirit was about to take its flight, she said, "I am going," and wished the windows raised to admit air, held up her hands and looked at them, and said, "Can this be death?" and was gone without a struggle or a groan. O! blessed hope, glorious hope, that buoys up the soul o'er the rough seas of life, and wafts it away to the port of eternal joys. By this dispensation of divine Providence, parents, brothers and sisters, together with acquaintances and a large circle of youthful friends, to whom she was endeared, are called to mourn departed worth. May it be sanctified to their good, and they be led to embrace the Savior, forsake their youthful follies, turn and live. At the funeral occasion (in which the Congregational minister of the place, Mr. Blake, participated,) a discourse was delivered by Eld. Bedee, to a large and solemn congregation, from words selected by the deceased, found in Jer. 15:9, "Her sun is gone down while it is yet day." COM.

Boston, Mass. March, 1844.

Departed this life in York Township, Union Co., Ohio, March 28th, sister LETISHA WRIGHT, consort of B. L. Wright. The subject of this notice experienced religion and was baptized by Eld. D. Dudley, and united with the Freewill Baptist church in York June 1838, of which she remained a worthy and exemplary member until called from the church militant to join the church triumphant. In this dispensation of Providence, parents, a dear companion, children, brothers and sisters, numerous friends and the church, are deeply afflicted. But their irreparable loss is her eternal gain. Her christian deportment was ever even, and her christian example such as to shed a hallowed influence on all around her. But like many other devoted followers of Christ, she was not without her deep afflictions and sorrows in this life But amid them all, her trust and confidence were unshaken in the Lord. Consequently when her end drew near, a number of days previously to her confinement, she seemed to have a strong presentiment of her approaching dissolution; and with the greatest composure gave directions in regard to her children, &c. She told her mother a few days previous to her death while walking with her in their garden that that was the last time they would ever walk together in that garden, and so it proved to be. But we have no doubt but that she is now plucking ambrosial fruit from life's fair tree.

Yes, dear sister, while I'm writing
Thou art praising God above—
There with all the saints uniting,
Oh! what peace—what joy—what love.

There you'll reign with Christ forever,
There your sun shall ne'er go down—
While on earth you sought your Savior,
Now in Heaven you wear the crown.

Remarks were made at her funeral by the writer, founded on Matt 24:44. J. D. HEATH.

East Liberty, O., May 7th, 1844.

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MORNING STAR.

For the Morning Star.

Covetousness. What is it?

Idolatry saith the scripture. Eager desire of saving property, says Mr. Webster. Avarice, eagerness of gain. says Mr. Walker. And shall this sin be proclaimed against our churches, "East, West, North and South," and that in trumpet-tones, without any distinction? And shall the awful neglect of some of our churches, and especially some of the members of our churches, to the gospel ministry and its support be heaped upon all, while the clergy profess "to be very pure?" Were I the clergy I would answer, nay. "Let every man bear his own burden." We only ask the privilege of laying the axe "at the root of the tree," and wish to "render to God the things that are God's," and to every man *his due.* If any contrary course has been taken, we hope "a word" from "AN OBSERVER" to the wise will be sufficient. I believe covetousness consists not alone in neglecting to support the gospel, Sabbath Schools, Missions and other benevolent institutions of the day. But taken into the account of the poor idolaters, (unfortunately for them,) is the neglect of those means of grace, requisite for the salvation of their own souls.

They do not take much delight in the ordinances of the gospel. They forget the prayer meeting, or they have so much to do, it will not answer for them to go. They are too tired, or have worked so late they have not time to go. And sometimes fear, that, if they should go, the brethren will expect to hear them speak or pray. This they have no heart to do, so they stay at home. They had forgotten the monthly meeting last week. Brother, are you going to church meeting next Saturday? Church meeting, where is it? I had forgotten all about it. And should we ask them, if they had prayed to-day, perhaps they might as truly say, they had forgotten it, or they have had so much to do they have *scarcely* thought of it.

But hark! hear another. Brother, why was you not out to meeting to-day, (or last Sabbath as the case may be,) we had a very good meeting. Did you; who preached? Elder ——. Well I had forgotten whose turn it was; and I had worked so hard thro' the week—felt so tired—and about sick, I did not feel able to go. Alas! can there be any such in our beloved denomination? Ask, O, ask our hollow sounding churches, and the walls of our almost empty school houses. But thank God, there are some, yea, many happy exceptions. But ask of those forgetful brethren a few dollars for the poor destitute heathen, and the suffering Missionary, or the poor and needy at home, and, if they wish to have their reputation stand high in the world, or church, perhaps, you may get fifty cents, if they can have the privilege of telling it to those who give less or nothing, provided you do not ask them to subscribe for the Morning Star.

And why all this? Ah! the fascinating charms of earth, and the love of worldly gain, have lulled their consciences to sleep, and robbed them of that sweet heavenly enjoyment they once felt. Touch now, and "take away their gods, and what have they more?" "If any man love the world, the love of the Father is not in him." 1 John 2:15. But we must not be too hard with them. We must "instruct, exhort, persuade," so that they may not fall in their ignorance through our neglect. Yes, surely, by the grace of God we will. But if the sufferings, prayers, tears, and exhortations of those who have spoken to them in the name of the Lord, (who they say did not preach for money,) have not instructed them, I seriously doubt whether some of them will ever "*wake up*" enough to hear "instruction's warning voice" without as much as one peal of thunder from Sinai's burning mount. "Ye shall have no other gods before me," saith Jehovah. O may we take timely warning and "flee the wrath to come." But I bless the Lord that there are many in our churches, over whom we have no need to sound such doleful lamentations. O may the number be increased of those on whose head the blessing of many ready to perish shall continually fall, and who shall at last be received by their judge, with the welcome and soul-cheering sentence; "Thou hast been faithful over a few things, I will make thee ruler over many; enter thou into the joy of thy Lord." RUBY BIXBY.

Starksboro', Vt. April 29, 1844.

For the Morning Star.

Be Baptized.

It is the duty of every true believer to be baptized. But many neglect it, because it appears crossing to them. But one thing is certain, as long as any known duty is neglected, one's own enjoyment is greatly lessened. A certain young lady, feeling it her duty to be baptized by immersion, long neglected it, to her injury, because she thought it too crossing for one who had moved in so high circles as herself. But one night, she dreamed that while walking out one day, she saw in her path a beautiful piece of gold. Intent upon having it, she stooped, and picked it up, much delighted with her prize. But, alas! to her sad disappointment, upon turning it over, she found a large black cross indelibly stamped upon it. She endeavored to remove it, but it was impossible. Therefore, she must either give up the gold, or keep both the gold and the cross. The latter she finally concluded to do. She awoke, and found an immediate application for her dream. If she would have religion, she must have the cross. She immediately went forward, and was baptized, saying, if she would have the gold, she must bear the cross. In keeping the commandments there is great reward.

J. A. STETSON.

For the Morning Star.

Why I would not live always.

Not because earth has no charms for me: for she hath many. Not because nature ceases to delight me: for I love to "look through nature up to nature's God." Not because human relations are no longer productive of enjoyment to me: for to the relations of son, brother, and husband, my soul is tenderly alive. Not because the cold world hates me: for it hated my Master long before it hated me. Not because religion ceases to enrapture my spirit: for often times she seems to bring along with her all the love, purity, and glory of her native skies. Not because I have no prospect of doing good in the world: for even now my heart burns with the hope of winning many trophies for my Master. Not because I *must* die: for I desire to be with Christ, which is far better.

But I would not live always, because it is the will of my God that I should die; and with Gethsemane's agonizing sufferer, I would pray, "Thy will, not mine, oh God, be done;" and because by dying, I shall the better glorify God, and thus answer the end of my being.

Again, I would die, that when absent from the body, I may be present with the Lord, my Savior. Often have I tried to picture in my mind Bethlehem's smiling babe, to which the wise men of the east paid their homage; Nazareth's humble youth of only twelve, disputing with the proud doctors and lawyers of Jerusalem; the King of Heaven groaning in the garden under the world's accumulated load of misery; the Prince of life yielding, for awhile, to the power of death; death's captive bursting the prison doors and coming forth, an all-glorious conqueror; the Son of God ascending to the bosom of his Father; and often, oh how often, have I thought of the man Christ Jesus, the only mediator between God and man, making intercessions for me. Yes, I have thought till, in imagination, I have been caught up to the third heaven, and beheld the glory of my Savior, the glory as of the only begotten of the Father, and he full of grace and truth. But how stupid is fancy in picturing forth the glories of that being whom angels adore. All that I have thought, heard, read, or imagined of my adorable Savior, is only as the shadow to the substance. Death, great death alone can remove the mortal film, and introduce me to the land where shadows to substance turn, and faith to sight. Oh, glorious thought! I shall be near and like my Lord. I shall look with vision unveiled on my once crucified Savior. I shall gaze on his pierced hands and side, and as I gaze, shall touch some golden chord in memory's harp, which shall quickly vibrate to the remembrance of those tragic scenes acted on Calvary's brow: then, oh then, in strains both perfect and loud will I sing the song of redeeming grace and undying love. Gladly, at my appointed time, I will quit the abodes of flesh and go and inherit those mansions which Christ has gone to prepare for me, that I may see his God and my God, his Father and my Father, that I may behold the glory which he had with him before the world began.

Again, I would die that I may again greet those choice spirits already translated to glory. In the land of the sleepers, side by side, quietly repose the remains of an only sister, an affectionate brother, younger but two years than myself who fell by a single blow, close by my side, a bleeding, lifeless corpse.—Their spirits, I fondly hope, burn with a seraph's fire around the throne of dazzling whiteness. There are those who have mingled their prayers and their praises with mine around the altar of devotion, whose spirits have sweetly blended with mine around one common mercy-seat. There dwell the dear saints of God of all ages—there are the fathers—the prophets—the apostles—the martyrs—the innumerable company of stainless spirits, gone up to glory through great tribulation. Why linger? Why linger I away from the holy society of yonder bright world?

"I would not live alway, no; welcome the tomb,
Since Jesus hath lain there, I dread not its gloom."

Again, were this fleshly tabernacle never to be dissolved, I could not share in the glories of the resurrection morn, and be rendered immortal. Resurrection! Immortality! Blessed words! Oh! where is the infidel soul? Can he have one, and yet not feel a thrill of joy at such thoughts as these? How dark his soul! How blunted its sensibilities! How wrapped up in crime? But turn my soul from his secrets—better things are in reserve for thee. Thou shalt be delivered from the body of this death. When, and by what?—At death and by death. Thou, Oh my soul! shalt hereafter inherit a body all glorious, like unto Christ's. When, and by what effected? When the last, loud trump shall sound, and the dead in Christ awake; by the power of Christ. Thou, oh my soul, be not cast down; for thou shalt be clothed with immortality. And to this poor, frail body let me say, Thou must soon die and become food for the worms; but whilst thou livest, live in hope; when thou diest, die in hope; when thou moulderest in the tomb, rest in hope; for thy change draweth near. Thou wilt soon, very soon, be beyond the touch of decay—rendered imperishable, immortal. Burst, resurrection morn, with all thy glory on a world groaning for redemption—come, thou destroyer of mortality—come, that this mortal may put on immortality, and this corruption incorruption. My soul is so wrapped up in thoughts of immortality and eternal life that I can proceed no further. I only pause and ask:

"Who, who would live alway, away from his God,
Away from you heaven, that blissful abode?"

M. H. ABBEY.

For the Morning Star

Hear on both sides.

It is sometimes the case that a minister commences labor with a church with an apparent prospect of having a fair compensation for his labors. The brethren, too, feel a degree of confidence that this will be the case; and some engage heartily in the work; but soon it is found that but few are ready to do much in this way. Some have done all that would be duty to secure preaching a given portion of the time for a year, and were expecting that they would be able to have as much as that, but the other members of the church will not do their duty; and the preacher from actual necessity is obliged to leave the place. Now it is hard for those members who have paid their part for preaching for a year, to be deprived of it through the covetousness of others; and it would be still harder for the preacher to preach for not a quarter what he should have, because some have over-paid. L. R.

For the Morning Star.

"Ye do err, not knowing the Scriptures."

It is not supposed that all errors arise from a want of knowledge, for some do contrary from what they know the Scriptures command; and it would be very uncharitable not to suppose that some honestly err not knowing the scriptures, since it was the case when Jesus was on earth; and Peter has said of certain characters that they wrest the Scriptures, "unto their own destruction." 2 Pet. 3:16. The scripture to which we allude, which we consider often interpreted in a manner eminently calculated to foster one of the most flagrant crimes mentioned in the word of God, and guarded by the most awful denunciations of which the Scriptures speak, is, 1 Cor. 7:36, 37. "If any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry," &c. The view which many take of this scripture is this: "When two persons are engaged to each other by a mutual promise to marry at some future period, though they may indulge in sexual commerce, and whatever may be the result of their intercourse, "he sinneth not: let them marry." Now this interpretation is either true or false; such a course is either fornication or it is not. Let us see which is truth.

"FORNICATION; whoredom, or the act of incontinency between *single* persons; for if *either* of the parties be married it is *adultery*. It is in vain to argue the innocency of fornication from the natural propensities in us," (or on the ground of a promise of marriage between the parties) 'since marriage is honorable in all,' and wisely appointed for the prevention of those evils which would otherwise ensue. That fornication is both unlawful and unreasonable, may be easily inferred, if we consider, first, That the Savior expressly declares this to be a crime. Mark 7:21, 23. 2. That the Scriptures declares that fornicators cannot inherit the kingdom of God. 1 Cor. 6:9. Heb. 12:16. Gal. 5:19—22. 3. Fornication sinks into a mere brutal commerce, a gratification which was designed to be the cement of a sacred, generous friendship. 4. It strongly tempts the guilty mother to guard herself from infamy by methods of procuring abortion, which not only destroys the child, but often the mother. 5. It disqualifies the deluded creatures to be either good wives or mothers, in any future marriage, ruining that modesty which is the guardian of nuptial happiness. 6 It absolutely disqualifies a man for the best satisfactions,—those of truth, virtue, innocent gratifications, tender and generous friendships." Encyclopedia, article Fornication.

But perhaps it may be said that cases to which the text is applied are not fornication, because there is an intention of marriage. Let us illustrate. A. is a young man keeping company with Miss B. They are both members of the church. They mutually agree to marry; and being taught that "let them do what they will they sin not: let them marry;" hence they commence a course of illicit commerce. At length they find, to avoid public disgrace, they had better marry. They are married, and in three months they have an heir. Some who are a little tinctured with Moral Reform sentiments are tried and think that they ought to be labored with and lay the case before the church; they are gravely asked if they are willing to "abide the decision of Paul?" "Let him do what he will, he sinneth not: let them marry." Here the case is dropped. C. a young man belonging to the same church, has listened with no small interest to the decision of the former case, for he has already broken over the bounds of chastity with Miss D. a member of the church with him; and he is resolved to continue in his course of iniquity, and if "worse comes to worse" he can marry, though he does not like her as well as he thinks a man ought to like a person whom he would make his wife. The better to succeed he tells her of the manner in which the church have disposed of the case of A. and B. and turns to the scripture. With an hypocritical promise of marriage he pursues his course of iniquity. Months pass, and they are in the habitual practice of illicit intercourse. F. and G. are young men who are on terms of intimacy with C. (being members of the same church.) Being in company with him, they inquire of him relative to his intention of marrying Miss D. and receive the unqualified answer, "I have not *now*, nor *never have* had the least intention of marrying her." A few weeks pass and C. and D. find themselves in difficulty; and to save the cause of God from *disgrace* they marry! It is done. The sequel proves that there had been sexual intercourse before they were married. The Moral Reform brethren find iniquity fast gaining ground, and having proof that there was no intention of marriage, they think that these fornicators will be turned out of the church. A meeting is appointed and the subject laid before the church, and the aggrieved party read in support of their cause, 1 Cor. 5:11, in which it is said, "if any man that is called a brother be a fornicator," &c. that they (the brethren) should not keep company with him, "no, not to eat." But they are told that it does not turn on the *intention* of marriage; but on the *fact* of their marrying—let them marry and he sinneth not. "You ought to be willing to abide Paul's decision." The majority of the church being satisfied with such an interpretation of the text the subject is dismissed. The devil in the mean time is busy for an old fornicator who has ruined an only daughter of a poor widow; and he being near his end with consumption, feels no small amount of guilt as he thinks of his unoffending victim, and her almost broken-hearted, widowed mother. But being apprized of the decision of the church in the two supposed cases, he swears by all the gods on earth, if Israel's God can pardon a sin which he has declared would forever bar from heaven, by being "pronounced husband and wife," he will not be tormented by his conscience much longer; nor with such a guilty conscience appear before God. He regrets that he had overlooked this important text so long. He is resolved to marry as soon as he can and not violate the civil law. He feels some misgivings; but then the text reads, "Let him do what he will, he sinneth not: let them marry." Soon they are married and all his black crime washed away!! But says one, "I do not think that the text will apply to such a case; but to those who are mutually engaged to each other, under a sincere promise to marry at some future period." Well let it be so. Suppose two young persons (members of the church) are engaged by the most solemn promise to marry, their affections centering on each other. They live as facts prove in the habit of illicit commerce; but at length they are about to be married. But as the young man is on his way he is thrown from his carriage and killed instantly! They were not married. Soon the girl becomes a mother. Is she to be considered as a widow, and her child as a legitimate heir? Or is her conduct wicked? It may be said that "there was an intention of marriage, hence she must be justified. God first accepts the willing mind." It turns on the *intention*; then we will see how it will bear investigation. Suppose two youth, who are thus pledged to each other, have an *heir*. Being members of the church they are called to an account; but the youth replies to the charge, "Are you not willing to abide Paul's decision!!?" Let him do what he will, &c. he *sinneth not*. But you have not married and the cause of God is disgraced by your having an heir before you were married!! If you had been, we should have been saved from this *reproach!* "We *intended* to marry!" And here the trial must end!! There is no transgression!

We now make an extract from Dr. Adam Clark as to the meaning of the text. "Different meanings have been assigned to this text. I shall mention *three* of the principle. In those early times, both among the Hebrews and Christians, the daughters were wholly in the power of the father, so that he might give or not give them in marriage as he chose; and might bind them to perpetual celibacy if he thought proper; and to this case the Apostle alludes." So then he that giveth her in marriage doeth well; but he that giveth her not doeth better. verse 38.

2. "The whole verse and its contents speaks of young women dedicated to the service of God, who were called (*parthenoi*) virgins, in the primitive church. And a case is put here, that circumstances might occur to render the breach of even a *vow* of this kind *necessary*, and so no sin be committed."

3. "The apostles by *parthenos*, does not mean a *virgin*, but the state of virginity, or celibacy, whether man or woman." Both Mr. Locke and Dr. Whitby are of this opinion.

Clark says, "This last opinon seems to be the true sense of the apostle." This looks reasonable to us; and we do most solemnly believe that those who construe the text so as to sanction illicit commerce between unmarried persons under any circumstances, "do err not knowing the Scripture."

A. TURNER.

For the Morning Star.

Change of Pastors. No. 6.

A sixth cause of the improper change of ministers is the want of moral courage among Christians and a desire to please the world. There are many places where Christians will acknowledge the truth upon many a subject, yet they are unwilling that their minister should preach upon the great moral questions of the day, and they are calculating upon the pleasure or displeasure of the ungodly, relative to the course of the minister, and often they will hint to him that Esq. A. or Col. B. or Maj. C. won't like this and that, and the Esq. now pays $——, and the Col. so many dollars,—and the Maj. so much, and if you do not let this and that alone, we shall lose them, &c. &c.

Now if a minister's business was to preach for his bread and butter, such a course might be good policy, but as St. Paul says, "Wo is unto me if I preach not the gospel." 1 Cor. 9:16. "But there be some that trouble you, and would pervert the gospel of Christ; but though we, or an angel from heaven, preach any other gospel, let him be accursed." Gal. 1:7, 8. We see it would be dangerous business for him thus to tamper with his conscience, sin against God, and let the wicked sleep on, and hold his peace while he sees the sword coming upon them, just for dollars and cents; for God will yet call him to an account because he has not cried aloud,—spared not and lifted up his voice like a trumpet, and showed God's people their sins and the wicked their transgressions. A minister can well bear the scoffs of the world, the calumny and contempt of the ungodly, but how can he bear the frowns of an offended God, when he shall sit in judgment. Then one smile of an approving God and an approving conscience, will outweigh all the reproaches or smiles of the wicked a thousand million times untold.

The great business of a minister is as foreign as light from darkness from this compromising, world-serving spirit; he is set as a reprover of sin, and not an approver of the follies of this world. Now when a church or a considerable part of the church takes a stand against a full disclosure of the machinations of wicked men, it will result in the change of the pastoral relation of the church, unless they repent and turn to the Lord; and somebody is accountable for it, and will have to give an account for it at the great day of accounts. This spirit is so extremely anti-christian, that I cannot forbear to notice it here; it is the same spirit that was manifested when the apostles were charged to preach and teach no more in the name of Jesus. It is true that heterodox sentiments should not be encouraged, but it is equally true that no honest man will refrain to preach the truth of God for the sake of pleasing men, and if those who are disposed to caution a minister against preaching any sentiment which they both acknowledge to be true, would but once weigh the subject a moment candidly, they would see that they were advising their minister to act dishonestly, for we all have our opinions and no man of common sense could be supposed to be neutral on any subject which involves the idea of right or wrong, and if he has any light upon the subject, community has a right to it. Therefore, let no man who professes to be a Christian, undertake to keep back a part of the price, for if he does a change of pastors will take place to the injury of the cause of our blessed Lord and Master. SIGMA.

Human policy never fixes one end of a chain round the ancle of a slave, but a divine justice rivets the other round the neck of his tyrant.

Beautiful it is to see and understand that no worth, known or unknown, can die, even in this earth. The work an unknown good man has done, is like a vein of water flowing hidden under ground, secretly making the ground green; it flows and flows, it joins itself with other veins and veinlets; one day it will start forth as a visible perennial well.—*Carlyle.*

How shall he communicate knowledge with his lips who hath not a treasure of it in his mind?—*Gelling.*

BIOGRAPHICAL.

Biographical Sketches of Deceased F. W. B. Ministers. No. 7.

THOMAS M. JACKSON.

"Waxed valiant in fight." Heb. 11: 34.

He who writes a history of the nations emblazons his pages in expatiating on the achievments of those heroes that dashed through dust and blood to gratify their ambition, or their envious or revengeful passions. Ours is the humble but delightful task of giving some account of those Christian warriors, who, armed with the "weapons of the holy war," went forth in the name of Jesus Christ and fought manfully the battles of the Lord, and who, after having worn themselves out in the service, received a passport and went triumphantly up to glory.

THOMAS M. JACKSON, was born in Eaton, N. H. on the 24th of April, 1801. The first account of tender impressions on his heart, according to a manuscript left in the hands of one of his brothers not far from the time of his decease, was when he was at the tender age of eight years. This was by the means of the sacred scriptures, the blessed book which has pointed multitudes to the Lamb of God and directed them how they might find him who is altogether lovely. A pious aunt offered him a small reward, if he would read the New Testament through. He engaged in the work, and became so much interested in the history of our Lord, as set forth by the four writers of his life, that he forgot his reward, as his whole soul was employed in detesting the wickedness of Herod, Pilate, and others, who treated him with contempt, derision, and death, and in weeping at the account of his compassion towards the wretched, and the story of his tragical sufferings on Calvary. Soon after this, his aunt died and many circumstances connected with her sickness and death made lasting impressions on his mind; but he did not yield to the divine influences, and time passed on until he was about 10 years of age, when Eld. John Colby visited Eaton, and a glorious out-pouring of the spirit was realized. But having worn off his first impressions, he now was rather hard and became quite an opposer for one of his tender age. He observes, in his Diary, that at the age of 14 he grew more careless, and none could serve satan better than he could. He was however soon awakened again by the solemn providences of God. A deacon of the church died of the spotted fever. Then an uncle who was a preacher in the town died; and then two of his sisters, whose names were Florella and Lucinda, were swept away with the spotted fever. Now conscience was awakened, death and judgment appeared just at hand, and a voice louder than seven thunders called upon him to repent. But again he yielded to the insinuations of the wicked one, and soon sought for pleasure in the vanities of the world. He became interested in martial music, and spent much time in learning and inventing tunes. The Sabbath was often violated in attending to these things. God was still merciful, and not being willing that he should perish, gave him another offer of eternal life. Eld. Jonathan Woodman visited the town. The word reached his heart. God also troubled him with dreams, in one of which he thought he fell from a lofty precipice through a vast space of daylight into utter darkness, when he thought he exclaimed, "I am in hell." At length, in the latter part of 1818, after attending meeting one day, he went home so much troubled in mind that he could scarcely walk. He tried to eat, but food was almost tasteless. As he could not refrain from tears, he retired by himself. A sense of his condition overpowered him, and he cried aloud. This brought the family to the place where he was, who anxiously inquired what was the matter? In reply, he said to his parents, "Do pray for me, for I am undone forever." They prayed and he walked the floor until his strength was mostly gone, then fell at the feet of Christ, crying with all his might, saying, "God be merciful to me a sinner." He says he had not prayed perhaps more than five minutes before it appeared that a crystal river of God's eternal love came flowing into his soul. His sins, his guilt, his distress, and his troubles were all removed. He arose and praised God.—Turning to the family, he asked them to forgive him all that had been amiss. His father said, "Thomas, I have nothing against you. I never loved you so well in my life before." He says then he was so animated with the ecstacy of heavenly joys that he could not keep still. He walked the floor, but thought himself so light that he hardly touched it. He clapped his hands while he was seemingly flying in the midst of heaven, singing the song of Moses and the Lamb. "O glory, glory, glory to the king of heaven," said he, "Come angels, cherubims, and seraphims, and join with me in shouting the wonders of incarnate love. O the beauty, the excellency of loving Jesus. Yes, that is the blessed word. O Jesus! Jesus! Now thou art my Jesus. In the midst of this his brother Daniel, who had been absent that evening, came in. He extended his hand most lovingly, and said, "Daniel, I want you to forgive me."—The place became awfully glorious. God was there. He who was dead was made alive and the lost found. This great change took place on the 13th of Dec. 1818, when he was in the 18th year of his age. On the 30th of the same month he was baptized by Eld. Woodman. It was a very cold day; but he observes, in the account of it, that his soul was so filled with the glory of God that he hardly felt uncomfortable in consequence of the inclemencies of the season. He united with the F. W. B. church in Eaton. Immediately after this, he engaged in teaching a small school in the place, and while it was in progress several of his scholars were happily converted to God. This encouraged him greatly. Although he was filled at first, it was not of that flashy kind which some appear to possess; which is manifested only on some particular occasions. He endeavored to learn his duty from the Bible, and in doing it he found great peace. He grew stronger and stronger. His mind was soon exercised on the subject of preaching the gospel. His desire for the prosperity of the church and the conversion of sinners was such that he longed to go out and blow the trumpet in Zion. He was somewhat tried, because he did not feel that aversion to the work which some others of whom he had an account had felt. Feeling that it would be his duty to enter the sacred calling, he endeavored to store his mind with such knowledge as would be necessary in the important work. He studied the scriptures, and committed what he could of them to memory, as opportunity presented. Towards the latter part of 1819, he spent a term of time with Mr. Hidden, a learned and devoted Congregationalist minister of Tamworth. The next year he attended the Academy at Effingham one quarter. He then taught school in that town 3 months. In the summer of 1821, he taught a fifing school a quarter, in which he also gave instruction in martial music. He still spent much time in searching the scriptures and comparing the doctrines which men taught with what he found in them. He had much conversation with some who professed Universalism, read some of their works, so that he became prepared to produce weighty and conclusive arguments against that dangerous system. In the latter part of this year, there was some reformation in Eaton; but now he neglected to improve as he felt it to be his duty and was much pressed in spirit. At length, he resolved to go out and try the strength of his impressions. He visited Effingham, where he had attended school, and gave out an appointment for an evening meeting. He made an effort to speak to those that assembled; but observing that some of the young people laughed and sneered he became embarrassed, lost the views of his subject, and sat down. This was a time of trial, and he concluded that all thoughts of preaching would be abandoned for the future. It appears that he remained in this dark, tried state for nearly a year. An awful gloom appeared to be spread over all things around him. His feelings were for the more part that he must preach the gospel to sinners. In the month of Oct. 1822, from a sense of duty, he disclosed his feelings to the church and congregation on the Sabbath. Tears flowed freely and the brethren mostly had good evidence that he was called of God to preach the everlasting gospel. An appointment was given out for the evening, at which he spake boldly from Solomon's Song 2: 14 "O my dove, that art in the clefts of the rock, in the secret place of the stairs; let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." His joy in the Lord was great, and he felt now encouraged to go forward in preaching the unsearchable riches of Christ to a fallen world. Trials, however, were his lot for a season. The next time he tried to preach, his darkness was such that he stopped twice before he finished his discourse. Some of the brethren doubted his call, and some in the place railed and opposed. But the dark cloud began to pass off, and he resolved on a tour to the north among the hills of N. Hampshire. He went on foot, without purse or scrip. He thought afterward that he was too presumptuous in this, as he was not under strict necessity of doing so, and as miracles are not wanting to establish the gospel as at first. In this journey, he visited Whitefield, where he saw the fruit of his labor, in the conversion of souls. He preached also in New Concord, (now Lisbon) Bethlehem, and Landaff.—When he returned to Eaton, he preached to the astonishment of those that at first doubted his call. The above journey was performed in the latter part of 1822. From this, he preached in different places, in N. H. and Vt. until the 31st of Oct. 1824, when he was publicly set apart to the work of the ministry at Sutton, Vt. The services were in the meeting house built by Eld. John Colby.—The sermon was preached by Eld. Daniel Bachelor. Prayer at the laying on of hands by Eld. Jonathan Woodman. Charge by Eld. Bachelor. Hand of fellowship by Eld. Joshua Quimby. He was at this time in the 24th year of his age.

The next year, he traveled much from place to place, and did not labor in vain. On the 20th of Dec. 1825, he was married to Miss Matilda Perkins in Cabot, Vt. The marriage was solemnized in the meeting house at the close of public worship, in the presence of a large assembly of people.

He continued itinerating for sometime and then, at the request of the brethren at Sandwich Centre, N. H. moved to that place, where he preached about one year. From this town, he moved to Sheffield, Vt. He preached here and in other towns in the region, and was much beloved for his work's sake. In Danville, the chief town in Caledonia county, he was instrumental of gathering a church. The date of this however has not been obtained.

But now the young man, of scarcely 28 years, began to fail. The toils of the ministry with close application to study proved too much for his constitution. Consumption seated and he was well convinced that his career on earth was drawing to a close. Religion presented her cordial, and he was calm in contemplating his approaching dissolution. Faith presented the glittering crown, and he was happy in the prospect of soon wearing it. As long as he was able, however, he continued to blow the silver trumpet. In April, 1829, he went to Ossipee, N. H. to visit his brother Daniel, who was engaged in preaching there. During the week spent there, he preached 8 times, though his lungs were so weak, it was with difficulty his discourses were delivered. Leaving this place, he went to Eaton, accompanied by his brother Daniel and wife.—They visited their friends and he preached a solemn discourse at a funeral. They then went to Sandwich, the place of his former labors. On the Sabbath he gave two discourses on the day of judgment. The subject was presented in a clear light, and the season was one of great solemnity. The next day, he was very feeble. His brother tarried with him until Tuesday. They both seemed to be impressed with the idea that this was their last interview on earth. They spent much of the time by themselves, conversing on the trials, conflicts, and joys of a preacher's life. At length, the parting hour came. The scene cannot well be described. The ties of brotherly and Christian affection bound them together. Some Greek philosophers taught that the bands of union between friends should be held extremely loose, so that they could be separated without trouble or grief. Christianity, however, teaches no such doctrine. The hearts of David and Jonathan were united as in one.—David's grief also at the loss of Absalom in battle was excessive. More than all, "Jesus wept" near the grave of Lazarus, and when suffering on the cross remembered with affection his mother. The virtuous alone know the power of the social affections in their purely refined condition, and when the hour of separation arrives, the only relief is to let the grief have its flow. On the occasion here alluded to, the brother of the subject of this sketch observed that he must be going. The reply was, "I shall be very lonesome when you are gone." They left the chamber and wept profusely, so that neither could speak. It seemed they could not give the parting hand. He followed his brother about a mile.

When their feelings were so far suppressed, that they could speak, they conversed a little, then silently gave the parting hand, and separated to meet no more till Gabriel's shrill clarion shall call the nations to the general judgment. He then retired to the house where he tarried, and composed himself with the reflection that he should soon be beyond all that was painful, and that the soft hand of Jesus would wipe away the last tear. He tarried in Sandwich several days, and then went to his home in Sheffield, Vt. He continued to decline during the summer. In the latter part of August, he attended a Q. M. at Sutton and on the last day of the meeting preached his last sermon to a large congregation in the open air, from the text, "Wherefore should the heathen say where is now their God?" The people received the doctrine as it dropped like rain, with much gladness. He retired and was soon confined.—His sufferings often were great, but his soul happy in God. The day before his death, Eld. Jonathan Woodman made him a visit. Eld. W. was hardly willing to give him up, and spoke of having another physician. But he, looking wishfully at him, said, "Br. Woodman, let me die." Eld. W. then conversed with him relative to the state of his mind. He expressed his confidence in the dear Redeemer, and gave the best evidence that he was divinely supported. Weeping followed, and he said, "Br. W. if I die, there will be two friends parted." Shortly before he expired, he took his wife by the hand, and said, "It is hard parting, but God will take care of you and the child." He gave directions concerning his funeral, named the place where he wished to be buried, and then soon fell asleep in Christ. This was on the 27th of Sept. 1828, he being 27 years, 5 months of age. The funeral solemnities took place on the 30th at 9 o'clock in the morning. The discourse was preached by Eld. Woodman, from Is. 33: 16, 17. The procession was then formed, which proceeded to the meeting house in Sutton, where another sermon was preached from Ps. 116: 15, "Precious in the sight of the Lord is the death of his saints." At the close, Eld. Daniel Quimby of Lyndon addressed the mourners. Then the remains of the motionless clay were viewed for the last time, after which the body was conveyed to the graveyard adjoining the meeting house, built by Eld. Colby, where it was deposited to await the summons of the last trump. The writer of this passed that way in 1834, and in stopping to view this house passed a few moments in the graveyard, and by the means of an humble tombstone ascertained the spot where lies his sleeping dust.

In Oct. following his death, the General Conference was held at Sandwich, and the church there requested that there be a discourse adapted to the occasion of Eld. Jackson's death on the Sabbath, in that place.—As there were two assemblies, it was concluded to have a funeral sermon at each. That at the centre M. H. was preached by Eld. Joseph White, from the words, "Help Lord, for the godly man ceaseth, and the faithful fail from among the children of men." At the north M. H. Eld. A. Caverno preached from the text "Jesus wept." If it be thought that there was too much funeral ceremony, it may be observed that when righteous Stephen fell, "Devout men made great lamentation over him." And when Eld. Jackson departed,

"Our sighs were numerous, and profuse our tears,
For he, we lost, was lovely and we loved
Him much."

As a preacher Eld. J. was humble, plain, and faithful. He studied much during his leisure hours, and his mind was so fruitful that he supported an astonishing variety in the pulpit. He was usually short and those who heard him wished to hear him again. He was an ordained minister but about 4 years. Dr. James Jackson, formerly of Rochester and then of Eaton, who was ordained at New Durham in 1799, and who died in 1815, was his uncle. One of his brothers, Eld. Daniel Jackson, is now pastor of the church in Topsham, Me. Another, Wm. C. Jackson, a Congregationalist, graduated at Dartmouth College in 1831, and after going through a course of study at the Theological Seminary at Andover, Ms. went out as a missionary under the American Board. His station is at Erzeroom, in Turkey. His father died March 13, 1843. Eld. Jackson left a wife and a little daughter named Cordelia. He was well sustained during his ministry by those among whom he labored. The people at Sheffield and Sandwich were particularly attentive to his afflicted widow after his decease. Thus lived and thus died one who was a shining light. His memory is precious to many.

JOSEPH FULLONTON.

Methodist General Conference.

The case of Bishop Andrews was still under discussion at the last accounts.

The debate was continued on Tuesday evening, 28th., by Mr. Cartwright of Illinois, an old preacher, born in Virginia, and a pioneer of the West. He said, the first Methodist preacher I ever heard, or have any recollection of, died not long since in the South, and was known favorably to the brethren there, I have no doubt. He baptized me. Now sir, I will say that in all my long years of relation to and acquaintance with Methodism and Methodist preachers, I never heard one who did not oppose slavery, from stem to stern.

On Wednesday, Mr. Dunwody, of S. C., said he was always opposed to the system of slavery, and always should be. He admitted that slavery was a moral evil, because he believed the Bible made it so. Joseph's brethren committed a great moral evil in selling him to slavery for twenty pieces of silver. So with regard to the Israelites, who were made slaves in Egypt—this was a moral evil on the part of the Egyptians, as was proved by the judgments that afterward came upon them for that act. But he thought Abraham was a slaveholder, and when Hagar escaped, GOD TOLD HER TO RETURN, thus disapproving of runaway slaves, and sending an angel to take her back again.

Bishop Soule then came to the rescue, to bring about a "compromise;" he thought the whole action was premature and irregular. He read an extract from the address at the last General Conference, recommending a non-interference with slavery, and a strict adherence to the business of religion and of the church. He had read it he said, that those who were not there, and that this listening assembly, might know on what ground his colleagues and himself stood with regard to this question. He denied the power of the conference to depose a bishop, except on trial, and for immorality. He did not see how there could be any compromise, because it involved a principle—that slavery under all circumstances is sin against God, as uttered by Mr. Cass.

Mr. Cass denied this—he said he considered slavery a great moral evil.

Bishop Soule was glad to hear this, for it greatly increased the hope of a *compromise*.

The editor of Zion's Herald, under date of the 25th, writes, "That the Bishop will be deposed from his office, seems to be the general opinion, but there are various opinions concerning the effect such a decision of the question will have upon the South. Will the church divide and become two? That is impossible.—Will the South secede? That they are ashamed to do, and warmly declare they will not do it. Will a compromise be made? That has been attempted in vain. The North are determined not to compromise with slavery, however much afflicted they may be to see the church agitated and rent.—Time alone can tell the sequel."

MORNING STAR.

WEDNESDAY, JUNE 5, 1844.

RESOLUTIONS.

Some are always resolving and never fulfilling; others will never form a resolution with regard to the future. Each of these courses is an extreme, although the Bible pronounces the latter preferable. Most resolves are formed without mature deliberation, and violated with as little reflection. This induces a habit of looseness, and recklessness, which is very pernicious. The true light of this subject is, that every time a man violates his purpose, he is overcome, defeated, and his power of self-government weakened.—Should he practice violating his promises to his fellow men, his reputation would soon be destroyed; but is not a purpose formed in one's own heart of the same nature; and should it not be kept equally inviolate?—When one is in doubt with regard to a habit, or any course of conduct, he should immediately give the question a fair investigation, and if possible come to a full decision in his mind upon it. If not, suspend for the earliest opportunity. When the question is fully settled, let the resolution be taken, and regarded as the laws of the Medes and Persians which changed not. That is, let there be no deviation from it, unless sufficient additional light is furnished, to change materially its aspect. Such proceeding will give stability and decision of character, and do more than almost any other thing to inspire the confidence of others in us.

The same remarks may be made with regard to the passage of resolutions by public bodies. Such resolutions are often wholly unmeaning. They are passed just to get rid of the subject, or to gratify the mover, or to gain a reputation, or from some motive equally unworthy; while there is no deliberate intention of conforming to the spirit of the resolution. But is not this unjustifiable trifling? If a resolve is worth passing, it is worth being lived up to. It shows either a want of understanding or of moral principle, for any body of men to allow a sentiment to be set forth with their sanction, and then disregard it. If there is not time to discuss the question adequately, lay it aside for a future opportunity. If any have objections to it, let them be presented, and thoroughly canvassed. And let not the resolve pass, until the majority who give it their support are prepared to regard it as sacredly binding as a note of hand, or any contract whatever. When an individual promises to do a thing, and neglects to perform it, he is guilty of lying; and when a body of individuals, whether political, civil, or religious resolve, and do not perform, *they lie*. This is plain doctrine, but it cannot be gainsayed. The cause of morality and religion suffers incalculably on this account.—Nothing is deserving of deeper abhorrence than hypocrisy and deception. J. J. B.

Genuine Piety Unpopular.

Dr. Brisbane, now a Baptist minister of Cincinnati, Ohio, but formerly an editor of a paper in Charleston, S. C, and a slaveholder, finding he could not enjoy freedom of speech as to the investigation of the character of slavery, determined while yet an advocate of the institution (*falsely* so called?) to remove to a state where he could enjoy freedom of speech. So he sold his slaves (35 in number?) and removed to Ohio. Soon after his removal he became satisfied that slavery is morally wrong; and conscience required him to repurchase if possible the slaves he had sold and set them at liberty. But the then present owner refused to sell them on any thing like reasonable terms. So Dr. *Brisbane* deposited in the hands of Trustees the sum he had received for them, its income being devoted to charitable purposes, and the principal awaiting an opportunity to redeem the slaves he had sold if possible, and if not to redeem others in their stead. Some two years since Dr. B. succeeded in repurchasing the slaves he sold at an expense of several thousand dollars more than the sum for which he sold them. He paid for them in full and they were to be *sent* to him. But after waiting in vain *two years* for their arrival and becoming satisfied they would never be *sent*, he put his life in jeopardy in going after them, and has just succeeded in getting them to Cincinnati, having made provisions for their settlement in an adjacent county. But no sooner had they arrived at a town adjacent to Cincinnati, before a mob rose against them, and the town authorities attempted to require *security* for their support should they remain.

Now here is genuine piety,—the essence of Christian principle—the breaking of every yoke—the letting of the oppressed go free.—Here is a man that has for conscience sake unostentatiously expended some twenty thousand dollars, reducing himself to the condition of a laborer for the sake of rendering justice to the poor oppressed slaves that had passed through his hands. And yet scarcely the *least notice* is taken of these noble deeds by either the *political* or *religious* press, excepting those conducted by the abolitionists.

D. M.

YEARLY MEETING. The N. H. Yearly Meeting is to commence at the North F. W. B. meeting house in Alton on Friday next. We expect to meet brethren there from all sections of the state, and trust that much will be done to promote the interests of our Zion, and the cause of God generally.

The communication of Br. Turner, on our first page, deserves particular attention. We do not suppose that sentiments so absurd and so demoralizing in their nature as those which he combats prevail to any great extent, especially among professed Christians; but if they are received at all, it is time they were refuted and discarded.

ANTI-SLAVERY RESOLVE.

The following preamble and resolution were adopted at a State Anti-slavery Convention in Maine, and subsequently at the National A. S. Convention in Buffalo.

Whereas, the Constitution of these United States, is a series of agreements, covenants, or contracts between the people of the United States, each with all, and all with each;—and,

Whereas, it is a principle of universal morality, that the moral laws of the Creator are paramount to all human laws, or in the language of an apostle, that "we ought to obey God, rather than men;"—and,

Whereas, the principle of Common law,—that any contract, covenant, or agreement, to do an act derogatory to natural right is vitiated and annulled by its inherent immorality—has been recognized by one of the Justices of the Supreme Court of the United States, who in a recent case, expressly holds that "*any* contract that rests upon such a basis is *void*;—and,

Whereas, the third clause of the second section of the fourth article of the Constitution of the United States—when construed as providing for the surrender of a fugitive slave,—does rest "upon such a basis," in that it is a contract to rob a man of a natural right,—namely, his natural right to his own liberty;—and is, therefore, absolutely void;

Therefore,

Resolved, That we hereby give it to be distinctly understood, by this nation and the world, that, as abolitionists, considering that the strength of our cause lies in its Righteousness—and our hope for it, in our conformity to the LAWS OF GOD, and our respect for the RIGHTS OF MAN, we owe it to the Sovereign Ruler of the Universe, as a proof of our allegiance to Him, in all our civil relations and offices, whether as private citizens, or as public functionaries sworn to support the Constitution of the United States, to regard and treat the third clause of the second section of the fourth article of that Instrument, whenever applied to the case of a fugitive slave, as utterly null and void, and consequently, as forming no part of the Constitution of the United States, whenever we are called upon, or sworn to support it.

We readily confess we do not and never did believe the doctrines of this resolve. God's laws are undoubtedly paramount to all others, and are the only standard of moral rectitude, and no human legislation can convert right into wrong, or, wrong into right. Any law requiring the surrender of a fugitive slave is doubtless a contravention of the statutes of Jehovah, and OUGHT NOT TO BE OBEYED. Any man who has entered into a contract which obliges him to commit this sin against God, or any other, is in duty bound to repudiate that contract and violate its conditions. If he unwittingly entered into that contract, not knowing the nature of it, and subsequently ascertained that it required him to participate in crime, no one can reasonably doubt that his duty requires him to refuse to fulfill the letter of that contract. If he did know the nature of this agreement, and did voluntarily bind himself to commit a crime, his imperious duty is to repent of having made such an agreement and abandon its fulfillment; except where non-fulfillment would involve him in still greater guilt, as in case of a marriage covenant.

But this resolution goes still farther, and allows a man for the purpose of being qualified to fill an office in the government of the United States, to swear to do that which he proclaims to the world to be an infamous crime, *provided always* he, at the sametime, determines never to fulfill that oath! This resolve allows a man to receive the bribe [the office] and pocket the wages of unrighteousness [the salary] and then refuse to perform the conditions of the hire which were to support the [whole] Constitution! And why? *Because the oath is not binding*. But what right has a man to take an oath which is not binding? Those who require this oath to be administered (the people) consider it binding or they would not require it. But why is it not binding? We are told, because it rests upon an unrighteous basis, and is therefore null and void! If it is founded in an unrighteous principle, what business has a righteous man to become a party to it by swearing to sustain it? It will be answered that he cannot obtain the station to which he has been chosen and in which he might do great good, unless he does swear to sustain the Constitution. We reply let him not "do evil that good may come." Let him not swear to support a Constitution which he determines not to support. Let him not receive the wages of what he never intends to perform. If the doctrine of this resolve be true, we do not see why any man may not at any time take a solemn oath to commit iniquity and receive the price of that iniquity, and plead that the commission of the crime is *no part of the contract*, because unrighteous.

Although this preamble and resolve is published as the doctrine of the abolitionists, we are willing to confess we are not yet fully convinced that they are such, and we can testify that they contain principles to which *all* abolitionists cannot subscribe—principles whose moral tendency we consider pernicious in the extreme, principles recognized only by Papists, who alone inculcate the doctrine that "An oath cannot oblige in conscience beyond the intent of him that swears; and thus he who hath *no intention* to swear is not bound to any thing at all." But we cannot discover the least necessity for allowing the slaveholder's construction to this clause of the Constitution. It reads as follows: "No person held to service or labor in one state, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor; but shall be delivered up on claim of the party to whom such service or labor may be due." Now, 1. These are *persons* and not chattels. 2. They are held to *service* and not *servitude*, which latter is the term applied to slaves in the Constitution. 3. The whole tenor of the section appears to suppose the "person" to be a party to the contract which could not apply to a slave. 4. It supposes service or labor to be *due* from the *fugitive*, and *claimed* by the other party, whereas a slave *in law cannot* owe, and a slave *in fact does not* owe his master. Nor is service or labor demanded of a fugitive slave any more than from a stray horse or ox! The slaveholder assisted by dogs and guns in the slave states and by civil officers in the *free states(!)* demands the blood and bones, the carcass and intellect, the body and soul of the panting fugitive, "DEAD OR ALIVE." Now, if this be a correct view of this clause in the Con., as most abolitionists agree, we think it would be far preferable to declare that this clause, "when construed as providing for the surrender of the fugitive slave," is *mis*-construed, than to admit, or *seem to admit*, the construction of slaveholders, and then try to obviate the difficulty by such an invention as the resolve in question. A. K. M.

A New Step.

Dr. Porter, of Farmington, Ct., has lately exchanged pulpits on the Sabbath with Mr. Pennington, a colored minister of Hartford. The *Religious Herald*, a paper published in that city, remarks upon this circumstance:—"We believe the time is not far distant when men of color at the north will be treated not according to their color, but according to their real worth." Very true. But, who will have the honor of having produced this very rational and important change? *Not* the *colonizationist* who insists on forcing the colored man from the land of his birth—*not* the abolitionist—*but* who never *does any thing* toward "*breaking every yoke.*" *Not* the *pro-slavery whig* or *democrat* who casts his vote to establish the heathenish chains of *caste* in "the land of the pilgrims." But this *everlasting honor* will attach itself *alone* to the so called, "*fanatical abolitionists.*"

D. M.

Ridiculous Blustering.

Mr. Burt, of South Carolina, in a late speech in Congress, said he "could not express the intensity of the scorn and contempt with which he regarded the miserable upstart buckstering morality of the north, in attempting to hold up domestic institutions of the south to the odium of the world; and he cast back every epithet of offence, which had been used regarding those institutions." Poor man! The burning "*intensity*" of which he complains must constantly increase in proportion as his *conscience becomes seared*, and the *literature, morality*, and *religion* of the most intelligent portions of the human family press home the common sense conviction that *slaveholding* and *dueling* are *several degrees* worse than *ordinary theft, robbery, piracy*, and *murder*.

D. M.

REMOVALS, &C.—Eld. GEO. W. WHITNEY has removed to West Bethel, Me. Eld. Amos Redlon has become pastor of the 1st Windham church. P. O. address, South Windham, Me. Eld. A. PEASE'S P. O. address is now East Wilton, Me. Eld. PHILIP WEAVER has taken the pastoral care of the F. W. B. church in Hallowell. His correspondents will address him accordingly.

Eld. SAMUEL HATHORN, who has been itinerating for sometime past in Indiana and the Southern part of Ohio, has returned to Me. He writes that his health is poor, and that he is able to preach but little. Further says:—"The doctrine of holiness, and present and full salvation from all sin, has been gaining ground in Bowdoinham and Litchfield, since I went to the West. Many who were then living in bondage through slavish fear and unbelief, are now enjoying the blessing of perfect love. May this doctrine prevail until all who profess religion shall understand that it does no good, unless it saves from sin.

THE PHILADELPHIA RIOTS.—We have occupied the most of our last page this week, with the comments of the religious press upon the late Philadelphia riots. This we have thought necessary for various reasons, and particularly to show the absurdities (not to use a harsher term) of politicians and others, who are endeavoring to turn the public sympathy in favor of the Roman Catholics. We hope the articles referred to will have an attentive perusal.

QUESTION.—Is it right for a minister to solemnize a marriage of persons who have not been legally published? Would such a course be approved by the F. W. B. Connection?

J. B.

We answer both of the above questions in the negative. It would be a violation of a wholesome and necessary law for a minister to marry persons who have not been legally published, and it could not, therefore, meet the approval of any consistent Christian, or Christian denomination. Besides, any minister in N. H. who should do it would be liable to a fine of *sixty dollars*.

For the Morning Star.

BOSTON, May 23, 1844.

Dear Br. Burr:—

I wish to say to my brethren in the country that the F. W. Baptist cause in Boston is as encouraging as could be expected. I have been here two Sabbaths, and from present appearances should judge that the object of establishing a good F. W. Baptist church in this city is feasible. I should say there were about 40 individuals already, who would like to come into a church, in case they should be accepted. The congregation continues to increase. Nearly enough has been subscribed to pay the rent of the Hall, and others are intending to contribute to our aid. Freewill Baptists are daily coming in from the country, and finding out our place of worship. I reside on Lowell Street, two doors below the Lowell House.

Amongst the many reasons that I might assign for locating myself in Boston, the most weighty is, that I have firm confidence in the *truth* of *our* doctrines, and hence I believe they are *fit* for Boston, and will *prevail* in Boston, as well as in any other part of the globe. God forbid that I should undervalue the piety and the benevolent efforts of the many intelligent churches in this city; but no one can censure me for the opinion, that with their talent and our doctrines they would have accomplished more for the world's conversion than they have done. One thing is certain: more would have been done for the liberation of the slave.

I do feel anxious to see some change in the doctrines of the professed Christian church in our country, and I cannot but believe that such a change would be greatly in favor of the benevolent enterprises of the day. If it be asked, why we, as a denomination, have not done more, I reply, we have not possessed the means. Others, we willingly confess, have had the most of the talent, influence, and money; but we have had the *freewill*.—I am well aware that I have nothing with which to fascinate the multitude; but the height of my ambition is to preach the sober truth, and to live as I preach. We can expect to live down the prejudices that now exist against us, as a denomination, by fair, consistent conduct, accompanied with the Divine blessing.

We have no desire to encroach upon the rights of other denominations; but we do wish to make our sentiments known, and to give our denomination a fair representation; and, whatever may be prophesied against us, I am firm in the belief that the strong arm of Jehovah will be our support. I can say in truth that I had no will of my own in coming here. There are many other places where I might have gone, and in a temporal point of view fared better. I can only promise myself a life of toil, anxiety, and poverty, to all of which I cheerfully submit, and, God being my helper, I will not quit my post, until forced to do so, or till some other takes my place. A recent attack of fever and ague admonishes me that my constitution is not yet prepared for India. Hence I must do what I can at home, and I verily believe that I could not labor more effectually for our F. Mission cause, than by exerting myself to build up a church in this city. Our missionaries sail from this place, and from this place communications and remittances must be sent.—Hence nothing can be more important to the efficiency of our India Mission, than to have some head-quarters at Boston.

There are many other important reasons why we should establish a meeting in Boston. Our brethren are daily coming in from the country, and must they go and join other denominations as many have already done?

Perhaps the idea of establishing a mission in the city of Boston will not strike the minds of some of our brethren in the most favorable manner; but let it be remembered that if we have any missionary ground in America, it is in our large cities. There we find ignorance, poverty, and vice, in greater abundance than in any other parts of our land, and in imitation of our Divine Master we intend to pay especial attention to such.

Now, in conclusion, I wish to say to such of my friends as are able, and have confidence in the integrity and in the cause of the writer, that we need help. We trust we shall soon be able to support ourselves, but at present we must have assistance. Any sum enclosed in a letter, and sent to E. NOYES, Boston, Mass. will be thankfully received, and credited in the Morning Star, and we believe the donor will in no wise lose his reward. Or donations for this cause may be sent to WM. BURR, Dover, N. H.

Thine, E. NOYES.

For the Morning Star.

Macedonian Cry from Upper Canada.

There is a great call for immediate and decisive effort on the part of the Freewill Baptists for the salvation of sinners, a reformation in temperance and other moral enterprises in Western Canada. There are continual and urgent calls from almost every quarter for F. W. Baptist preaching. The Methodists, to a great extent, have destroyed their influence by unhappy divisions, and the doctrine of close communion needs only to be exposed, to fall. Therefore, the extensive and thickly populated country of Western Canada must depend upon the efforts of the F. W. Baptists for disseminating the true principles of the gospel among them. There are now only 3 laborers in a field sufficiently extensive for 10 to occupy. In the villages of London, St. Thomas, and Almer, doors are opening for establishing F. W. B. churches; but we have no one to fill these stations.—We might say the same of many other places, which it is impossible for us to occupy without more laborers. Now, brethren, what shall we do? Shall we let souls go down to hell, in Canada, because we must leave our friends, to sound the trump of salvation in their ears? Were we called to preach the gospel where it is most pleasing to us, or was it to bear the tidings of a risen Savior to the destitute? When there are places so near as Canada, where there has not been a gospel sermon preached for years, shall we avoid hardship, and still leave them with their wants unsupplied? How many of our young brethren will answer these questions upon their knees before God, and ask their Savior, if they shall not immediately set out for Western Canada? We want help now. Is there not some experienced man who will pay us a visit as soon as may be, and at least remain until after Q. M.? We need the counsels of such a brother much. Who will heed the call? If any should visit us, let them land at Pt. Stanley, 160 miles above Buffalo, go thence to St. Thomas, and inquire of Br. William Whitney for any information wanted.

G. H. BALL.

For the Morning Star.

To the Churches and Brethren in New York, Greeting:

Dear Brethren:—

Permit me to address you in a few words upon the subject of our Education Society.—It is known that our Society has labored under serious embarrassments for want of suitable buildings at Clinton, and that an effort has been made to have such erected as were necessary. Hope sometimes flattered us, and sometimes despair with craven wings hovered around us. Notwithstanding this adverse circumstance, our school has flourished exceedingly. God has shined from heaven upon us, and more than the most sanguine hopes of the Society have been realized. Healthful and fertilizing streams of living water, as the waters of the sanctuary, have been issuing out from our Seminary in summer and in winter. The school has never been in a better state, and it is judged that there has never been such an amount of influence, of holy and sanctified influence, as at the present time. Not many days since, I heard the steward say, he did not want any better students. He says they keep themselves in order; has no trouble to govern them; and, when a few evenings since I enjoyed a prayer meeting in the Seminary, I could but wish that the brethren who are afraid that going to the Seminary will spoil or harm our young brethren, had been there, and heard the fervent prayers I heard. I was reminded of the saying of an aged sister who attended meeting at the Seminary not long since, "This is old fashioned religion." The exhortations were pointed and in the spirit, and one thing was worthy of remark, the patience with which students endured their crowded condition, which is well nigh insupportable. I understand that some who have come to Clinton with a view to attend our school, have gone to the liberal Institute.—Many obtain rooms in the village, and recite in the Seminary. The Executive Committee have looked forward with trembling, and have been led to the mercy-seat, to spread this case before the Lord, and implore his blessing to interpose in this our time of need. Our Society were burdened with a debt of more than $9000, the interest of which was all that had been paid; and they dare not increase their debt by erecting additional buildings. What to do they knew not, other than to continue in prayer, in importunate prayer; and, blessed be the name of the Lord, in the time of our extremity, the good providence of God has been strikingly manifested in our behalf. The trustees of the Oneida Institute (6 miles from Clinton, 1-4 mile from the Court House in Whitesborough, 1-2 mile from Yorkville, 1 1-2 mile from the Asylum in Utica, 2 miles from New Hartford,) offered our committee their whole establishment so exceedingly low, or at such a reduced price, as to put it within our reach. The purchase has been made, as you were informed by Br. Fullonton a few weeks since. The property which was reported last year I am informed at $22,800, we have purchased for $5,000. Our debt is now $7,000. The few days I have been engaged in transferring and taking up new subscriptions, has satisfied us that we can by one united and vigorous effort pay our present debts, and secure permanently advantages for one of the best institutions in the country. The brethren are united in endeavoring to pay all that is possible by the first of August, as we have no interest to pay until the 20th of that month. I expect soon to visit the brethren in the Holland Purchase Y. M. and other Y. and Q. Meetings west, and from my acquaintance with them, and with their known enterprise, I anticipate that the brethren will this once be ready to pay their subscriptions, now due, and each one make a little extra effort, and the work is done. Brethren, this can be done—shall it not be done?

I fancy I hear the answer already, It shall be done. The brethren in Central N. Y. are willing to do all their part. The reflection that such advantages are to be obtained at so cheap a rate* and that one dollar now is as good as 3 or 4 under ordinary circumstances, all combine to inspire confidence that there will be but one voice, and that be, I'll bear my part. The death struggle has now come,—the conflict must be had—the battle has already commenced, and tokens of victory already appear. Let us all gird on our armor and calmly meet the foe, and victory is ours.

The Lord willing, I purpose to attend the Cattaraugus and Erie Q. Meetings and the Holland Purchase Y. M. Brethren forward your dues to me at those places, and should I not be present, please forward to the Chairman, who is hereby authorized to give receipts in my name. Yours in bonds of love.

B. MCKOON, *Agent*.

Sherburne, N. Y. May 14th, 1844.

* It is said by intelligent individuals that Whitesborough, is one of the best locations in North America.

For the Morning Star.

BAPTISM.

A PUBLIC DISCUSSION.

Question 1. Do the Scriptures teach the doctrine of infant baptism; and was it the practice of the apostles to baptize infants?

H. M. SHAFFER, *Affirmative*.
D. MARKS, *Negative*.

Question 2. Do the Scriptures teach that the action of baptism in the apostles' times was uniformly nothing less than immersion; and that the apostles invariably immersed those whom they baptized?

D. MARKS, *Affirmative*.
H. M. SHAFFER, *Negative*.

RULES.

1. Each party shall choose a Moderator, who shall preside over the discussion; keep the disputants to the subject; and have the debate opened and closed each day by prayer; and if they shall not agree, they may choose some person to sit with them.

2. All diminutive or disreputable personal allusions shall be deemed out of order.

3. *H. M. Shaffer* shall open and proceed with his affirmative until he shall get through, giving notice one round before he closes. Then *D. Marks* shall close. But if *H. M. Shaffer* shall occupy longer time in rehearsing old matter which has already been discussed, than what is necessary in the judgment of the Moderators—the Moderators may close the debate on that question.

4. D. Marks shall then open and proceed with his affirmative, until he shall get through, giving notice one round before he closes. Then H. M. Shaffer shall close. But if D. Marks shall occupy longer time in rehearsing old matter which has been already discussed, than what is necessary in the judgment of the Moderators—the Moderators may close the debate on that question.

No new argument shall be brought in the closing round on either question.

5. Each party may occupy twenty minutes at a time at his option.

6. All books used in the debate to be opened to each party.

The debate to commence in New-Haven, Huron Co. Ohio, Monday, June 24th, 1844.

The preceding arrangements originated in a correspondence commenced in 1843. It was opened by the writer at the *urgent* request of several F. W. Baptist preachers, who represented from common report that Dr. Shaffer, a Methodist presiding elder residing at Tiffin, had often publicly challenged the Baptists to sustain their sentiments. The writer entered into the correspondence very reluctantly on account of *ill health* and the great pressure of numerous other duties. Since its commencement my health has become extremely poor, so as to confine me mostly to the house. But as *mere speaking* fatigues me little, I yet hope, if it be the will of God, that I may be able to discharge the duties proposed by the arrangement.

I am aware that some good Christians are opposed to public discussions, supposing them to be necessarily unfavorable to piety. In justification of an opposite sentiment, I will simply remark that a considerable part of the ministry of all the prophets, apostles, and of *Jesus Christ*, was little else than a *controversy* against the errors of their times; and that divine inspiration has written the results of these disputings for our profit. Nor has the quiet possession and practice of truth been acquired in any age without great controversies. And though human nature is such (*perhaps wisely*) that *immediate* change of sentiment is not *very* often the result of discussion; yet, as water will find its level, so truth, when the excitement of debate has passed away, will suggest a second, sober thought, which will lead the honest inquirer to a *review* and often terminate in his conversion from error.

I have not met with any people so much opposed to controversies as are Freewill Baptists This opposition is most common in the eastern States where their churches are large and circumstances do not necessarily bring them into close collision with opposite doctrines. In the middle and western States, however, it is quite different. The unsettled state of multitudes of newly formed communities compels different sentiments to come into the closest contact, and drives their advocates to summon all their resources of argument, to quiet the restless inquirer after truth. Hence, it is in obedience to numerous requests that I give this notice of the proposed discussion. D. M.

PARSONSFIELD YEARLY MEETING. Elder A. K. MOULTON will act as our agent at this Y. M. to be held in Limington, Me., on the 18th inst. This will afford a good opportunity for our subscribers in that section to remit, free of expense. We hope and trust many of them will improve it.

Strafford Academy. We understand that the whole number of students at this institution the last quarter was nearly 40. Several of them however did not attend the whole term.

Foreign Mission.

For the Morning Star.

SINGULA-HAT, 23d Dec., 1843.

Dear Brother Burr:—

On the first of Nov. I left home with my family, and went to Balasore, that we might *all* enjoy the benefit of a *change*. This, at the close of the rainy season, is particularly desirable. The constant damp air, cloudy weather and frequent falls of heavy rain often render the rainy season dreary and irksome, at least, comparatively so, and this tells to the prejudice both of health and spirits. A little change of place and scenery, and mingling a little in civilized society, seems the most natural, as it is, indeed, the most effectual remedy. While at Balasore, I was daily engaged with br. Bachelor in our Master's service. Our opportunities for making known the gospel, were abundant and pleasing; and were improved, I trust, to the benefit of our heathen fellow men. On the 15th of Nov. we left Balasore, in company, for a tour to the south. We were absent from home three weeks, of which time however I kept a regular Journal for only four days.—The following is a copy:—

"Seerghur, 15th Nov., 1843. And so my *prabas* (exile) again commences. We reached this, 7 miles from B., about 10 A. M., and found our tents on the spot, ready for us.—As br. B. and myself have each a tent, we house together, and allow our native folks to occupy one. There has now been 20 days of dry, sunny weather, and the *uplands* have become tolerable, but deliver me from a residence in an Oriya village, for a month or six weeks to come. One must *see* one of these villages to understand its comforts. In passing from the high road to our tents, a distance of 100 rods, our path wound around nearly a mile in extent, and the most of this way the water wasso deep that a canoe might have glided along without difficulty. The Oriyas have as little fondness for mending their village, as their individual ways, their physical as their moral. In the midst of this village *Conal* (as is usual at such places) we met several herds of cattle going out to graze, not much to our convenience, as the way was narrow as well as filled with water, and studded on either side by thorny bushes, which in many places met over our heads. Were not the natives *used to it*, as the old woman's eels were to being *flayed alive*, one would suppose they would all die of ague and fever, in such a place.

We had but just set down in the tent, when Rama came to say that there is to be another market, P. M., besides the one here, and that it is only "panch-pu-bat," (2 1-2 miles) and seemed anxious to attend it. I therefore agreed to accompany him. So after showing our respects to a bit of cold beef, certainly not in the manner our orthodox Hindu neighbors are accustomed to do, we set out about 2 P. M., having obtained a young Mussulman to be our guide. In place of *panch*-pu-bat we found a good four miles, and the sun being very powerful at this time of the day, made me feel rather dull. However, we had a pretty good time, and were heard by a respectable congregation, while we labored to show the folly of idol worship, and the necessity of turning from these lying vanities to the living God. Our books were in good demand. One man offered me a pice (a coin less than a cent) for a tract, and on being told that he was not required to pay for the tract, said he would not take it if I would not consent to receive the pice for it. So to please him I took it. This, so far as I recollect, is the first pice I have ever taken from any native in the shape of *pay* for a book, though I have distributed many thousands.—This market is near the foot of a hill, said to be 5,000 feet high. The origin of the chain to which this belongs, it is said, was the fragments of the Himalayas, which Ram-chundra's monkies dropt here as they were carrying the Himalayas to the south of India, to form a causeway to reach Ceylon at the time this hero made his celebrated expedition against Robameswara, the king of the island, who had stolen his beautiful wife and eloped with her. Either the monkies of those early days must have been unusually large, or these hills must have grown immensely since their origin, if this story be true; I confess myself skeptical, though hundreds of the natives would vouch for its correctness.

We returned and reached our tent about sun-set. Br. B. and Sumnath had been well employed at the market near the tents.

16th. Had a few hearers about our tent in the morning and P. M. Attended Kantapada market, 3 miles distant. At the market, br. B. and I took each a native brother, and occupied separate stands, and with much contention made known the way of life. Before we left the place we were cheered, rather hooted, with repeated rounds of "Hurrie-bol! Hurrie-bol!"

18th. Yesterday we had no market, and our tent was removed to this place, Bazmogger, 6 miles from S. To-day the market has given us numerous hearers, and as before, we addressed them in separate places that the more might be privileged to hear.—Our success much as usual—books in good demand.

19. Soorah. Sabbath, reached our tent about dark last evening, but the cart that brought our other tent and baggage got *upset*, and so did not arrive till late. "All has been smashed and Reuben, who sat on the cart, severely injured!" was the first report that reached us of the disaster. However, accustomed to take native reports at considerable discount, we were not much alarmed and soon it turned out that one of Reuben's legs had been a little *bruised* and one chain broken!

This morning we had two congregations in the old Bazar, but our hearers were disputatious, and rather inclined to be teachers than learners. One man, who I dare say, gave utterance to the sentiments of the majority of his neighbors, vociferated, "Tell us what god we must worship to become rich and fill our bellies, without the necessity of labor!"

At 10 A. M. I lectured in the tent, and had for hearers, besides our own people, a number of villagers; text, "Ye will not come unto me that you may have life." Showed by familiar illustration that God *will not* perform man's work, any more than man is able to perform God's work. God will not plough the field and sow the seed to ensure man a crop. Nor can man cause the sun to shine, and the clouds to give rain to water the earth. Man must be a laborer together with God, to ensure a good harvest. God has done all on his part to secure man's salvation and calls upon man to do his. It now remains, with himself to choose life or death; and alas! how many like the Jews choose the road to death!

P. M. There being two markets in opposite directions, 3 miles distant, we agreed to attend both. Br. B. and Rama went south. Sumnath and I, north. S. reached the place before me, and I found him hard at work, though with but 10 or 15 hearers, at a market of 1000 people, but the appearance of a *sahibe* soon drew around ten-fold. In argument, we conquered, but ere this was done the people became so noisy that little use could be made of the victory. The stale reply that a sight of Jugernath destroys all sin came up. I asked, Have you ceased to lie? "No." Covet? "No." Commit adultery? "No." Then how absurd to say your sins are taken away by a sight of Jugernath? Your Jugernath is only a block of dry wood with a *stone inside him*. "No, No, he is not wood but a god." Who made him? "Self created."—Do not the carpenters provide him a new body whenever the old one becomes worm-eaten and decayed? This was admitted. Then how absurd to call such a thing god. Could a block of wood create the sun and place it like a golden lamp in the firmament? Could such a block, that can neither hear, see, nor speak, form man, with ears, eyes and organs of speech, &c., with flesh, blood, bones and sinews, and cover the whole with so smooth a skin? A brahmin replied, "But we call him god, and the people will have it so, that's our custom." Yes, I know it is the custom of you brahmins thus to teach the people lies for the sake of your own gain. Do not be brutes, you have a conscience, consider and speak like men, tell the truth. "Oh, this is the age of vice, who is there that speaks the truth? Speaking the truth how could we live?" The people admitted that we told them the truth and seemed glad of our books, but alas! how slight the impression we are able to produce! Br. Noyes and I visited this same market four years ago, and br. B. has been here repeatedly since, but no one could tell a word he had heard about the way of salvation through a crucified Savior! Verily, this people are wise to do evil, but to do good they have no knowledge."

Here my journal ends. We concluded to visit our friends at Cuttack, in accordance with a kind invitation received after we left home. From Soorah we moved on to Bhudruck, where we remained a day, both going and coming, and labored among the people. From this place our marches were so rapid that we had little leisure for preaching. On our return br. Sutton accompanied us 40 miles to Khunditta, a christian village and an out station of the Cuttack Mission. We were here on the Sabbath, and br. Sutton administered the Lord's supper to about 15 native christians, and in the evening I had the privilege of preaching to them. Here is one bright spot amidst the mighty moral waste! May the time speedily come when Orissa shall present many such fertile spots!

At Cuttack we found brother and sister Sutton most diligently and devoutly engaged in their arduous labors, he at his translations and she in her school, which contains about 80 native children, who are fed and clothed and receive daily instruction under her own management. Br. Lacey has charge of the native church and is a most efficient speaker of Oriya. Br. Brooks, the printer, is doing good business at his calling,—he has two presses, one for Scriptures the other for tracts, in full operation. Br. Wilkinson, from Gonjam, was at C. "on sick leave." His health had improved, and he left for his station about the time we did—he still was feeble.—These are all the male missionaries (English) now in Orissa, br. Stubbins having left last spring on account of ill health. They greatly want help and are expecting one new laborer at least soon. Miss Derrey, a very pious, devoted young lady, has charge of the school at Berhampore, br. Stubbins' station.

We remained a week in Cuttack and returned home I trust the better for our visit.—I left Balasore on the 12th Dec., and returned home with my family, all the better for the little change we had enjoyed. I have now been absent again from home five days, on a missionary trip in the country, concerning which you shall hear from me again by and by, and as my sheet is full, for the present, adieu. J. PHILLIPS.

Religious Intelligence.

KENNEBUNKPORT, Me., May 27.—*Brother Burr:*—The Lord is still favoring us with his presence in this place; some have recently experienced emancipating grace. Last Sabbath was a day of interest, three followed their Savior in the ordinance of baptism. All glory to God. L. H. WITHAM.

HARRISBURGH, N. Y.—The Lord is again reviving his work in Harrisburgh. Br. MOOERS COLE is laboring with us. As he will probably tarry for a few weeks, he requests his correspondents to address him here—Harrisburgh, Lewis Co. N. Y. M. H. ABBEY.

For the Morning Star.

Church organized in Brockport.

Revival in Clarkson, Monroe Co, N. Y.

By the solicitations of a few good brethren and sisters in this place, I was induced to leave Parma, and make an effort here for the upbuilding of God's Zion. Our prospects are flattering, from several considerations.—1. Brockport is a flourishing village, situated on the Erie Canal, where our ministering brethren, who are passing from east to west, can call and I hope they will do so. 2. Our congregations are large as the place where we meet will convene, which room was fitted up and used half the time by our Episcopalian brethren, which they have kindly given us the use of, the other half of the time, free of charge, for which we feel grateful. 3. On the 8th inst. a council met from the various churches in this Q. M., when 27 brethren and sisters were found to be in fellowship with each other, and were acknowledged by the council as a church, to be known as the first Freewill Baptist church in Brockport. Others are soon to unite with us. There is still another flattering prospect—that of building a house for worship. We fondly anticipate having one finished by winter, if the Lord be with us. We feel as Nehemiah did when he looked upon the broken-down walls of Jerusalem: "The God of heaven, he will prosper us. Therefore we his servants will arise and build." Pray for us here.

I labored with the brethren in Clarkson 4 weeks the past winter, in one of the most powerful revivals that I ever witnessed.—Scores were converted. The whole north part of the town rocked under the mighty power of God, and more substantial converts I never saw. They hold on their way like good soldiers. Sixteen new family altars have been raised: glory to God. 43 have been added to the church by baptism, and others will go forward soon. Eld. H. Perry is now their pastor. We hope that ministering brethren passing east and west will call and see us. Pray for us. E. F. CRANE.

For the Morning Star.

WOLF LAKE, Noble Co., In. May 9th, 1844.

Brother Burr:—Though it has been but about 18 months since I came to this place, I have seen much of the glory of God; and, by the help of God and the brethren, have been permitted to baptize many happy souls and organize 4 churches. Some five months of the time, my health was so bad that I was not able to labor. The field is large, and ready for the laborer. If any think that they can wind round lakes, travel crooked and muddy roads, lodge in log cabins at night, and preach Christ and him crucified to the people—to such we say, Come; and I believe the brethren will try to aid you in the great work. ALLEN MEAD.

For the Morning Star.

A good work of grace in Middleville, New York.

During the month of March, I held a protracted meeting with the church in Middleville, with which I have labored one half of the time, the year past. Soon after the meeting commenced, signs of a revival were seen, and indeed, before it commenced, Christians were looking, and praying for the salvation of souls. Between 15 and 20 have professed faith in Christ, mostly youth from 15 to 25 years of age. This has been a glorious season. Many others were convicted of sin, but refused to give their hearts to God. This little church, after a three years' drought, has been very much encouraged in the work of the Lord. They are well united, and well engaged. The revival spirit is yet in the place.

This is a good field of labor, which I think of re-entering when my year is up with *this* church. On the 2d Sab. in April, I baptized 4, and last Sab. 3 more. Several others will be baptized the next opportunity. Eld. Oliver W. Smith, formerly of Maine, has been engaged to preach with this church and at Norway the present year. May God bless him, and the people of his charge, and add many to these churches, of those that shall be saved. H. WHITCHER.

Unadilla Forks, May 13, 1844.

For the Morning Star.

Brother Burr:—A short time since I visited the beautiful village of Manchester, and had the privilege of being a few days with our beloved brother Cilley. Every thing here seems on the *qui vive*. All appear to mind their business, and if they do not, they find themselves reported. As it relates to religion, there is no special revival in any of the churches; but good union and harmony seem to exist among them. Br Cilley's church, with which I am more particularly acquainted, is fully attended on the Sabbath, the prayer meetings are also well attended, and the brethren and sisters appear to feel strong and firm in the faith of the everlasting gospel of peace. A large and flourishing Sabbath School (numbering about 150) under the superintendence of our esteemed brother, Edson Hill, was re-organized for the season two weeks since. May much spiritual good result to the school. The friends of temperance are alive to the prosperity of the cause; and they are determined to stop the rum traffic in the place, and to give the death-blow to King Alcohol, if it be in their power. Heaven speed their efforts to accomplish this most desirable object.

B. VAN DAME.

Epping, May 18, 1844.

For the Morning Star.

New Durham Quarterly Meeting.

The May term of New Durham Q. Meeting assembled with the 2d church in Strafford on the 21st, 22d, and 23d inst.—Eld. Enoch Place, Moderator.

Nearly all the churches were reported, and a good degree of union and harmony prevailed during the business of the conference. That love was manifested which is the fruit of Christianity, and God be praised for the same.

It is not a time of special revival, yet Christ retains the mediatorial seat, and in one church some souls have been of late converted to God. We listened to the preaching of ministering brethren from Rockingham Q. M. viz. Garland and Webber, besides several others. The preaching was powerful and interesting, and we hope and trust good may be the result. Several messengers and brethren from the sister Q. M's. were gratefully received, increasing the interest, and we hope this method will continue.

In conference, it was voted that Br. ELBRIDGE G. KNOWLES be set apart to the work of the ministry on the 30th inst. by a council appointed for that purpose, and that Br. SETH SAWYER receive license.

Chose corresponding delegates as follows: Elds. Wm. H. Waldron and John Kimball to Wolfborough Q. M., John Caverly and Wm. D. Johnson to Deerfield and Nottingham Q. M., Jairus B. Davis and Jesse Meader to Waterborough Q. M. and H Stevens and Sam'l Sherburne to Rockingham Q. M. In conference, the following resolutions were passed almost unanimously:

1. *Resolved*, That American Slavery is an open violation of the laws of God, an outrage upon humanity and a deep disgrace to our country.

2. *Resolved*, That neither human laws, public opinion, or established usages, nor all of them combined, can palliate this enormous sin.

3. *Resolved*, That as American Slavery is an evil of such magnitude, it is the duty of all Christians to do all they can consistently for the removal of this great sin from our country.

Voted to hold the next Q. M. with the church in Northwood, commencing Wednesday, August 28th. Conference, Tuesday previous, at 1 o'clock, P. M. GEO. W. BEAN, *Clerk.*

Meredith Bridge, May 25, 1844.

For the Morning Star.

Noble Quarterly Meeting.

The annual session of Noble Quarterly Meeting was held with the 2d church in Noble on the 19th, 20th, and 21st ult. Eld. Allen Mead, Moderator. Some of the churches were not reported by letter, but intelligence was received from the most of them, showing that union and steadfastness prevail. Since the last annual session, the 1st F. W. B. church at Tippecanoe, lately organized, has been received a member of this Q. M. and Br. JOHN PRICKET and Br. WM. HALL have been publicly set apart to the work of the ministry by the laying on of hands.

Voted, that Eld. Allen Mead be recommended to the publishing agent of the Morning Star, as paper and book agent for this Q. M.

At the October session of this Q. M. held with the church at Hawpatch, the following resolution was passed.

Whereas, the sin of intemperance prevails to a great extent in many portions of our country, and that to the destruction of the bodies and souls of men, and whereas many professors of religion, both of the ministry and laity, treat the temperance cause with too much indifference; therefore,

Resolved, That we as a Q. M., highly approve of the measures taken by the friends of temperance for the suppression of this great and growing evil, and consider the cause of temperance so closely connected with the cause of religion, that it is derogatory to the Christian character to speak lightly of the same.

At the January session held with the church in Pleasant, the following resolution was passed:

Whereas, the business of conference seems to require that preachers & messengers remain during the session at or near the place where the Q. M. is held, and whereas it appears that in some cases the burden has fallen rather heavily on some individuals; therefore,

Resolved, That each church hereafter with whom the Q. M. or Y. M. is to be held at their covenant meeting, previous to holding the same, appoint a committee of three or more, whose duty it shall be to make arrangements for the support of the meeting and for the accommodation of those attending from a distance.

The next session of Noble Q. M. will be held with the Sparta church, to commence Saturday, August 17, at 2 o'clock, P. M.

NEWMAN SCARLETT, *Clerk.*

Noble Co., Indiana, May 1844.

For the Morning Star.

Dearborn Quarterly Meeting.

The March term of this Q. M. was held with the Colby church, on the 23d, 24th, and 25th inst. Eld. T. N. Burroughs, Moderator. Letters were received from all the churches, which report steadfastness and some revival.

In Conference, passed the following resolutions:

Resolved, That we approve of the course pursued by the conductors of the Morning Star on the various benevolent institutions of the day, such as Missions, Temperance, Anti-Slavery, Moral Reform, &c. &c.

Resolved, That we recommend Br. C. R. Faulkner as agent for the Morning Star and Book Concern.

Voted to renew the license of Br. G. S. WALKER for one year.

The next session of this Q. M. will be held near Br. O. Stevens', Washington Township, Ripley Co. Ia. Friday, 21st June, at one o'clock. Ministers' Conference 9 o'clock, at the house of Br. Stevens. G. S. WALKER, *Clerk.*

Religious Notices.

Freewill Baptist Education Society.

An adjourned meeting of the Directors of the Freewill Baptist Education Society will be held at Great Falls, on Tuesday, the second day of July next, at ten o'clock, A. M. A punctual attendance of all the officers and Directors of the society is requested, as a final decision will doubtless then be made relative to the permanent location of our Biblical School. All our brethren who are interested in the location of the school are invited to be present, and take part in the deliberations. Also, we should be glad to receive communications from any who cannot attend, as we wish to have a general expression of the opinion of all the friends of the School, respecting the place of its location. JONATHAN WOODMAN, *Chairman.*

SILAS CURTIS, *Secretary.*

Lowell, May 31, 1844.

Penobscot Yearly Meeting.

The brethren and friends who attend the Penobscot Yearly Meeting for business, will please call at the Meeting house, at Monroe village, in the A. M., July 2d, where they will find a committee who will direct them where they can be entertained. Per order.

E. A.

Jefferson Quarterly Meeting.

The Jefferson Q. M. will hold its next session with the Theresa church, commencing on Friday before the 3d Sabbath in June. The clerks of the different churches are requested to make correct returns for the Register. M. H. ABBEY, *Clerk.*

St. Francis Quarterly Meeting.

The St. Francis Q. M. will hold its next session with the church in Eaton, at the Sawyer School house, June 29th and 30th. Elders' Conference Friday, 28th, at 8 o'clock, A. M. Q. M. Conference 1 o'clock, P. M. A punctual attendance is requested. Also, the six cent assessment becomes due at the next Q. M. Clerks of the several churches are notified that this is the term at which the returns are made for the Register. We hope they will be particular to report by letter.

ALANSON CUMINGS, *Clerk.*

Bowdoin Quarterly Meeting.

The next session of Bowdoin Q. M. will be holden in Bowdoin (the Becker neighborhood, so called) in the barn of Humphrey Purinton, to commence on Tuesday, the 18th of June, at 1 o'clock, P. M. Our Ministers' meeting will commence the same day, at 9 o'clock in the morning, same place. All the ministers are requested to attend. I would further say that this is our annual session, and the clerks of churches are requested to be particular to give in their statistics at this term for the Register. Also, we hope the churches will recollect that this term is the time to pay in the amount due the Q. M. on the ninepenny tax system.—This money must be paid over to the Y. Meeting in June, at Woolwich. A. ROLLINS.

A CARD. We would gratefully acknowledge the kindness and liberality of our friends in this town who made us a donation visit, May 1st. There were more than 70 who visited us, and who evidently derived much satisfaction from the occasion. They left for our benefit some more than $40.00 in valuable articles, $17,00 of which was cash. The presents were all rich in themselves, but are rendered of almost double worth to us while we think of the hearts and hands from whence they came. May we be stimulated to more faithfulness in the Savior's cause. It is our fervent prayer that our generous friends may be rewarded at the resurrection of the just. EZEKIEL TRUE,

SYLVIA M. TRUE.

A CARD. May 22d, about 60 of our brethren and sisters met at my house for a donation visit. After spending a season in conversation, singing and prayer, we partook of a rich repast, furnished by the visiters. Some remarks were made by the writer, when all dispersed, leaving in money, provisions, &c., about $25. May Heaven reward them. L. H. WITHAM.

For the Morning Star.

QUERIES. Should a minister be considered as an apologist for slavery because he preaches to, and is supported by, a church, a part of whose members are slaveholders, and because he has a hired slave in his service, when he, at the sametime, condemns slavery as an evil and a great calamity?

And because he deprecates the course of Northern churches in withdrawing fellowship from slaveholders, should he be esteemed as an apologizer, when he is constantly laboring to educate and prepare the slave for freedom, which he desires they should enjoy so soon as they shall be qualified to appreciate it, and be able to take care of themselves.

Will some one answer and greatly oblige,

AN HONEST ENQUIRER.

General Intelligence.

TWENTY-EIGHTH CONGRESS.

WEDNESDAY, May 22.—In the *Senate*, the following bills were passed: The bill providing for the appointment and regulating the pay of engineers and assistant engineers in the revenue service: for the relief of Benjamin B. Ferguson.

The Senate then ordered the galleries to be closed, and went into consideration of the Texas Treaty.

The House went into Committee of the Whole on the state of the Union.

THURSDAY, May 23.—In the *Senate*, Mr. McDuffie said it was known to the Senate that yesterday, in executive session, he had given notice of his intention to ask leave to introduce a joint resolution for the annexation of Texas.

After consulting upon the subject with some of his friends, he had determined to offer the joint resolution in open session. He wished, therefore, that the notice which he had given in executive session be considered as a notice to that effect.

Mr. Berrien suggested that the Senator could not make the motion to transfer the subject to the open session, except in executive session. Mr. McDuffie said he would take that course.

The bill for the payment of certain treasury notes which have been cancelled was taken up.

Mr. Wright thought the terms of the bill too general, and that it would lead not only to the payment of notes which had been purloined, but to the stealing of others.

Mr. Evans said that the notes purloined were to the amount of $10,000. They were purloined at New Orleans, and the discovery was not made for nine months.

The bill was slightly modified, and then passed when the Senate went into Executive session.

In the *House*, the Navy Appropriation bill was taken up, in Committee of the Whole, and a number of amendments were adopted, among which were the following:—one appropriating $50,000 for American water-rotted hemp for the Navy.—One abolishing the use of ardent spirits in the Navy, and one, on motion of Mr. Hale, adopted in Committee, by a vote of 67 to 63, abolishing all corporeal punishment in the Navy. The bill was reported by the Committee.

The Post Office Appropriation bill was then taken up, and a debate ensued on the amendment to abolish the office of special agent for the protection of the mail from depredations.

Mr. Hudson said the question was not whether the depredation on the mail should be ferretted out, but whether this could not be done in a better and cheaper way than by the employment of these political agents, whose chief business was to give information against postmasters for political delinquency.

FRIDAY, May 24.—The *Senate* continued in executive session until a late hour.

In the *House*, Mr. Labranche presented the proceedings of a meeting of the citizens of New Orleans, and moved their reference to a Select Committee. This was opposed by Mr. White, of Kentucky, and Mr. Parmenter moved that they be laid upon the table, which was carried—ayes 103, noes 78. Mr. Vance submitted a motion that when the House adjourns to-morrow, it will be until Wednesday next, which was negatived—ayes 42, noes 117. Mr. Duncan moved to go into Committee of the Whole on the Oregon bill, which was negatived—ayes 85, noes 89. Mr. McKay, from the Committee of Ways and Means, reported a bill to dispose of the maps and charts of the survey of the coast. It directs that they shall be sold at such prices as the Secretary of the Treasury may from time to time direct, and that three hundred copies be printed for distribution among literary institutions and foreign governments The bill was put through all its stages and passed. The House then resolved itself into a Committee of the Whole, and took up the bill to extend the benefits of the half-pay pension act.

SATURDAY, May 25.—In the *Senate*, Mr. Buchanan presented a memorial of citizens of Lancaster county, Pennsylvania, for a reduction of postage.

Mr. Evans moved that the resolution fixing a day for the adjournment of Congress, be taken up for consideration.

Mr. Sevier moved that its consideration be postponed until Friday next, which was agreed to—ayes 24. noes 21.

On motion of Mr. Evans, the Senate proceeded to the consideration of the Report of the Committee on Finance, on Mr. McDuffie's bill for the modification of the Tariff.

Mr. Atherton addressed the Senate at length in opposition to the protective system. When he had concluded,

Mr. Rives obtained the floor, and the Senate adjourned.

The House by a vote of 86 to 79, refused to go into Committee on the Oregon question.

Considerable progress was made in the private calendar.

MONDAY, May 26.—In the *Senate*, Mr. Tallmadge presented a memorial of the colored citizens of New York, praying a correction of the census returns in relation to the sanitary condition of colored persons in the United States.

The bill for the relief of the heirs of Robert Fulton was taken up and debated at much length by Messrs. Peirce, Bagby, Bayard, Woodbury, Wright, and Phelps, when the morning hour having expired, it was laid on the table.

The Senate resumed the special order of the day, being the report of the Committee on Finance, on Mr. McDuffie's bill for a modification of the tariff.

Mr. Rives addressed the Senate at great length, in opposition to the bill.

Mr. Woodbury briefly replied; when

Mr. McDuffie obtained the floor, and the further consideration of the subject was postponed until Wednesday.

In the *House*, but little morning business was transacted, when the House resolved itself into a Committee of the Whole, and took up for consideration a bill to confirm certain sales of land in the Chocchuma land district, in the State of Mississippi. This was debated at much length, and finally reported to the House.

Bowdoin College, Me. The number of undergraduates in this college is 168. There are also 60 medical students.

Good. Military musters have been abolished in Ohio.

Mortality of Barnstead. During the last 41 years there have been 733 deaths in this town.—Population in 1840, 1945.

GREAT FIRE IN NEW ORLEANS. A most destructive fire occurred in N. Orleans on the 18th inst. by which 290 buildings were destroyed, the loss of which, together with furniture and other property, is estimated at $600,000! Thus riches take to themselves wings and fly away.

TEMPERANCE. A mass Temperance Convention was held on Boston Common on the 30th. Delegates were present from most of the principal cities and towns in New England, amounting to tens of thousands. It was a splendid gathering, and will give a new impetus to this glorious cause throughout the country.

NOMINATIONS FOR THE PRESIDENCY. JAMES K. POLK of Tennessee was nominated for the Presidency by the Democratic Convention which met in Baltimore last week. Mr. Van Buren received a majority of the votes at the commencement of the ballotings; but the rule adopted by the Convention required two thirds, which he could not get. Mr. Polk is a slaveholder and in favor of the immediate annexation of Texas! By the sme Convention, SILAS WRIGHT of New York was nominated for the Vice Presidency.

JOHN TYLER was also nominated for the Presidency by a Convention of his friends which met in Baltimore last week.

We learn since the above was in type, that Mr. Wright has declined, and that GEO. M. DALLAS of Pa. has been nominated by the Convention for the Vice Presidency.

Annexation.—Levi Woodbury, of New Hampshire, General Cass, of Michigan, and General Towson, of the U. S. A., have come out with letters, published in the Globe, in favor of the immediate annexation of Texas to the Union. The Hartford Freeman says: 'This conspiracy is by no means relinquished, and unless the opponents of the measure are vigilant, it will be consummated before the country is awake to its peril. The President is already preparing to fight the battles of Texas, and is ready to involve the country in a war with Mexico. What shall we say to such a high-handed usurpation of powers that the Constitution never delegated to the Executive? But the slave power stops short at nothing, in the accomplishment of its evil purposes.'

Licentiousness.—The Legislature of New York could not be spurred into the passage of any law to punish Seduction, and kindred crimes.

A violent storm or tornado lately passed over Sandusky, Ohio, and destroyed much property, unroofing houses and blowing down chimneys.—Many trees and fences in the vicinity were prostrated.

Notice.

THE subscriber hereby notifies the public that he has given his son, RICHARD W. FOSS, a minor, his time. Hereafter, he will demand none of his earnings, and pay no debts of his contracting.

JOSHUA FOSS.

Witness—CHARLES G. AMES.

Dover, May 23, 1844. 3w*6

Farm for Sale.

THE subscriber offers for sale a Farm situated in New Hampton, N. H. 1½ miles from the Male Institution, on the main road to Holderness Village, ½ mile from the North Meeting-house. The said farm contains about 90 acres, more or less. On the farm is a good Orchard, with some grafted fruit, a Barn 40 by 50, one Shed 20 by 60, Cider house 30 by 40, House 32 by 40, an Ell 25 by 18, Corn-barn 18 by 18, and 4 other sheds; a good spring of water runs to the house and barn. Also, about 8 acres of woodland, 50 rods from the house, 10 acres of timber and woodland, ½ mile off, 10 acres of mowing 1-4 of a mile off—about 40 acres of pine timber land, with some pine timber—about 15 acres of land with a mill privilege and a good stone dam on the same. For further particulars, call and examine for yourselves. To those who are acquainted with the farm, it needs no recommendation, and to those who are not, it will recommend itself.

D. G. DRAKE.

New Hampton, April 17, 1844. 5w2

Weekly List of Letters Received.

D. F. Leavitt, S. Durgin, B. H. McMurphy, E. Allen Jr., P. Weaver, Z. H. Hazen, T. M. Hall, A. Turner, B. Anthony, J. Farnham, J. B. Davis, S. B. Padden, W. B. Hamblen, J. D. Van Dorn, L. R. Ford, L. H. Witham, A. B. Bullock, R. Thayer, A. Ayers, S. H. Wilcox, F. A. Wildman, L. B. Tasker, M. H. Abbey, J. Bryant, G. S. Walker, C. S. Weaver, P. Day, D. P. Cilley, M. Humphrey, S. Hathorn, A. Redlon, A. Cummings, W. S. Lee, W. P. Horton, S. Curtis, M. Thing,

From Post Masters.

D. Ferry, J. M. Hartwell, R. Waters, O. Gilman, J. Fitch, C. P. Browning, H. Kimball, S. Jewett, M. Tupper, J. S. Stackpole, G. E. Bingham, J. G. Cooke, S. Bagley, O. Branch, E. Wallis, O. Perkins.

New Agents.

STEPHEN BROWN, Hartwellville, Mich.

Eld. P. WEAVER, Hallowell, Me.

Eld. DANIEL GREEN, Meredith, N. Y.

JOSEPH JEWETT, Olneyville, Providence, R. I.

Eld. ALLEN MEAD, Wolf Lake, Noble Co., Ind., is agent for the Star & Book Concern, for Noble Q. M.

C. R. FAULKNER, is agent for the Star & Book Concern, for Dearborn, (Ind.) Q. M.

Receipts For Books.

B. H. McMurphy, 50c. E. Allen, 50c. S. B. Padden, 1,75. L. H. Witham, 50c. S. H. Wilcox, 3.00. F. Lyford, 4,50. J. Bryant, 14,25. S. Hathorn 13,00.

Subscribers for the Star.

D F Leavitt 1. B H McMurphy 2. J M Hartwell 4. T M Hall 2. S Howe 1. A Turner 1. J Farnham 1. J B Davis 2. S B Padden 4. J D Van Dorn 2. L R Ford 2. A B Bullock 2. L H Witham 1. S Bagley 1. A Ayers 2. O Branch 4. F A Wildman 5. L B Tasker 1. M H Abbey 2. J Fernald 1. W P Horton 2. M Thing 1.—44.

Home Mission.

Isaac Brown, Poplin,	50
Whole amount,	50

WM. BURR, *Treasurer.*

Foreign Mission.

Z. H. Hazen, Catharine, N. Y.,	2,00
1st F. B. church, New Hampton,	9,72
Mehitabel Meader,	50
1st. F. W. B. church, Milton,	3,90
Whole amount,	16,12

WM. BURR, *Treasurer.*

Books Forwarded.

One package to Loren E. Bixby, to be left at West Rutland, P. O., Vt., by stage.

MARRIED

In Sandwich, Nov. 29, 1843, by Eld. B. H. McMurphy, Mr. Ananias A. Durgin and Miss Abigail L. Avery, both of S. Dec. 2, 1843, Mr. Benjamin Burleigh and Miss Huldah Bean, both of S. Feb. 14, 1844, Mr. Mark J. Vittum and Miss Julia M. Mudgett, both of S. April 18, Mr. John Hacket and Miss Dolly Quinby, both of S. May 12, Mr. Jonathan Ferren, of Thornton, and Miss Mary V. Hall, of S.

In Manchester, May 15, by Eld. D. P. Cilley, Mr. Aaron Gilford, and Miss Isabella S. Haines. May 17, Mr. Hezekiah W. Peavey and Miss Sarah M. Mann. May 26, Mr. Jonathan Thompson and Miss Mary Ann Doe, all of M.

In Lexington, Me., Jan. 30, by Eld. Wentworth Hayden, Mr. Collamore Purington, of Embden, and Miss Laura W. Kincade, of L.

In Hallowell, Me., May 9, Mr. Samuel Johnson and Miss Sarah Marsh. May 21, Mr. James A. Woodbridge and Mrs. Frances L. Albee.

In Windham, Me. April 25, by Elder A. Redlon, Mr. James Crockett and Miss Mary P. Hall, both of W.

March 20, 1844, by Elder Ebenezer Allen, Jr., Mr. Nahum Emery and Miss Mariah L. Dodge, both of Monroe, Me.

In Milan, Ia., by Eld. S. Hathorn, Mr. Philo Brown and Miss Artemisea M. Courtenay, both of M.

DEATHS.

In Gorham, Me., May 21, William Henry, only child of Alva and Louisa Weed, aged 8 months. Funeral attended by Eld. Buzzell. R.

Died in West Roxbury, Vt. May 11, MARANDA A. GIBSON, daughter of John W. and Hannah Gibson, in her 15th year. Maranda manifested much patience and Christian resignation during her sickness. Not long before her death, which was caused by erysipelas, after she had laid awhile in a stupid state, she awoke and very pleasantly requested her mother to "give her up."—said she was willing to die—said she loved Jesus, and Jesus loved her—said Jesus had come for her—asked her mother if she did not see Jesus and the angels too. She soon after fell asleep in peace. She selected the text for her funeral sermon—Rev. 14:13. "Blessed are the dead that die in the Lord," &c. from which the writer preached a discourse on the occasion.

JEHIEL CLAFLIN.

Died in Harrison, Me. April 10th, of throat distemper, CLEMENT SUMNER, son of Clement and Chloe Scribner, aged 4 years, 4 months, and 11 days.

D. S.

State of New-Hampshire,—Carroll ss.

To the Heirs at Law of the Estate of John Knapp, late of Effingham, in said County, deceased, and all interested therein, GREETING.

YOU are hereby notified that HENRY BICKFORD intends exhibiting his account of administering said Estate, at a Court of Probate to be holden at Ossipee Corner, in said County, on the second Tuesday of August next.

Dated at Ossipee Corner, in said County, this 16th day of April, A. D. 1844. By order of the Judge,

3w7] OBED HALL, *Register.*

FEMALE PHYSICIAN.

MRS. MOTT.

THE celebrated FEMALE PHYSICIAN of BOSTON, Mass., would inform patients and invalids in this vicinity, that she will visit Dover, N. H., three days in the month of JUNE, to be consulted as ausual on all diseases incident to the human frame.

She will be at Mr. SAMUEL L. WIGGIN'S, No. 35 FRANKLIN St., on Monday morning, 17th of JUNE, & will remain until Wednesday evening 19th following, to receive such as may wish to consult her, the following are some of the diseases that Mrs. Mott treats with so much success, many of which are daily put under her care, viz.

FEMALE WEAKNESS of all kinds. HUMORS in all their various stages. ASTHMA, and PHTHISIC, CATARRH, TIC DOLOREAUX, NEUROLGIA, all NERVOUS SYMPTOMS, RHEUMATISM, FITS or FALLING SICKNESS, JAUNDICE, LIVER COMPLAINT, diseases of the LUNGS, COUGHS, DECLINE, DEBILITY, DYSPEPSIA, PILES, HEAMORRHOIDS, diseases of the KIDNEYS and BLADDER, &c., many others too numerous to mention.

MRS. MOTT uses no MERCURY or MINERALS of any kind. She performs all her cures with ROOTS, HERBS, GUMS, BALSAMS and ESSENTIAL OILS, many of which she cannot obtain in this Country. She would inform those that wish to put themselves under her care, that they can do so with the utmost confidence in being relieved, as she never undertakes a case of any kind unless she is quite confident that she can perform a permanens cure.

For further particulars see the other Dover papers, All letters (post paid,) directed to Mrs. Mott's Residence at Corner of Lynde & Cambridge Sts. Boston. Mass., promptly attended to. 8w1.

Notice.

CAROLL SS.—*TO THE JUDGE OF PROBATE for the COUNTY OF CARROLL in the STATE OF NEW HAMPSHIRE,*

RESPECTFULLY shows JAMES M BEAN and ELEANOR BEAN, that they are children of ORLANDO BEAN, late of Sandwich, in said County, deceased; and minors upwards of 14 years of age: That they do hereby make choice of JOHN COTTON of Moultonborough in said County, to be their Guardian: wherefore they pray that letters of guardianship may issue to the said John Cotton accordingly.

Dated the thirteenth day of May, A. D. 1844.

JAMES M. BEAN,
ELEANOR BEAN.

Carroll ss.—The foregoing petition being presented, it is ordered by the Judge that the same be taken into consideration at a court of Probate to be holden at Ossipee Corner in said county

POETRY.

BIRDS.

BY MRS. JAMES GRAY.

Joyous and happy creatures,
Roamers of earth and air;
Free children of the woods,
Bright glancers o'er the floods,
Your homes are every where.
Dear are ye, and familiar to the heart,
Making of nature's loveliest things a part.

Ye are upon the mountains,
With proud and lonely flight;
Ye are upon the heath,
The clear blue heaven beneath,
Singing in wild delight,
The rock doth shelter you, and many a nest
Amid the ledges by the lake doth rest.

Ye skim the restless ocean,
White-plumed, like fairy things:
Ye haunt the inland river,
And the sweeping willows quiver
With the rustle of your wings.
Through the dark pines your homeward way ye take,
Or drop to your lone nests in bush and brake.

To you morn bringeth gladness;
The first red flush of day,
Breaking your rest, appeals
Unto your hearts—unseals
The silent songs that lay
Like dreams within you through the quiet night,
And now burst freshly forth to hail the light.

You slumber with the sunset:
Scarce doth the day wax dim,
Scarce doth the first star glitter,
When from your nests you twitter
Your happy vesper hymn;
Like one who, to the woods her lone way winging,
Fills the deep night with her impassioned singing!

Solemn are woods at midnight,
When through the heavy shade
Scarcely a moonbeam finds
An entrance where the winds
Stir through each green arcade:
But dear to you that safest solitude,
Where on your rest no mortal may intrude.

And joyful is your waking
Amid the sighing trees,
In the sweet matin hours,
When smile the opening flowers:
What want ye more than these?
Ye seek no praise: your songs as sweetly sound,
As though a crowd of worshippers stood round.

Ye are the poet's emblem,
So doth his song gush free;
So winged and glad his spirit
Doth his high gift inherit,
Pouring its melody
Beneath clear skies, and if they darken, keeping
Song ever in his heart, though it be sleeping.

Sleeping, but not forever,
Still to new life it springs,
When Hope's sweet light doth waken,
And care and fear are shaken
Like dew-drops from his wings;
And mid the flowers and trees with sunshine glistening,
He hath his own reward, though none be listening.

From the New York Observer.

DEATH IN SPRING.

BY THE REV. JAMES M. MACDONALD.

"O to die, when the flowers are blooming,
And go to the dusty dead,—
To sleep when the earth is rewaking,
On clay to pillow my head;
To know that the grass is now springing,
To wave o'er my humble mound,
In night's lone ear sad music making
As the zephyr sighs around;
That infant birds their first song chirping,
Shall perch on the cold head-stone,
And sweetly pour forth their minstrelsy
O'er the spot so sad and lone;
Yea, to think, that with song and laughter,
Shall hasten the sportive child,
With tiny feet, o'er the pile so fresh,
To gather the daisy wild;—
O, to die, 'tis a thought of sadness,
To die in the blooming spring,
To dwell in the worm's cold mansion,
A dark and neglected thing."

But to rise—'tis a thought of glory!
For Death shall yield up his prey,
And Spring the dark tomb will revisit,
To herald eternal day.
Nor deem then thy dust is neglected,
If in Christ it fall asleep:
He will send swift cohorts from heaven,
Guard o'er its slumber to keep.
Thy Savior shall come in his glory,
On clouds transcendently bright;
His voice shall rewaken thy ashes,
His voice relumine thy night.
See passing the reign of drear winter—
Earth smiles in vernal array—
The riv'let is leaping with gladness—
The breeze wafts odors of May,
Yea, Spring the dark tomb will revisit,
Send life to its mould'ring urn;
Then go to thy rest with submission,
To wake at thy SAVIOR'S return.

PHILADELPHIA RIOTS.

From the Philadelphia Christian Observer.

The "three days" of Violence.

During last week, our city witnessed scenes of Murder and Riot, which have no parallel in the history of our country. In the progress of the outrages, *fourteen* citizens were shot down and killed by burning the dwellings and churches of the Irish party.—*Two large Roman Catholic Churches*, the dwelling houses of two Priests, a school house, or Nunnery, and some *thirty* or *forty* houses, have been burnt to the ground.—We record the history of these horrible outrages with sorrow and shame. We deeply regret that the authors of all this mischief were not promptly arrested, and the work of death and vengeance prevented.—But they were suffered to go at large—and scenes of violence ensued, which we trust that God, who bringeth light out of darkness, and causeth the wrath of man to praise *Him*, will in mercy overrule for good.—In giving the history of these outrages, it is proper to remark that—

The efforts of certain party leaders to SUPPRESS THE READING OF THE BIBLE in our public schools are intimately connected with these murderous riots. Their interference with the schools, and their attempts to exclude the SACRED VOLUME, to whose influences we are more deeply indebted for the intelligence and liberties of our country than to all other books and teachers whatever, have been a most prominent cause of offence. The part taken by a Roman Catholic Alderman, in promoting this unworthy design, roused many to enter the ranks of the Native American party. This movement enabled them to see that it is the settled policy of the Romish priests to exclude the light of the Word of God from the popular mind, as *fast* and as *extensively* as possible—and to modify or change our institutions to suit their purposes; and they, no doubt, expected the co-operation of many among nominal Protestants, to aid them in their reform.—But in this they are disappointed. Protestants, who have any claim to intelligence, have great respect for the Bible. They justly regard it as the shield of their rights, and the divine character of their liberties; and its life-giving principles as essential to the preservation of the cherished institutions of their country.

We would withhold from Romanists no civil or religious right, which other citizens enjoy. We would greet them kindly and courteously. We belong to no association, formed to act against them, or to protect our republican institutions against the arts of their priesthood. We would be the last to impair their rights. But it is not their right to invade our public schools; or resort to the shallow pretence that the Bible is a *sectarian* book, in order to withhold it from the youth of our country. This *plea* is regarded as an effort to deceive and mislead the unwary.

It appears by these outrages, that *the spirit of Popery* is the same now that it was in the days of barbarous persecution. It is a persecuting spirit.—While there is nothing in the forms and ceremonies of the Romish religion to enlighten and sanctify the conscience—nothing to inspire the fear of the Lord, or to impress the great principles of divine truth upon the mind—there is every thing in the *system* to foster the spirit of hatred against all who renounce or expose its errors. So it was in the days of Jerome, and Huss, and of Luther. So it was in France in 1572, when more than *thirty thousand* Protestants were slaughtered by the Papists within thirty days. The blood of our martyred citizens bears witness to Heaven and Earth, that the same spirit is cherished and fostered by the system, in our times and country.—We would excite no feeling, prejudice against *them*, or against any foreigner; we would invoke the spirit of kindness and benevolence in their behalf. Were it necessary, we would invoke all good citizens to unite for its defence and protection. But when we speak of the influences and tendencies of the *Papal system*,—we must speak of it as it *is*. Its spirit has been demonstrated in every age since its rise—and in every country where it has obtained power.

It is very evident that the *religion of Rome does not prepare men for self government*. This has been illustrated by the riots in our cities and on the public works of our country, during the last ten years.—The foreign Papists have been the prominent leaders and actors in almost all these scenes of disorder and violence. The truth is—*man must be governed by the laws of God—or by the strong arm of power, wielding the sword*. The Irish Catholics have been trained under a spiritual despotism. Their religious guides prefer this kind of government and maintain it. And there is nothing in the feelings or habits of a blind obedience to arbitrary power, to inspire men with respect for the authority of law. The awe which they may have felt in Europe in witnessing the gaudy insignia of official power, is not converted, by touching our shores, into reverence for the majesty of constitutional law. Its power as an invisible shield and defence of our rights and liberties, is to them unknown.

The marked attention which political parties have given the Romanists, in order to secure their votes, has inspired them with feelings of undue importance. A large portion of the daily Press of our city, has paid great deference to the feelings and wishes of Romanists. They have thus been led to over estimate their strength, and to interfere with the regulation of our schools,—acting as if it were their appropriate province to change the institutions of our country at their pleasure. They had, in the estimation of their leaders, become so powerful, that it was deemed politic and safe to arm themselves with deadly weapons, to put down an opposing party in the exercise of its constitutional rights, by violence. Their mistake has been productive of the most lamentable consequences. How much of the guilt pertains to those who have thus magnified their weight, is a question which we leave for others to decide. It is vain for foreign Romanists, were they five times more numerous than they are, to attempt the control of the institutions of our country, by a resort to arms.

From the N. Y. Baptist Advocate.

The Philadelphia Riots.

We have devoted considerable space this week to the particulars of the late most lamentable and disgraceful outbreaks of lawless disorder in the city of Philadelphia. It is a cause of devout gratitude to God, that these scenes did not occur during the session of the Convention in that city. And it is a mournful reflection that more property has been destroyed in that riot, and expended in putting it down, than all the Baptists of the United States have contributed to send the gospel to the perishing millions of the earth in the last three years!

The circumstances which were the immediate occasion of this dreadful outbreak will be found in the extracts from the Philadelphia papers, but the real cause must be sought further back.—It is to be found in a mistaken course of policy, which is corrupting the purity of our government, and threatening the very existence of our free institutions. It is time that the attention of every lover of American freedom, every Christian philanthropist and true patriot, was directed to this evil which threatens to make the very name of republican freedom a by-word, and a reproach.

It is well known that in more than one of our large cities political parties have been formed, called *Native American*, the leading principle of which has been, that men chosen to office should be native born citizens of this country. Now what is the cause, and what the necessity of such a party? Clearly, such a party is in itself undesirable, and the principle is narrow and illiberal. Besides, who but those reared and educated on the soil, *ought* to govern any country? Whence the necessity then of a *Native American* party? Look at the corruption and misrule, the intrigue and management, which have disgraced the municipal governments of some of our cities, and the answer is obvious. Hundreds of foreigners, ignorant of the nature of our free institutions, totally mistaking their real value and design, have been admitted to the rights of suffrage by a most absurd system of naturalization, and become at once, by means of popish priests and political demagogues, the tools of intrigue and corruption. The ballot-box has been disgraced by scenes of brutal violence and confusion, till many intelligent and patriotic citizens have relinquished in disgust, the right of suffrage—the dear bought birthright of Americans, to an unprincipled rabble of ignorant foreigners It is no wonder, therefore, that the watchword, NATIVE AMERICAN, like a mighty charm, aroused and united in determined action, the intelligent freemen of all political parties and religious creeds, in one vigorous effort to rebuke the dark spirit of intrigue and of misrule, and to re-assert the disputed truth, that Americans are capable of self-government, and worthy to be free.

The Philadelphia North American presents some views of the causes of the riots, in connection with the naturalization system which are deserving of serious consideration.

"For my part, I blame far less in this matter the poor deluded people, infuriated by the arts of demagoguery, and set on to disorder for other people's profit, than the folly of our own laws and the criminality or cowardice of those who feel that they should be changed, but through interest or fear keep them up. The unprincipled, the fraudulent naturalization of large bodies of foreign voters, utterly unfit to exercise the right of suffrage, and capable only of becoming the dupes of the bad and the instruments of disorder in elections, has grown up into a mischief the most serious, and every day augmenting. Such voters not only injure deeply the interests of society at large, but do it without any compensating advantage—nay, with a severe injury—to themselves. Admitted to a share in political privileges, they only overturn those of others and inflict misgovernment upon all. Claim they have none, except under the laws that we made when strength, population, citizens, no matter how got, were the first and ruling want of the country. That state of things has now ceased; why, then, should we not change laws which bring a mischief instead of a benefit? Let me add one thing more; Repeal and its wild and faithless interference with the rights of other countries, and our national duties towards them, is but the natural parent of domestic plagues like this. Nations violate not with impunity their obligations of peace and good will to others. If they do, it falls upon them in chastisements such as this which Philadelphia has suffered. We have allowed ourselves to make large contributions for the purpose of raising an insurrection in a land with which we are at peace, and the first blood spilt has been our own."

The great duties which we owe to foreigners coming to settle among us, are, protection in the enjoyment of personal liberty, and in the honorable and useful pursuits of business, and the means of a religious, moral, and practical education for their children. It is not the dictate of justice or of kindness to expose them to temptation and ourselves to danger, by making them voters, while it is impossible that they can exercise that high privilege profitably to themselves or to the country.

From the Christian Reflector.

The Philadelphia Riots.

The fearful outbreaks, of which we gave full reports in our last, have excited universal inquiry and concern. Their causes, immediate and remote, and the manner in which those causes are likely still to operate, in all our principal cities & in the country at large, cannot be overlooked by thinking and patriotic men. One thing strikes us on the very face of affairs; and that is, that not Philadelphia merely, but the country, is disgraced. The bonds of tyranny in other lands are strengthened. These dreadful riots will be quoted from one end of Europe to the other, as proofs of the fallacy of our democratic principles, and as certain indications of approaching anarchy, and the final overthrow of our republican system. Nor do we see how an *American citizen* can contemplate some of the signs on our horizon, without occasional misgivings, at least without solicitude. That the tide of emigration from the old world is to be incessant and increasing; that the demand and the prices for American labor are thus, oftentimes diminished; that a vast majority of the emigrants are ignorant, and attached to the Papal church, whose dignitaries exercise over them an unbounded influence, which is political as well as religious; that our national interests are, to a great extent, controlled by ambitious office-seekers and demagogues, who by succumbing to Papal influence or professing sympathy with Irish wrongs, can often purchase the support of the priests, and thus the votes of whole Catholic congregations; and that the successful attempts of one party to do this are adapted to irritate and provoke an opposing party beyond measure; these are facts too manifest not to be recognized by every intelligent citizen. It is also observable, that the application of civil power, to suppress insubordination, may be virtually prevented, either by the sympathy of the officers or the soldiers with the party to be quelled, or by the want of unanimity in the measures employed. One of the prominent sheriffs in the Philadelphia riots was a Roman Catholic: other officers and a large portion of the military, were friends of the party which in the end were the most aggressive and vindictive. The divided sympathies of the community rendered the attempts to suppress the disturbances almost, if not utterly fruitless. If such be the facts presented to our observation now, what may we see twenty-five years hence, when the Pope can count his millions under the spreading wings of the American eagle; when the population of our great cities shall be doubled; and when the jealousies now excited shall be ripened into hostilities, which nothing but the awful engines of war, or the Omnipotent Jehovah, may be able to quell? It is impossible for us to read over the accounts of these tragical scenes, and to search after their causes, without asking—'To what is all this tending?' What is the future to develope for the United States of America? And every good man will also ask, 'What can be done to avert the storm? How ought Christian men to act, in view of coming generations, the cause of truth, and the glory of God?'

It is little matter, now, which party committed the first offence in the Philadelphia riots; both were deeply, and perhaps equally, involved in the wrong before their termination. That the Irish Papists are exceedingly jealous of, and hostile to, the new party which has rallied under the cognomen of 'Native American,' we have before been aware, and the reasons are obvious. A primary object with that party is to limit the political power of foreigners. They demand a law that shall require a residence of twenty-one years in this country, before a man is allowed to vote. The idea is, of course, most unwelcome to the Papists; who have ends to carry which such a law would postpone, if not prevent. The spirit of Romanism is indignant, that any such attempts as this should be made to check it. Bishop Hughes struck but one key of a hundred that were soon *to be* struck, when he attempted to drive the Bible from the public schools of New York and Philadelphia. And how were the Papists to succeed in the grand movements they had already begun to push? By promising to the political party, or rather demagogues, who should consent to use their influence and authority in favor of their object, the votes of so many Irishmen. The plan thus far has met with astonishing success; though not as completely successful as its authors hoped, yet the experiment has proved its fitness to the end proposed. It is not strange that intelligent men were disgusted and pained by such political and ecclesiastical manœuvres—such a system of barter and exchange between priests and demagogues; nor that they deprecated the tendency and feared the result of such measures. We are by no means certain that the organization of a new party, under such a name, was the proper means for defeating them; on this point it is not our purpose to write. But we have no faith whatever in the downright assertions of some of our contemporaries, that these outbreaks are the result of *orangeism*—an imported mobocracy, acting in sympathy with something on the other side the water. And we are half indignant, when we see in secular papers, edited by orthodox New Englanders, opinions of this sort advanced, and intimations, too, that Americans, in opposing the Papal influence are doing an injury to their country. We are impressed with the belief, that in welcoming Papacy to this land, sighing over the ill treatment she meets with, swearing to defend her from harm, and storming at her foes, as if because this is a country for freedom of conscience, it is therefore treason and tyranny to oppose any thing pretending to the *Christian* name—we believe that in so doing, we cherish a viper in our bosoms—we are unjust to ourselves, to our children, and to the cause of Jesus Christ. If Papists believe in liberty of conscience, too; if this principle be one that their religion recognizes, then, as *citizens*, we may not be jealous of them. But who that knows any thing of Romanism, does not know that what the Romanists ask, and in such large measures too, they *never give themselves* The principle of their religion is, that all who do not embrace it are heretics, whom the Pope, if he has the power, is in duty bound, unless they will submit to his domination, to extirpate or destroy. It was this same spirit of despotism and persecution that developed itself in the attempt to break up the meeting of a party opposed to them, by the terror of arms, which resulted in scenes of bloodshed and conflagration.

That in some way, influences adapted to check the spread of Romanism, and to guard our country against the undue exercise and operation of foreign despotism, religious and civil, ought to be set at work and advanced, is as plain as that ministers ought to preach repentance, and churches to send the gospel to the heathen.

We do think, also, that the laws respecting naturalization are in great need of amendment.—The large bodies of foreign voters, which at every election are rallied, are, for the most part, poorly qualified to exercise the right of suffrage. And the fact that they may be rallied in such masses, presents an inducement to unprincipled partizans, to operate upon their credulity and ignorance, for purposes disgraceful to them and injurious to the country. It places, too, the decision of many important questions almost entirely in the hands of foreigners and Papists.

It is difficult to prescribe the preventive measures, to which, as Christians and citizens, it is our duty to resort. But certain are we that it is no time to slumber—or to defend the emissaries, and help to carry out the plans of the Pope of Rome. Those emissaries are well instructed, and those plans are deep and far-reaching. The order of the Jesuits has been revived, and they are all over Europe *disguised*. That they are also in this country is scarcely to be doubted. Unless American Christians are vigilant, and benevolent, and patriotic—actively engaged in instilling right principles into the minds of the young, and in moulding the character of our vast and rapidly increasing population into conformity with the great truths and precepts of a pure Christianity, the day hastens when the most gloomy forebodings will be realized; the war of principles will become a war of passions, of 'carnal weapons,' of bloodshed and death!

From the New-York Observer.

The Reign of Terror in Philadelphia.

In the midst of the excitement which such scenes as those which have recently disgraced our sister city, must always produce, it is neither safe nor desirable to weigh the guilt that attaches to the parties in the conflict. Until the reign of order is restored and the waves of popular violence stilled, it is the duty of every good citizen to stand by the law and put down the rioter, though he strike his own brother in the attempt.

But when the storm has passed over it is the part of wisdom to enquire into the the cause. If the elements that produced it are still at work, a cautious examination of their nature may assist in their future management, prevent perhaps their second explosion and preserve the peace.

There is guilt somewhere, deep and terrible, and they to whom it is justly chargeable ought to be dragged to light, and the verdict of public opinion impartially pronounced. The men who have covered their own city and the free institutions of their country with shame, setting the civil authorities at defiance, kindling the fires of the incendiary among the altars and dwellings of unoffending citizens, driving women and children and feeble old men to seek refuge in the fields and forests, these rioters, whether Native Americans or Protestant Irish, deserve the sternest condemnation and the most exemplary punishment. It matters nothing whether or not they were provoked by previous insult and injury, whether or not they were made frantic by the sight of their brethren's blood, whether or not they believed that the time had come for resisting unto death the sanguinary spirit of Roman Catholics; in whatever light viewed, and whatever palliating circumstances may be urged to extenuate the guilt, the fact still remains that they were high-handed plunderers, incendiaries and out-laws, and their conduct merits and will receive universal disapprobation.

Having said thus much, we have something of a very different character to express. We have looked with some attention at the various accounts which have been given of the ORIGIN of the disturbances, and in estimating the *relative* amount of guilt attaching to two parties this is an important point. In the case of two individuals only, it may be of great importance to know which struck the first blow, for although the first might have been no justification of the second, it may show that the aggressor has no great claim to sympathy though he were thoroughly beaten.

In search therefore for the *origin* of this affair we go back to earlier steps in the progress of the Anti-Romish political party. In this city and in Brooklyn from the time that a concerted movement was made to rally the republican feeling of Americans, to meet at the polls and by the peaceful power of voting, to overthrow the ascendency of the Bishop-Hughes-dynasty, there have been demonstrations of hostility on the part of the Roman Catholics of a decided and unequivocal character. Public and quiet meetings of American citizens have been rudely disturbed, orderly processions invaded and repeated threats of violence uttered. These outrages in this vicinity have been borne with surprising patience and commendable forbearance. Similar outrages in Philadelphia would have thrown the city into confusion. There the spirit of *riot* has so often been permitted to show itself with impunity, that causes which here would make no commotion would in that city let loose the mob. We say, and the facts to prove the assertion must be in the memory of all, that the Roman Catholics have shown a determination to put down the American movement by brute force! That such an attempt will be resisted is certain, and that such was the immediate occasion of the Philadelphia riots there is now no manner of doubt. A meeting of American citizens was invaded by a mob of Irishmen, and this was the *beginning* of the mischief. As the attempt has been very industriously made to charge the *first* blow upon the Americans, we will copy a paragraph from a special defence of the Roman Catholics, published in one of our daily papers and signed "A Catholic citizen."

"That a meeting thus held in the street, and characterized by all the narrow, bigoted, and malignant virulence which is every where a distinguishing trait of the assemblages of the so called Native Americans—that such a meeting, held apparently with the wanton purpose of provoking and exasperating the people in the neighborhood, should have been disturbed by those who were thus almost compelled to listen to them, is hardly a matter of surprise, however much it may be condemned; for condemned it still should be, notwithstanding the provocation; it is unquestionably the right of every party, and a right in which they should be protected, to hold their meetings and express their opinions uninterrupted by those who may differ with them. In the present instance, I only refer to the extraordinary and insulting course pursued by those who held the meeting, as a palliation of the only improper act of the Irish citizens throughout the whole tragic affair."

Here every thing is admitted which is neccessary to prove the Irish the aggressors, and to condemn them for their interference. The writer is compelled to these admissions in attempting to give a history of the affair, and we put it on record for future as well as present use. But listen to the statement by the Freeman's Journal, the organ of the Roman Catholics of this city:

"The Third Ward, Kensington, where the disturbances commenced, is a strong Irish quarter of the city. *Knowing this*, the 'Natives' called a meeting there on Friday, the 3d instant. As might be expected, and as the originators of the meeting no doubt desired, there was a great excitement among the Irish population, and before the close of the proceedings there was a trifling collision, and it was said the platform was broken. A *second* meeting of the 'Natives" was called for at the same place on Monday, and intimations were generally thrown out by their speakers and presses, that they should come prepared to protect themselves; in other words that they should bring arms."

Here are two independent versions of the affair, both given by the Irish party, and both admitting that the Philadelphia disturbances were begun by an attempt on the part of the Irish to break up an orderly and lawful assemblage of American citizens. The meeting referred to was on Friday, May 3; and on Tuesday following, another was held, when the first blood was shed, and the dreadful drama was opened.

The conclusion to which we arrive in this review is merely this: a movement is now in progress to arrest the growing influence of Roman Catholics at the elections in this country. It is a movement that takes a deep and strong hold on the minds and hearts of the people. It is advancing. Its success is certain. The Romanists see it, and true to the spirit of their religion, and faithful to their attachments to a foreign power, they are resolved to arrest the movement by the weapons with which they are the most familiar. But we all know that in this country, as in any other, (in this perhaps *less* than in any other), force will be met by force. The Romanists headed by their Bishops, have sought *as a sect* to control our elections, and they have been voted down. And now that a party has been organized with the avowed design of resisting foreign dictation and preserving the purity of our elections, the Romanists are desperate.

Was it ever heard in this city that the Roman Catholics, though assembled to concert measures for the destruction of institutions dear to Protestants, was it ever heard that they were disturbed in their rights to meet and deliberate?

Since writing the above, we have read in another of the daily papers of this city an elaborate defence of the Roman Catholics of Philadelphia, in which all the blame of the late riots is charged to the fact that a new party has been wickedly formed to prevent foreigners from enjoying their rights in this country. Even the right of American citizens to organize for their own political defence is denied, if that organization has reference to the progress of foreign influence. This is sufficiently impudent. The Irish may band as a people, and demand a separate share of the people's money for their own purposes, a greater amount too than they ever contribute to the common treasury, they may demand the exclusion of the Bible from our Common Schools, and threaten to go *as a body* against any party that resists their claim; but the moment that *Americans* organize for their own protection, they are assailed with brute force in the streets, and their right thus to organize denied by the political press. It is no part of our business to defend the motives of the new party thus assailed; but denying as we do that they have ever proposed to deprive any man, foreigner or native, of any of his rights as a citizen under the constitution and laws, we merely contend that it is the privilege of all in this country to meet and deliberate upon subjects of public interest, and to *vote* according to their own judgment, for the men whom they think the best qualified to execute their wishes. It is this right which the Irish and their apologists in this city, Brooklyn and Philadelpia have undertaken to invade, and prevent its peaceful exercise. It is this violent interference that has roused the indignation of the people, and driven them to the lamentable excesses now so deeply deplored.

P. S. The above was prepared for our last week's paper. We have been pleased to observe that substantially the same view of the subject is now taken by the better portion of the press, and by all the reflecting and intelligent, as rapidly as the facts come distinctly and fairly before the mind.

The sanguinary spirit of the Roman Catholics is more and more developed, and the evidence strengthened beyond doubt that they are prepared to made issue by force of arms, if necessary, to put down the organization of Native Americans. One of the most barefaced exhibitions of this spirit was made last Saturday by the "Freeman's Journal," the Roman Catholic newspaper of this city, and Bishop Hughes' organ. That paper publishes a rallying song, which contains the following passages after referring to former revolutionary struggles:

"In that high cause they freely bled—
Our blood may flow again,
It matters little *where* 'tis shed,
We're waiting now the—*when;*
Let once the sounding signal boom—
The world then shall see
How small, for all his froth and fume,
A braggart's strength may be.

"PULASKI and MONTGOMERY—
DEKALB and LAFAYETTE!
Deep in our holiest memory
Your fame we cherish yet;
And shall these self-abasing slaves—
This blue-law, canting crew—
These brawling *braves*—these "Native" knaves,
Your god-like work undo?

"And on this consecrated soil
Would Persecution's hand
Tear down the patriot's work of toil—
Place on your flag, a brand?
Unsullied yet, that flag shall wave—
That fane, unshaken stand,
While Freedom wields a *two-edged* glaive
To curb each bigot band."

Nothing is more indicative of the *genuine* feelings of a party than its *ballads*. Speeches, resolutions, &c., are often published to accomplish what Taleyrand considered the true end of language, "the *concealment* of thoughts," but the song is the infallible index of the temper. To this complexion it has come at last.

"This blue-law canting crew,
These brawling braves, these Native knaves,"

are now to be put down with the "glaive" or broadsword, and the Romanists are waiting the "signal" to strike the blow. Forewarned is forearmed, and we rejoice that the enemy has been mad enough to be thus rash in his boastings. Our trust is in God and the patriotism of the "blue-law canting crew," the sons of the Puritans, who love the legacy of their fathers, and will contend for it cheerily and steadfastly while life lasts.

From the N. Y. Baptist Register.

The Riots of Philadelphia.....Upon whom is the guilt of Exciting them chargeable?

Much has been said concerning the causes and provocations of the late riots in this city. Criminations and recriminations have been hurled from party against party, and in the din and dust of the contention, it seems difficult to determine who were the first aggressors. A calm investigation of the naked facts in the case will best determine this question.

It is a fact, that on Monday, May 6th, a meeting of a party of citizens, calling themselves Native Americans, was held in the district of Kensington. They were unarmed, and convened for the specific purpose of listening to addresses, and voting on resolutions, explanatory of their principles and purposes. Possibly ungenerous and harsh language was used in denouncing the influence of foreigners in the administration of civil affairs. This has not been shown, but if it be granted, no man acquainted with the general tenor of speech-making upon such occasions, would consider any thing that could be said as in the slightest degree palliative of an assault upon the assembly. Certainly no physical violence, for the punishment or intimidation of foreigners was intended or attempted by this assembly.

It is a fact, that this assemblage of American citizens were assaulted, and driven from the ground, with clubs and stones and fire-arms, by Irish Roman Catholics: that two men—Americans—were killed, by musket or rifle balls, and that several others were severely wounded; that not an Irishman, as has yet been affirmed, was either killed or wounded, in the assault of that day.

It is a fact, that the American flag was torn down and trampled upon by Irishmen, who obtained possession of it by force.

It is a fact, that, on Tuesday the 7th of May, an asssmblage of Native American citizens, attempted to convene by their own adjournment from the State House Square, in the city proper, upon the spot whence the meeting had been violently dispersed the previous day; that this meeting was designed to be one of peaceable discussion; that those who attempted to organize the meeting were entirely unarmed, and that no attack upon foreigners was by them made, or proposed to be made.

It is a fact, that before this meeting could be organized by the appointment of the customary officers, before a single speaker had been heard, it was violently dispersed by the discharges of musketry, fired from the dwellings of Irish Roman Catholics; that American citizens were killed and wounded by these discharges.

It is a fact, that before this meeting attempted to assemble, numbers of armed Irishmen were entrenched within their houses, the windows and doors of which were barricaded.

It is a fact, that poor Irish laborers and mechanics, in considerable numbers, were provided with expensive muskets and rifles previous to either of the meetings held by the Native American party.

It is a fact, that loop holes were made in the shutters and sides of the houses occupied by Irish Roman Catholics, previous to the meeting, from which guns might be protruded and fired.

It is a fact, that but one Irishman is known to have been killed during the whole of the riots; while ten or twelve Americans have been murdered and more than twice that number have been severely wounded.

These plain, indisputable facts, will be sufficient to enable every candid man, to decide the question, upon whom is the guilt of exciting these riots chargeable? I do not present them as an excuse or palliation of the scenes of violence that followed. Nothing can justify men for trampling upon the authority of law. Better far patiently to have suffered the wrong, to have endured the murderous outrage, than to have usurped the authority of the magistrate. If there were no legal way of reaching the murderers, better leave them, unscathed of human justice, to the upbraidings of their own consciences and the retributions of the bar of God. But it is not true that our laws are necessarily inefficient for the restraint of every evil that affects our civil interests. Law in this land, is but the transcript of public sentiment.—The popular sense of right and wrong, must, in a democratic government, be expressed in the statute books. If our laws are not sufficient we can make them so. There can be no excuse or palliation for mobs. ADELPHOS.

Philadelphia, May 21, 1844.

It was a maxim of Euripides either to keep silence, or to speak something better than silence —*N. Y. Observer.*

OBITUARIES.

Died in Appleton, Me. May 12th, SARAH, daughter of David K. and Olive Gilman, in the 9th year of her age. Rarely have we seen such a pattern of loveliness and goodness, as was portrayed in this precious, sainted one. But beauty and innocence could not bribe the archer, death. Disease came—hard was the conflict. She sleeps in peace; for sorrows infest not the grave. But she shall rise again. We loved thee, dear one.—Thou wast beauteous as the day-star. Thou wast dear to us; yet thou hast gone and left us to mourn. But thou art an angel now. By the river of life, thou art transplanted, to bloom and flourish to all eternity.—Sweet child! bright flower of hope! and hast thou fled?
Too fair below in earth's cold soil to bloom,
Thy rapt immortal soul hath death outsped;
And lives and reigns beyond the darkling tomb.
GEO. ULMER.

Died in Morristown, Vt. March 20, of consumption, sister POLLY THAYER, daughter of Oliver and Phebe Thayer, aged 21 years. The subject of this notice experienced religion about a year previous to her death, but remained somewhat in the dark until near six mos. before her departure to the world of spirits, at which time she was renewed in the spirit of her mind, and followed her Lord and Savior in the ordinance of baptism. She had been running down with the disease that terminated her mortal career about a year. But notwithstanding her feeble state of health, she felt it her duty to be baptized. Accordingly, on the 20th of Oct. 1843, though the weather was cold, the wind blowing and the snow falling, she got from her bed and was led to the water, (being unable to go alone,) and was buried with Christ in baptism. While coming out of the water, she gave glory to God. From that time, she was steadfast in the Lord, having a bright hope of a blessed immortality beyond the grave. She rejoiced in view of her prospects in a better world, and with much earnestness entreated others to turn to God.—After doing up her work faithfully, she fell asleep in the arms of death. She truly died in faith. She has left a large circle of friends, who mourn their loss.—The funeral services were attended by Eld. P. R. Pettengill. Sermon from Rev. 14:13, 'Blessed are the dead that die in the Lord,' &c. MARK ATWOOD.

Died in Boston, Oct. 8, 1843, WILLIAM C. CROCKETT, aged 33 years and 6 months, after an illness of 8 weeks, which he bore with Christian patience and fortitude. He appeared perfectly resigned to the will of God. He was calm and composed in his last moments, and left the world without a struggle or a groan. He made no open profession of religion, yet such was the interest which he seemed to take in the meeting which he attended, that he endeared himself to not a few whose prayers in his behalf, we humbly trust, were heard and answered in his salvation and redemption from all sin. The subject of this notice was a native of Gorham, Me. Soon after his marriage, they went to Boston, and by their industry, accumulated a handsome property, and were making preparation to remove to Wolfborough to settle upon a pleasant farm. Truly, their anticipations were pleasing. Oh! death, what hast thou done? His remains were brought from Boston, to Alton, N. H. for interment, and were buried in a Christian-like manner. His widow is a deep mourner, but blessed be God, not a murmurer. She puts her trust in God, and appears to be making preparation, as we hope, to meet her loving husband in heaven.
To soften every painful stroke,
Indulgent mercy bends;
And unrepining when I plead,
This gracious ear attends.
H. D. BUZZELL.

Died in West Brookfield, April 29th, sister POLLY BLANCHARD, wife of Amos Blanchard, aged 59 years. Sister Blanchard experienced religion about 28 years ago, and was baptized by Elder Nathaniel King. She joined the F. W. Baptist church in this place, (organized by Eld. King about that time,) of which she remained a member till death. She suffered extremely for a number of weeks before she died—had her reason all the while. A short time before she died, she expressed a desire to depart and be with Christ. Her house was the home for ministers for years, but they will see her no more. Eld. King preached her funeral sermon, from 1 Peter 1:24, 25,—"All flesh is as grass," &c.
Printers in Mass. are requested to copy.
JEHIEL CLAFLIN.

Died in Berlin, May 9th, very suddenly, of erysipelas, sister CLARENDA, wife of Ira Coburn, and daughter of Daniel Claflin, in the 47th year of her age. In her sickness, which was short, sister Coburn suffered most extremely from the effects of mortification, which commenced soon after she was seriously ill, and progressed rapidly till she died. She had not much to say by way of exhortation, or warning, or instruction; this she had faithfully done, both by her faithful testimony and devoted life in the religion of the dear Savior, which religion she embraced more than twenty-five years ago, while but a youth, in which she was devotedly and ardently engaged with a perseverance worthy the imitation of all the friends and followers of Jesus. Religion was her theme at home and abroad. It was her delight to be with Christians. In the meetings for conference and prayer was her testimony always heard. Her devotion was constant and uniform. It may truly be said of her, "She has done what she could." She did the "work of the day in the day." So when death came, she was ready. She said the religion she had professed in life supported her in the eventful moment of death. She had her reason during the time—talked to her children and husband as if she was going but a short journey—wanted they should be prepared to meet her in heaven. She talked till her tongue began to stiffen, and soon fell asleep in Jesus. She was baptized by Elder Nathaniel King about 23 years ago, and joined the first F. W. Baptist church ever organized in this place. A discourse was delivered at her funeral by Eld. Nathaniel King, from James 5:11, "We count them happy that endure." JEHIEL CLAFLIN.

Died in Wellington, Me. March 6th, of canker rash and throat distemper, CHARLES F., eldest son of Joseph and Laura A. Cook, aged 5 years and 7 months. On the 12th of March, the mother of little Charles F. was called to bid adieu to earth, and its transitory enjoyments, and try the realities of eternity. She was the only daughter of John and Elizabeth Stanton, formerly of Brookfield, N. H., aged 25 years. By the faithful discharge of her duties to her God and her family, the deep interest she felt for the welfare of her parents, the untired zeal of striving to promote comfort and happiness in the social circle of her acquaintance, had endeared her by the strong ties of affection to all who knew her. She experienced religion about six years ago, and afterwards joined a Methodist class.—She died in hope of a glorious immortality. A discourse was delivered at her funeral by Eld. J. Friend, from Psalms 34:19,
Will the Inquirer, Gazette, and Zion's Herald please notice? J——.

Died in Harrison, Me. Feb. 26th, SUSAN, wife of Daniel Scribner, and daughter of Nathan and Abigail Wight, of Otisfield, aged 37 years, 2 months, and 3 days. The subject of this notice experienced a hope in the pardoning mercy of God in the spring of 1839, was baptized by brother Geo. Whitney, and united with the F. W. B. church in Harrison, of which she remained a member till removed by death. Her disorder was consumption. Her health had been failing for some two years, which led her often to express her belief that she must soon bid adieu to all earthly scenes. In Sept. last, she was attacked with violent bleeding at the lungs. From that time, she gradually sunk under her disorder, till Feb. 26, at 15 minutes past 8 in the evening, when it pleased her Heavenly Father to call her home to that rest which remains for the people of God. She bore her sufferings with Christian patience. Not a murmur, not a complaint, nor even a groan was heard to fall from her lips during her sickness, till after she became insensible to suffering. A few days before she left this world of sorrow, while conversing with Br. Clement Phinney, she said, I have been in the habit of singing some since I have been sick; but I have become so feeble I shall never sing any more in this world; but, glory to God, I shall sing with you in heaven.—She arranged all her domestic affairs with the greatest composure. By her request, a few weeks before she died, her remains were carried to Otisfield, where an appropriate discourse was delivered by brother James Libby, from Rom. 5:21. I feel to be one that hath seen afflictions. But while I reflect that God knows best what disposition to make of his own, I feel it is best for me to be still, and know that it is God that has done it, hoping that by the assistance of his grace, I shall one day meet my companion in that blessed kingdom where the wastings of pestilence are never experienced; but where every countenance will bloom with eternal spring and every face will forever beam with the radiance of God's glory. DANIEL SCRIBNER.

Departed this life, May 18th, sister LYDIA MALOON, wife of Br. Joseph Maloon, aged 43 years. Sister Maloon experienced relig

THE MORNING STAR.

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MORNING STAR.

For the Morning Star.

THE MINISTRY.

Should a man who is called to preach stop to Study?—This will depend upon circumstances. If God bids him go about the work immediately he should by all means do it, for God knows what is best. Should he do otherwise he may expect to meet the frowns of Providence, as did Jonah of old who refused to do the preaching which God bid him. Wo be unto him if he go not! But I see nothing absurd in the supposition that God calls a man to study for the ministry as well as to preach. If emergency demands that an illiterate man should be thrust into the vineyard, God knows it and can do it; and it is vain for puny flesh to say 'why do ye so?'—But if learning is of utility, shall he not in common cases, obtain it? Many who have entered upon the active duties of a Pastor have felt the need of it when too late, and lamented that they had not taken a different course, fully confident that had they spent years in study their efficiency afterwards would have amply recompensed themselves and the world. I think this is the experience of not a few.

But it is said 'time is short—what is done must be done quickly. There are souls now slumbering at the very door of death whose doom will be sealed before he who is studying will enter upon the active duties of the ministry.' True, this is the case and it always will be; and do you ask why not enter upon the work now, thinking that though not so efficient, he may be the means of saving some who would otherwise perish? You might as well ask why God had not brought him into the world sooner so that he might have been the means of saving those who are already lost. Impenitent sinners are always dying; and there is always a demand for ministers, for active, self-denying, and able ministers who shall be deeply imbued with the spirit, and who shall labor with all diligence, adding to faith virtue, and to virtue knowledge, and to knowledge all other Christian graces. Is not he that lacketh these things blind?—and how shall he lead the blind? You may say 'Perhaps he will die before he accomplishes his studies.' Yes, but would you set a boy to preaching for fear he would die before he arrives to manhood? Nor would God call any man to do what he is actually unqualified to do. He might call him to *prepare* for the great work as he did Samuel of old, but not to take a station which he could not fill. John the Baptist was designed for his ministry even before he was born, but he did not enter upon it until about 30 years of age; yet doubtless he was long before, looking forward to it, and preparing for his great and arduous labors. So it was with Christ; and how shall we account for it? Could not he who astonished the Doctors and Lawyers with his profound wisdom when only 12 years of age, have commenced preaching at twenty? By delaying souls died without hearing the gospel, who, to all human appearance, might have been saved had he commenced sooner. But as before, you may as well ask why he did not come into the world sooner, as why he did not commence preaching sooner. You may say 'he waited to conform to the Levitical law.' But God was the author of that law, and if he saw when he established it, that it was necessary for a priest to take all the early part of his life to prepare for the sacred office; and if Christ when he come saw fit to leave us the same example in the new dispensation, by conforming to it himself, who I ask will be culpable for imitating him? Did he not leave a perfect and an imitable example here as well as elsewhere? He superseded or abrogated all the old dispensation which he did not wish to be transmitted to the new. The necessity of sacrificial rites and of the ceremonials of the temple was superseded by that sacrifice which was more acceptable than the blood of bulls and of goats, and by the simplicity of Christian worship. The old law of an eye for an eye, and a tooth for a tooth, of love to friends and hate to enemies, was annulled, and the new one of love to our enemies, of prayer for our persecutors, and of charity toward all men instituted in its stead; and can it be possible that Christ delayed 10 years, earned his bread by the sweat of his brow, and conformed to a Jewish rite which he would not have his followers do?—This seems inconsistent. I would not infer from this that every one should wait until he is precisely 30 years old,—the manner in which Christ's age is mentioned shows that this is immaterial; but I would infer that he should not rush inconsiderately into the gospel ministry,—that he should with patience, and with much study and prayer, fit himself for the great and responsible work. He should not however be idle during this time in the cause of saving souls, but to this end he should labor as much as practicable. His prayer of faith and admonition of love may reach the sinner's case, and bring forth fruit abundantly. Indeed it is very much doubted whether he cannot be more useful during this period than if he prematurely entered the ministry.

To those looking forward to this holy calling, I would say, never fear study—practical, critical study, so necessary to your efficiency. It is not this which does the mischief often laid to its charge, but it is the want of firm reliance upon God, of humility, of faith, of ardent love for souls, of zeal for the cause, and of deep toned piety and spirituality. Get all these and learning is sanctified, and becomes one of the best instruments which the minister can employ. B. J. M.

The spirit of our ministry is a spirit of separation from the world; of prayer, of labor, of knowledge, of piety.—*Massilon.*

For the Morning Star

Infidelity—its character, inexcusableness, fearful malignity.

Prophetic eras are dated, not from the conduct of individuals, but from the acts of civil States and Governments. And the reign of infidelity finds its data at the time when a people by a solemn act of its judiciary declared the nation atheistical, the Son of God an impostor, and Christianity a fable. When that horrible decree which defined the faith of the French nation to be, 1st. That God is nature, and, 2d. That there is no other God, was first proclaimed, and received with demonstrations of joy, then did the monster, infidelity, develope himself in his native deformity and detestable ugliness.

From that period until now, atheism has made rapid advances, circulating its venom through the veins and arteries of kingdoms and nations with the celerity of the lightning's winged blaze; and, joined with Roman Catholicism, wages exterminating warfare against all the Christian institutions on the earth. The continental kingdoms of Europe exhibit but one putrid mass of atheism, mingled with the revolting blasphemies and abominations of popery. The vile monster infidelity has found its way in some of its multifarious forms to the bar, the senate, the army, the navy, the cabinet, the church, the university, the departments of literature, philosophy, medicine, legislation, and even theology, amongst these nations; and in our own farfamed and beloved America, the press groans beneath a load of novelty, the genuine offspring of infidelity. The lurking poison is served up in every form likely to surprise, beguile or allure the imagination. It manifests itself in tales, poems, fables and novels; and its broken hints are obliquely dispersed, and low, cantling surmises appear in books of Travels, Philosophy and Natural History.—Its heterogenious and multiplied forms descend to us principally through Lord Herbert, Bolinbroke, and the learned subtilties of Hume, and so downward until through Abner Kneeland, Dinsmore, the pedler, and a host of others, whose constant cry is, "No angry God, no eternal hell, and no delightful hereafter, and ravishing heaven."

2nd. The character of infidelity.

The character of infidelity can nowhere be better defined than in the holy book of Revelation. There its perfect portrait may be found, drawn with a masterly hand, and so true to life that no one need misunderstand.

1. It hardens men's hearts against the offered means of salvation. 2 Kings 17:14, 15.—This is infidelity.

2. Isaiah says (Isa. 7:9) that it prevents men from asking for the right way and walking therein.

3. It impels its votaries to reject the messengers of God. Matt. 21:23 John 5:38.

4. It hardens the soul against all good, and debars all profit from God's precious word.—Heb. 4:2

5. It perverts the plainest truths with its subtilties and cavils. John 3:12, 10:25.

6. It turns the miracles recorded in the Bible into ridicule. John 12:37.

7. It enrages the mind and stirs the baser sort to acts of violence against the peaceable ministers of Jesus Christ.

8. It utterly rejects the SON of GOD, and by disputation seeks to overthrow the ministers of the gospel. Matt. 13:58. Acts 6:9. 1 Tim. 6:3—5.

9. It prevents prayer. Rom. 10:14. Who ever heard of a praying infidel?

10. It is always displeasing to God. Heb. 11:6.

11. Infidels belong not to the flock of Christ John 10:36.

12. Infidels are blinded by the god of this world. 2 Cor. 4:4.

13. Infidelity leads to all manner of vulgarities and blasphemies. 1 Tim. 1:13.

14. It creates continual disunion and disturbance. 2 Cor. 6:15.

15. It robs families of their proper support. 1 Cor. 5:8. It is said of Rosseau, that his children were sent to the alms-house for support.

16. It secures its advocates and votaries sore judgments. Ex. 5:2 and 14:23. Heb. 11: 29, 31.

17. It destroys nations. Rom. 11:20. Where are the nations that have disavowed the true God?

18. It sends men infallibly to hell. Mark 16: 16. Luke 12:46. John 3:18. 2 Thess. 2:12. Rev. 21:8. Ps. 9:17. The above is sufficient to describe the foul character of a base and God-dishonoring system, that seeks to root up the plants of virtue and turn the moral garden over to briars and thorns. Honesty of purpose and ignorance are plead in vain.

3. Infidelity is inexcusable.

The avowed infidel has not the least shadow of excuse for rejecting the Christian religion. Its divinity is manifested in the purity of its morals, the sanctity of its precepts, and innocency of its votaries.

The holy book of revelation requires no labored arguments to substantiate its divine authority. Prophecy long since uttered, fulfilled, and now fulfilling, yields abundance of evidence of the transcendant excellence of that mind which can declare the end from the beginning. No human power has been, or ever will be, capable of preventing the fulfilling of the word of God. Witness the powerful efforts to prevent the spread of the gospel as foretold by our Lord. All the learning and philosophy of the Augustan age, joined with their wisest counsels and most wary precautions, could not hinder its progress.—Despite of grandeur, the tide of popularity, the bloody lash, the loathsome dungeon, the racking wheel and consuming flame, the gospel gallantly bore away all opposition, and inundated the whole Roman kingdom with a flood of holy light. Never was a conquest so complete. The strong hold of Paganism was stormed and taken, and her out-posts completely demolished by means, to all human considerations, most inefficient. Our Lord foretells the destruction of Jerusalem and the dispersion of the Jews, with their unparalleled sufferings, and scarcely had forty years passed away, before the invading army under Titus fulfilled the prophecy, and Jerusalem was trodden down of the Gentiles, and her inhabitants scattered among all nations: yet miraculously preserved as a distinct people, leaving no doubt of the Divine authenticity of the Christian religion.

Now the infidel either has or has not examined these evidences. If he has not, his ignorance is inexcusable for his NEGLIGENCE, if he has, his *obstinacy* can only be resolved into the enmity of his heart. In either case, as an infidel, his guilt is inexcusable, and his punishment, if he repent not, will be tremendous, and justly deserved. I will now briefly notice,

4. The malignity of infidelity.

Where no superior is acknowledged, the passions usurp authority, and reason is entirely banished or subjugated to the base purposes of a mind continually set to do evil. Mercy is a word which belongs not to the vocabulary of infidelity. "The tender mercies of the heathen are cruelty." Self, monstrous self, knows no equal. Hence the shocking barbarities, the unfeeling deeds, and the soul-chilling crimes that stain the pages of the historian. What offence may they not commit with impunity, without regret, and without a blush? What protection do his principles afford to confiding innocence and beauty? Let the scalding tears of remorse, the wails of despair, and the raving fury of the maniac answer. What can withhold him from dooming a lovely wife to penury, desolation and the grave? What can make seduction and adultery criminal in his eyes?—What can he know of honor, justice, and integrity? What friend will he not betray? What enemy will he not pursue to death?—And what criminal appetite will he not indulge when his own personal safety is not compromised? Who, may we ask, are those that set the decencies of life most at defiance, but the base deniers of God who made them, and the Lord who bought them, and who write themselves Atheists and Infidels to the scandal of humanity and of the country that gave them birth?

The malignity of infidelity exhibits itself in the broad and unqualified assertion, "Mankind are just as they should be, and the world ought not to be disturbed. Christianity is a wild dream of fanaticism, base and low, and aims at impossibilities"

Nothing short of sheer malice could prompt men to hazard the above assertions; for nothing is more plain to every observer than the irregularities of men. Deception and fraud, violence and hate, exhibit themselves as the native outbreaks of fallen and degenerate man. Misery and wo raise their deformity on every side, and sorrow and anguish call loudly for reform. Yet, says infidelity, 'Mankind are just as they should be.' So base is this sentiment that the common sense of infidels themselves rebels against it, and cries out for agitation and reform. The history of the past declares the reforms attempted by the haters of God, to be spurious, subversive of order and ruinous to soul and body both; and that in religion alone, the pure, unadulterated, Christian religion, can any reasonable hopes be founded for lasting benefit to the human race. The harp of prophecy has been struck from age to age, and its notes are too sweet to be mistaken for mortal music. From the mountains of Judea its distinct echoes have reverberated, and its charming sounds of mercy to fallen man, attests the willingness of God to save all to the utmost that will come unto God by Jesus Christ, our Lord, and I thank God the Sun has arisen, that will never go down until Christianity shall prostrate infidelity in all its forms; and until the universal anthem from sanctified hearts shall proclaim throughout our globe, and up to heaven's high concave, "Glory to God in the highest, and on earth peace and good will to men." "The Lord will hasten it in his time; he will consume it with the spirit of his mouth, and destroy it with the brightness of his coming." Isa. 60: 22.—2 Thess. 2: 8. D. M. L. R.

For the Morning Star.

Contributions of Heathen Converts—Of Colored People.

Chek-yet, who was for four years a faithful and useful member of the Chinese church in Bangkok, laid up his money to do good with. He was always ready to give to the poor, "and never failed, when an opportunity offered, to contribute liberally at the monthly concert." Many members of Christian churches in Christian lands, never attend a monthly concert; and many that do attend, either give nothing, or contribute very sparingly. It is a matter of grief and concern, that those brought up in the holy and benevolent principles of the Christian religion, are out done in liberality by those recently converted from the selfishness and degradation of heathenism.

At Chek-yet's death, about $30 were found in his chest. What remained of this sum after the expenses of his burial were paid, was to be devoted to the instruction of his countrymen in Christianity.

Another Chinese, who was an idolater but a year before the account of his liberality was written, had attended the monthly concert of prayer for seven months, and given monthly one dollar to the cause of missions. He commenced his contributions while he was working out by the day, and when his income was less than twenty-five cents per day; out of which he boarded and clothed himself. Let American Christians think of this. "A contribution to the funds of the Tavoy Mission Society having been proposed, nearly all the members of the Mata church, several not members, and numbers of children, some in their mothers' arms, threw their respective mites into the box." In most instances each member of a family contributed his or her mite separately. This shows that the parents had taught their children to be liberal, and had furnished them the means of obeying their instructions. The sum of a little more than forty seven rupees was contributed.

If the parents of this professedly Christian land would imitate these parents just converted from heathenism, and teach their young children to be liberal, we should soon see covetousness and selfishness looked upon as sins alike disgraceful to the professed followers of Christ and displeasing to God. Covetous professors rank themselves with the people of God, where others often rank them. But God their judge classes them with fornicators, idolaters, extortioners, adulterers, thieves, drunkards, and revilers; and declares that they shall not inherit his kingdom!! See 1 Cor. 6, 9, 10.

From March 1, to April 1, 1844, the following sums were collected of the colored people for the use of the Baptist Foreign Mission Society—Baptist congregation in Raleigh, N. C. $11,10; Methodist do. do. $14,92; a colored female in Charleston, S. C. $1,00; colored people in Columbia, Do. $4,36; first African church, Savannah, Georgia, $25,25; colored friends, Macon, do. $5,00; colored Bap. ch. monthly concert, Louisville, Ky. $31,41. Thus in one month the colored people in slaveholding states contributed to a Foreign Mission Society the sum of $93,04, which is $40,07 more than the whole Freewill Baptist denomination paid during the same time for the support of their Foreign Mission! God grant that the time may soon come when it cannot be said that day laborers and children among the converted heathen, and the crushed colored people in our own country, are more liberal than the Freewill Baptists in contributing for the support of Foreign Missions.

Most of the statements in this article are taken from the Baptist Missionary Magazine of May, 1844. E. HUTCHINS.

For the Morning Star.

What does not constitute a Christian, and what does.

FIRST, WHAT DOES NOT.

1. To possess a great share of zeal without knowledge, and like one of olden time, wish others to see your zeal for the Lord of hosts.

2. To possess more than an ordinary knowledge of the letter of Divine revelation, so that much of it may be communicated from memory. Some of the most vile of the writer's acquaintance, have had much of this kind of knowledge; but their hearts seemed wholly destitute of the principles of the doctrine of Christ.

3. It does not make a Christian of a man, because he can weep profusely, for hypocrites can exhibit many tears; yes, this comprises about all their religion.

4. Long prayers and exhortations are not a sure sign of a Christian, nor much talk about religion, when absent from home; nor a sanctimonious countenance in every place but when at home.

5. To profess to understand the dark sayings of the written word of God, and explain them all, especially prophecy; and to lightly esteem all the views of our superiors, if they happen to differ from our bigoted notions.

6. It is not a mark of a Christian to have a great desire to follow the inventions of men, and to be carried away with every new doctrine that comes up in this unregenerate world; and after drawing off from their brethren, to censure them because they do not believe as they do.

7. A man may nominally believe that the Bible is true, and all its contents inspired, and not be a Christian.

8. A man may speak with the tongues of men and angels, and have the gift of prophecy, and understand all mysteries, and all knowledge, and all faith, and bestow all his goods to feed the poor, give his body to be burned,—and believe that the world will be destroyed this year—and if destitute of charity, or the unfeigned love of God in the soul, he is nothing.

II. SOME THINGS WHICH CONSTITUTE A CHRISTIAN.

1. A sincere desire to glorify God in all we do, which is manifested by right action.

2. A hungering after a correct knowledge of God, and a sweet delight, in contemplating on the wonderful works of the Almighty to the children of men.

3. An undoubted belief or faith in the Divine authenticity of God's revealed word, which proves itself to be genuine, only when we practice what we believe to be truth.

4. To possess the spirit of Jesus Christ, and exhibit it in all we do or say at home and abroad, ever remaining on teachable ground, having no fellowship for the works of darkness, but reproving them Christ-like, not having men's persons in admiration because of advantage.

5. A punctual, and sincere obedience to the ordinances and commandments of God, regardless of carnal consequences; to be rooted, grounded, and well established in the great saving principles of the Bible; and to be unmoved by the Lo here's and Lo there's, which are almost perpetually arising in this imperfect world.

6. To walk in Christ as we received him, holding fast the beginning of our confidence without wavering, steadfast unto the end, with joy and satisfaction, counting him faithful who has promised to do more then we can say or think for the faithful in Christ Jesus.

7. To glory in the cross of Jesus Christ, and never to manifest a desire, through selfishness, to have the old gospel landmarks removed, but keep on board of the old ship, having no fears of her ever sinking.

8. A heart full of the love of God, and an holy zeal to promote every enterprise which has for its end and aim, the glory of God and the future well being of the human family.

May God grant that the writer, and all who read the above, may act in reference to the retributions of the last Judgment.

H. N. P.

For the Morning Star.

MODERN SANBALLATS.

The Bible reader well knows the course that Sanballat took to trouble the children of Israel in Nehemiah's day. Sanballat at first opposed, then ridiculed, and, finding that he could not succeed in that way, he endeavored to show him friendly, as though he was interested in their welfare and wished to have a conference with them. How much this appears like the Universalists in these days. They have tried opposition and ridicule; yes, how often has the idea of conversion been ridiculed; and, not in every case succeeding, they now show themselves friendly to most of the movements of Christians. See how it is with them in coming round the communion table, that solemn and interesting scene, designed to show forth the Lord's death until he comes; and then say he never will come! Why so hypocritical! I will relate some of the doings of one of Satan's servants, which occurred in Penobscot region a few weeks since, much of which I was a witness. Our brethren had heen holding a series of meetings in various places in a certain town, and soon were to commence one in another place. While one of our preachers was on his way to meeting, he met a Universalist preacher living in the vicinity, who is about as arch a servant of the adversary as ever I met with, and if he cannot carry his point by opposition and ridicule, he will, to all appearance, join in the work, shout and say Amen, and exhort sinners to obtain religion. But at the time he met our brother, he used very hard language towards him, and said he could only compare our doings to Balak and Balaam sacrificing in various places in order to get the Lord to curse Israel, and thus, said he, you have been meeting here and there, trying to get God to bless you. But to make my story short, the good work went on in spite of opposition and ridicule, and this Universalist preacher attended, and finding that his opposition and ridicule had not hindered the work he now seemed much interested in the revival. Some have thought that in time of a revival, we ought not to be pointed against Universalism; but of late I have noticed, that great evil has arisen by admitting these wolves in sheep's clothing to insinuate their poison in the community, without being rebuked.

W. B. HAMBLEN.

For the Morning Star.

We want a greater Congregation.

An anxiety for people to attend religious meetings is perfectly consistent with Christianity, and, in my opinion, it is the imperative duty of every Christian to use every proper exertion to bring people under the influence of the means of grace. But is it not possible that people may in this, as well as in many other things, "have a zeal of God, but not according to knowledge."

Great caution should be used when there are other churches, or churches of other denominations in the vicinity, not to interfere with their rights, and great caution should be used that we do not overlook the proper means to be employed. I do not intend in this short article to notice every means that is employed, or even every means that should be employed by people to increase their congregations; but simply to fix the mind upon one important point, which I fear is sometimes forgotten, viz., spirituality. Let a church possess what else it may, if spirituality is not there, the more important means are wanting. Although the bell may often ring to call the people to the house of God, and the spire erect may point to heaven in token of ascending adoration; yet if that adoration is not spiritual, the most efficient means of enlarging a congregation is lost. It is true a magnificent house will attract some, the viol or the violin, and the organ will attract others; and so will lifeless and formal preaching attract some: but while churches or societies are laboring to gratify people's fancies in these things, in order to get a great congregation, let them remember that God's spirit is a gathering spirit; and that in order for them to have a good permanent congregation, they should seek to be in the spirit of the Lord. O my brethren in the ministry, are we not faulty? Have we not sought too much for a name? have we not been too much for popularity? Have not Christians in general been too fond of pleasing the eyes and ears of people? O that ministers would study to show themselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth; and that the laity would remember that it is their duty to stay up the hands of the minister by their prayers and alms, and all remember that God is a spirit, and they that worship him must worship him in spirit and in truth. Then our congregation would be greater; and while the gathering trumpet of the gospel is sounding, people will flock to the means of grace.

DELTA.

For the Morning Star.

TRUE COURAGE.

In offering some few thoughts on true courage, we shall,

I. Treat it negatively; and

II. Affirmatively. And

1. It is not to stand at the mouth of the cannon and brave the fury of the fields of battle.

2. It is not to strew the battle field with the dead and dying—lay waste vineyards—demolish palaces, and carry sorrow and anguish, to an impoverished, scattered and surviving enemy.

3. It does not consist in attacking Jehovah upon his throne by blasphemy, or trampling upon his divine law, in disregarding his righteous commands.

4. It does not consist in opposing our brethren, because they may think a little different from us on particular points of doctrine, nor in slandering them and trying to destroy their influence, and build up ourselves on there ruin. No; true courage is not here to be found; but veils its spotless face, when such dark inclinations characterize the heart of man.

II. We now come to treat this subject affirmatively.

1. As *true courage* is found only in the soldier of the cross of Christ, we remark, that it consists principally in subduing ourselves; for we learn (Rom. 8:7) that the carnal mind is enmity against God." If this be true, it follows, that it is enmity against all real happiness and the best interests of man; for every good and perfect gift is from above, and cometh down from the Father of lights with whom is no variableness neither shadow of turning. (James 1:17.) Therefore true courage is that quality of the mind that enables man to overcome the carnal mind by the blood of the Lamb, and the word of his testimony, and receive the spirit of adoption whereby he may cry, Abba, Father.

2. It is a willingness to stand boldly in the blessed cause of Christ, and endure trials for him, knowing that the sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us. Rom. 8:18.

3. It is firmness when we are called upon to bear contradictions and provocations for the Savior, and yet in patience to possess our souls. The Christian warfare, therefore, begins at home; it lies principally within, and he has the most true courage, who can conquer himself. Hence, said the wise man, "He that is slow to anger is better than the mighty, and he that ruleth his spirit, than he that taketh a city. L. H. WITHAM.

Kennebunkport.

For the Morning Star.

ANOTHER ERROR.

We speak of the irreverent practice with many of using scripture quotations with the description of vain and meager things. With what an ill grace have we often heard "foolish jesting," and base chit-chit, borne off with a text of scripture as proof! Even here, the Christian and minister often do an immense injury. Not that we would be unfamiliar with the Bible, but to blind scripture in unholy representations is, we believe sadly wicked! It dishonors God, who has said, "render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." It lowers the standard of religion, by adulterating its purity. It inclines to pass a low estimate on things eternal, by mixture with things less important. It vitiates the morals, by unholy association. It sanctions vice by improper influence. It is in utter disregard of God's divine law, which requires "sound speech that cannot be condemned," and "holy conversation and godliness" in all we say. Hear James speak: "Who is a *wise man* and *endued* with *knowledge* among you? Let him show out of a good conversation his works with meekness of wisdom."

SIMPLE.

Appleton, Me. May 1844.

Humble yourselves in the sight of the Lord, and he shall lift you up.

For the Morning Star.

How the Christian Dies.

We are told by the celebrated Dr. Young that "Mr. Addison after a long and a manly but fruitless struggle with the distemper of which he died, dismissed his physicians and with them all hopes of life. He dismissed not, however his concern for the living, but sent for the young Lord Warwick, a youth nearly related to him and finely accomplished, yet not above being better for good impressions from a dying friend. He came, but life now glimmering in the socket, the dying friend was silent. After a decent and proper pause, the youth said, "Dear sir you sent for me. I believe and hope you have some commands; be assured I shall hold them most sacred." May distant ages not only hear but feel the reply. Forcibly grasping the young nobleman's hand, he softly said, "See in what peace a Christian can die!" He spake with difficulty and soon expired."

Dear reader may you and I, through divine grace, have the sting of death removed, and like Mr. Addison, say, "See in what peace a Christian can die." But if we wish for peace like this; if we would have our chamber like that "where the good man meets his fate," we must, like the good man, live the life which answers life's great end.

K. K.

For the Morning Star.

"Know Thyself."

We are apt to look to often at our good qualities, and seldom at our bad ones. Consequently, we are liable to have an incorrect knowledge of ourselves, so that we neither feel nor act right upon the subject of religion. But a correct knowledge of one's self will lead to humility; and where there is a great lack of humility, there is also a deficiency in self-knowledge. How can we look into our hearts, and behold our awful depravity without exclaiming with Paul, "O wretched man that I am, who shall deliver me from the body of this death." Alas! how perishing our condition; so perishing and lost that the Son of God died for our salvation. But O! how much the more wicked our hearts appear when we add our proneness to reject this atonement. It is truly a humiliating consideration, and one, too, in view of which our hearts should break, that burning tears of repentance might gush forth from our weeping eyes.

No matter what be the station in life which we are called to fill, a knowledge of ourselves will lead us to the most profound humility.—*If called to preach the gospel, we shall be led to exclaim with Paul, "Who is sufficient for these things;"* and so exceeding small will be our opinion of ourselves, that with him we shall say, "Unto me who am *less* than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. Let us strive for that knowledge, that will make us humble and wise, purifying the heart. "Know thyself." JOSHUA A. STETSON.

For the Morning Star.

"Else what shall they do which are baptized for the dead if the dead rise not at all, why are they then baptized for the dead?" 1 Cor. 15: 29.

By many, this passage is reckoned as one of those which are wrapt in obscurity, and which nothing but the light of eternity can reveal. It is to be expected, that a book, emanating from infinite wisdom, should contain knowledge too wonderful for finite minds to fathom. But, to my mind, this passage seems less obscure than many others. The apostle is addressing his Christian brethren, and endeavoring to prove to them the resurrection of the dead. From the 1st to the 23d verse the apostle gives a history of the death, burial and resurrection of Christ together with the consequences that must follow, if Christ is not risen, 'for' says he, 'if in this life only we have hope in Christ, we are of all men most miserable;' and again, 'but if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain: Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain: ye are yet in your sins. But now is Christ risen from the dead, and become the first fruits of them that slept. Else (if it were not so) what shall they do which are baptized for the dead, if the dead rise not at all.' That is, of what benefit is it to us to be baptized for Christ, if he is not risen; if Christ is still dead of what advantage is it to be baptized—"why are they then baptized for the dead?" If Christ has not yet burst the bands of death, it were useless and more than useless, it is hazardous to be baptized and thereby seperate ourselves from the world, and expose ourselves to privations, sufferings, persecutions, and even death itself, in defence of the doctrines of Christ; no advantage can accrue from it, therefore "Let us eat and drink; for to-morrow we die.'

The few remarks written above were suggested by hearing this passage quoted as inexplicable. We hope that some of your able correspondents may throw additional light upon the subject. J. H. L.

For the Morning Star.

A National Monument.

There is a bill before Congress to appropriate $50,000 dollars, to build a National Monument at Washington. Christians may do more and better than this. They can give fifty thousand dollars, that will enable missionaries to distribute more than fifty thousand copies of the word of life, which may prove the conversion of as many souls, that shall be eternal exhibitions of the liberality of Christians and the saving grace of God.—National monuments must perish, 'when destruction shall drive her ploughshare throughout creation,' but a soul saved in Heaven shall, elevated to a throne, look on a burning world, and rejoice that he has escaped its pollutions. Who will help build this monument of grace. MENTOR.

FRIENDSHIP.—When I see leaves drop from their trees in the beginning of autumn, just such, think I, is the friendship of the world. While the sap of maintenance lasts, my friends swarm in abundance, but in the winter of my need they leave me naked. He is a happy man that hath a true friend in his need; but he is more truly happy that hath no need of his friend.—*Arthur Warwick.*

MORNING STAR.

WEDNESDAY, JUNE 12, 1844.

PREDESTINATION.

"Whom he did *foreknow* he also did predestinate."—Rom. 8: 29.

Many efforts have been made to avoid the natural conclusion, that the predestination of this passage refers to an election of the saints. It has been referred to the calling of the Gentiles, an election of the prophets, an election of the apostles, none of which in our opinion will bear an investigation.

1. To what are these individuals predestinated? Not to a calling, nor to the gift of prophecy, nor the office of a prophet, nor to an apostleship, but to regeneration, or a conformation into the image of Christ; so that if this predestination refers only to the prophets, or apostles, or even to only one single individual among their number, still it is as "*particular* election" as though it referred to every child of God. The same may be said of the election mentioned in Eph. 1st chap. whoever were here elected were predestinated to the same purpose. "Chosen us in him before the foundation of the world, that we should be [not apostles] but holy and without blame before him *in love*: Having predestinated *us* [not to the apostleship] but unto the *adoption of children*."

2. Who were predestinated? Not the apostles or prophets *only* but "the saints;" "those who love God." We think the context plainly determines this point. Paul in the 8th of Rom. says nothing of prophets or apostles, separate from the saints in general. He introduced our text thus, "He maketh intercession for *the saints*, according to the will of God. And we know that all things work together for good to *them that love God, to them who are the called* according to his *purpose*. For whom he did foreknow, he also did predestinate, to be conformed into the image of his Son," &c. What more authority has any one to argue that this alluded to the election of apostles or prophets than deacons? and how can it be supposed that it refers to the calling of the Gentiles without admitting that the Gentiles are all Christians, since the predestinated are also justified and glorified?

3. Was this predestination arbitrary, or otherwise?

(1.) If arbitrary, absolute, totally independent of any circumstance, as argued by Calvin, how should it then be said "*Of a truth*, God is no respecter of persons?" (2.) Many Calvinists virtually make the foreknowledge of God dependent on his decrees; for, say they, "How could this be *known* unless it were a determined event? If it were undetermined, it was uncertain; and if it was uncertain it could not certainly be known."* To this latter part of this position we readily agree [If it was uncertain it could not certainly be known,] but from the former we entirely dissent. An event, past, present, or future, may be as *certain* without being determined by any superior intelligence, or even without being known to any being whatever, as to be predetermined and foreknown by the whole universe. For example, let us suppose that no event whatever which has yet transpired on the earth, was known to any being whatever till that event had actually taken place; would not all these events still have been the ligitimate result of a certain order of things? and would they not have taken place? and were they not as *certain* to take place as though they had been known to all the intelligences of the universe?

(3.) "Whom he did foreknow he also did predestinate." Now Calvinists and Armenians generally agree that in the broad sense he *foreknew* every-body. This election therefore, did not depend upon the bare fact that he foreknew that such people would exist; it must then have been some characteristic which he foreknew concerning them which induced him to elect them; and what else could this be than that they would embrace salvation if they had the offer of it?

Thus the predestination is dependent upon the foreknowledge. If the foreknowledge of God were dependent upon election, this would seem to imply an imperfection in the knowledge. For example, Joe Smith prophecied the death of Gov. Boggs, but as Boggs did not seem likely to die by any other means, Joe commissions one of his angels to shoot him! Who does not see, from this very circumstance, that Joe possessed no prescience whatever, but was obliged to make an effort to produce the event himself, that his prophecy might be fulfilled? Precisely so with the prescience of God, if he only knows an event *will be* because he determines it *shall be*, with only this difference, God is omnipotent and *can* fulfill his own predictions, man cannot always accomplish his designs. In answer to the question proposed by Calvinists, "How could this be known unless it were a determined event?" We reply, by God's prescience, and not by his predestination: And surely that is answer enough for a man of common sense.

We are now prepared to state our position:—

1. God saw the end from the beginning and every event whether minute or important which intervened between these two extremities.

2. He saw these events before they transpired precisely as we see them when they are taking place, so that his foreknowledge produced no more effect upon the events than our knowledge of present or even past events. For illustration, he saw us writing what we now write before the foundations of the earth were laid, but was dependent on the event for the knowledge of that event, as strictly as inferior intelligences are who do not know the event till they see it transpire.

* Relig. Ency. Art. Election.

3. Thus "Whom he did foreknow he also did predestinate to be conformed to the image of his Son."

4. That is, He foreknew some individuals, who, if they had the offer of salvation, would embrace it, and he predetermined to give them the offer. He foreknew some individuals who would seek God if they had the influences of the spirit, and he determined that they should have those influences. He foreknew that, labor as they might, they could not save themselves or rid themselves of their sins; and he predetermined that they should enjoy the regenerating grace which should conform them into the image of his Son.—"Wherefore the rather, brethren, give diligence to make your calling and election sure."

A. K. M.

Influence of Superabundant Publications.

A striking characteristic of our times is a passion for authorship—a passion which has not only become excessive, but almost a mania. Books of all descriptions, reviews, magazines, newspapers, and tracts multiply at such a rate, that all the power of mechanics and all the influence of steam appear to be fairly required for their production and distribution. At the present rate of increase it is difficult to conjecture how the material will be supplied, unless by some contrivance old books shall be ground over into new ones; a thing which in this day of wonders cannot be declared impossible.

This unparalleled increase of publications is not without its advantages. It contributes much to the activity of the age. It prevents society from settling into a dead calm. It surely requires *labor* to write, and print, and read so much. It tends to an extensive diffusion of knowledge among all classes, promotes a kind of thought, and so guards against apathy, and preserves the people from some abuses to which they would otherwise be more exposed.

But this inordinate desire of authorship is productive of very serious evils. It is injurious to the authors. 1. It tends to excite and cherish their vanity. When so many are seeking for reputation in literature, those who are incompetent will be encouraged to enter the lists, from the example of others as great dunces as themselves. To acquire eminence under these circumstances, they have to employ very questionable means. They are induced to make pretensions which they know to be false, and to cater to the vitiated tastes of readers. Thus vanity leads them to adopt unworthy expedients, and the success obtained in this way in turn nourishes their vanity. Every judicious observer knows that such has already been the result. 2. Its influence is to make authors superficial. When an author, situated as most modern authors are, furnish hundreds or thousands of pages annually, careful thought, profound research, close discrimination, just reasoning, and correct conclusion are not to be expected. Without proper analysis and mature reflection, the writer is no more prepared to present just views of his subject, than one would be to describe a new country from having traversed it merely by Rail Road. And it is evident that most modern publications are written with Rail Road speed. Men, it would seem are endowed all at once with a wonderful keenness of perception—a power of looking a subject through and through at a glance. Formerly it was requisite for one to possess an intimate acquaintance with human nature, to be a man of deep thought, and to have spent several years at least in a country, to be qualified to write a book upon it. Now a six month's tour can furnish materials for the minute description of a continent, in several volumes. And so with most other departments in literature. Almost any body can write any thing at any notice. Hence the tendency to acquire a smattering, instead of a thorough knowledge of the subject.

Superficialness is promoted in another way. The tendency of a superabundance of publications is to make the same author write on numerous diverse subjects. He must be a kind of universal genius, have investigated all subjects in literature and science, been every where, seen every body, and know every thing. The politician, the professional man, the business man; philosopher, orator, poet, and linguist, must all combine in the same personage. Every farmer must be extensively versed in natural science, metaphysics, and statesmanship; and every mechanic must have studied at least a score of languages. To look for aught that is not superficial under such circumstances, must be altogether unreasonable.

The influence of superabundant publications upon readers is pernicious. The tendency is to obscure and blunt and paralyze their mental energies. If one devours a tenth or a hundredth or a thousandth part of what is issued from the press, how is it possible for him to digest the crude mass? It suppresses patient thought, and prevents just results, excites a morbid action, gives confused views and unsettled principles. It creates an inordinate thirst for novelty and the marvellous, and prepares the way for the reception of error. Sober, common, important matters are neglected, and there is a wild pursuit after phantoms and vagaries. Such a state of things affords a favorable opportunity for the vicious and designing to vitiate still further a depraved taste, and cherish all manner of evil.

The effect upon literature will be inferred from the preceding view. With this deleterious influence of authors and readers upon each other, the quality of thought necessarily depreciates not less than in the ratio of its increase in quantity. To supply for want of originality and strength of thought, there must be a resort to false ornaments, and unworthy attempts to please and gratify. Hence the origin of the various species of *light* reading, and of works having a decided immoral tendency. Not that works of immoral tendency are always superficial, though most are; and the present state of the literary world gives them a great opportunity to work mischief.

Whatever therefore may be said about the increase of readers and the wider diffusion of knowledge, by the existing multiplicity of publications, the attendant evils greatly overbalance the good resulting from it. Is there a remedy for these evils? Will not men exercise discretion on this subject? Will they not require that publications shall not be multiplied faster than they are wanted, and that they shall be composed of mature, discriminating, judicious thought? Will they not justly frown upon that vain and mercenary spirit, which actuates the mass of authors, and demand of writers to labor for the public good rather than their own? Will they not awake to the present perversion and debasement of mind, and to the amount of good which energies now enfeebled and wasted, might accomplish by a right direction and employment of them? No one has a right to publish a sentiment to the world, until he is assured of its correctness, importance, and utility; nor without presenting it in such a way as to increase its own value in the estimation of those who receive it. A literary production to possess merit, must contain sound, just, discriminating views; must fairly investigate, develope, and apply its subject, and produce a salutary impression on the reader's mind. Community should encourage no new book, which does not exhibit either an adequate view of some new and important truth, or of some new and important combination of old truths, or a decided advance upon all that has been previously published on the same subject. Better republish the old than write new, unless the new is decidedly better. Let such a course as here indicated be pursued with regard to literature, and the world would ere long be relieved of its oppressive burden of trash, and furnished with authors who shall excel even the renowned of antiquity in the qualities wherein they were most conspicuous, and be without their blemishes; authors who should be even more to this age, than the exalted writers of former days were to the ages which they adorned.

J. J. B.

Cider! cider!....more light wanted.

One of the greatest obstacles, now existing, to the complete triumph of the Temperance Reform, and in some places, the greatest obstacle, and almost the only one, is *Cider*.—We have been more fully impressed with this truth, from observations made in a recent tour into several towns in this State and Me. Distilled liquors are brought into general disuse; in several of the towns they can be purchased only for medicinal or mechanical purposes. Some towns have taken the business of selling spirits into their own hands as towns; resolving at their late annual meetings to authorize but one man in the town to sell spirits, and that man under restrictions, with bonds to sell only for medicine and the arts, and to prosecute all and any who should presume to sell without license. This is noble and praise-worthy, and every man of kindly and human feelings, must have great cause for joy, on contemplating the happy change the last dozen years has made in the temperance cause. But on the article of *cider-drinking*, the opinion is not yet correctly formed, in several of these places. Considerable cider is made and drank. We love to see the old orchards pruned, and culled, and grafted; instead of the old sour cider apples, good eatable, marketable apples growing. It seemed to us that the cider question had been left unargued, while the rum-bottle had been fighting. Some te-totallars there were, some Washingtonians, 'good and true;' but a number were found, who thought temperance lecturers carried the thing altogether too far, when they touched on the cider mug, and trembled almost for the good cause when these te-totallers mixed up together two things so totally different as rum and cider. We have wholly mistaken, if some of these friends who do not drink "rum, brandy, nor gin," do not more strengthen the conduct of the intemperate, than they strengthen the hands of the true temperance friends, from the stand they take upon the cider question, and the broad hints they give out now and then against the ultraism of their teetotal friends. We are convinced that what is wanted in these cases is more light and more candid and sober reflection.

There wants more light, we have said, and more sober reflection. We were convinced of this by a circumstance. There was a gathering one afternoon; we will not tell the reader whether for a raising, or a training, or some other equivalent occasion; nor whether the event occurred in Maine, or New-Hampshire; but content ourself with assuring him that it did take place. At the gathering, no rum was to be seen, or smelt or tasted, as we know. But there was cider by the lots. This passed round some several times; not often enough to satisfy the curiosity of one or more, who occasionally had something to do with the jug, *ad interim*. It was, on the whole, rather a thirsty time.—"Will you take a drink of cider?" said a man, standing, jug in hand, addressing as good a man as there was in the lot. He simply replied, in a very indifferent cadence,—"I'll pass it on"—and took a moderate drink, passing it on to some one evidently more cider-thirsty. This very simple circumstance developes, to our mind, an important principle. The friend that said, 'I'll pass it on,' cared not a fig as we supposed for the cider, but he would 'pass it on.' But to whom did he pass it on? And what is the influence of so simple an act? Why, certainly as he passed it on, the old jug continued "on," till several drank, in relation to some of whom, the *little boys* said, on seeing them go home, "Mr. — is drunk"—"drunk on cider"—"see how he staggers"—"three or four were hot." This is the fact. The *influence* of the fact is, that a good man, an excellent man, an active Christian man, is mightily strengthening the cause of intemperance, and doing an essential injury to those who are kind and excellent neighbors, but stumble on cider. We state this circumstance just to show that more light is wanted, on the only right ground for good Christians to take on the subject of temperance. What good brother would ever again 'pass on' the cider-jug, if he clearly saw what he was doing. We know he would not. Ought not the minister, in such cases, to come out a little farther? and might not an occasional cider-sermon do good if presented in love?

In another town and State, during our tour, we heard a minister and one of his brethren talk of the almost hopeless case of a brother, who had been reclaimed in a late revival; but now in danger of falling, through cider given by a professed Christian. The Lord help all Christians to walk as children of the light and of the day.

P. S. B.

Obstacles to Ministerial Usefulness.

The minister of the Gospel has great helps. The subject upon which he treats is of the highest importance. Men are lost sinners, exposed to eternal perdition—there is but one way of salvation, viz. by faith in Christ—and he is sent of God to declare these truths. He is not alone, but has the Almighty arm for his succor. It might seem that under such circumstances he would be uniformly successful—but painful experience proves that he often labors in vain, and spends his strength for nought. He encounters great obstacles. Some of these we propose to consider. One class of obstacles arises from the impenitent world. He comes with a message which should possess the highest interest to them; but they are averse to it. They are fallen and depraved, supremely selfish, and devoted to sinful objects. The first announcement of the Gospel to them is, Repent—the hardest word ever uttered to an unrenewed heart. God requires holiness—a renouncement of self—of their most cherished indulgences—an entire change of their governing purpose, character, and conduct—and unreserved conformity to the divine will. Now who that knows with what tenacity every principle is held, how difficult it is to convince men of trifling errors, and how much more difficult still to induce to an abandonment of the errors, must not see how much is implied in an *entire* moral change, dying to sin, and becoming a new creature in Christ? This strong attachment to the world in its various forms is to be overcome, the selfishness, pride, and vanity of the heart to be subdued, and a spirit of meekness, forbearance and love to take their place. And this change is to be wrought indeed by the Holy Spirit, but by means of the truth, presented to minds which are obscured and blunted to its perception by reason of sin. At first they are indifferent, and if their attention can be arrested, they are then disposed to unbelief; or if convinced, their stubborn hearts will not yield.

What then can the ambassador of Christ do? He is not to despair, but apply himself diligently to the sacred work. But he needs much wisdom and grace. To be successful he ought to be a man of deep experience. Cold theories are not sufficient—he must have a practical acquaintance with the human heart—he must know the malignity and the power of sin. Many fail from not having a proper view of the sinner's condition, supposing it to be better than it is. Until the impenitent are convinced of their exceeding vileness and guilt, and their extreme danger, they will not apply the only remedy suited to their case. But sin assumes numberless forms, and entrenches itself in a thousand ways. There is need then of much skill in searching out the avenues to the heart, and in adapting truth to dispossess this powerful and subtle enemy. The circumstances, dispositions, and habits of men are so diverse, that what would interest, convince, and move one, would be wholly unavailing with another. If therefore a minister has general principles only, good and necessary as they may be, if he cannot or does not adapt them well to individuals, he will not be successful.

And how is skill requisite for this class of obstacles to be sought? 1. From the Holy Spirit. We can claim the divine promise. When the Spirit of truth is come, he will lead you into all the truth. The things of the Spirit are spiritually discerned. Let the minister feel his dependence on the sanctifying and illuminating influences of the Spirit—not the impulses of his own nature; let him maintain habitual communion with God, and this will prove of the most essential service in the whole of his responsible and difficult labor. 2. By faithful study of the Scriptures. This is the fountain of revealed truth—a discerner of the thoughts and intents of the heart. This study must not be superficial and general; but close and thorough, in a devout and prayerful manner, with a direct application to our own hearts and the hearts of individuals. Let it be specific, as, To whom particulary of my people does this passage apply? In what is this trait of character most clearly described? 3. By a careful and discriminating use of the best books. 4. By diligent observations upon human nature. The latter two are nearly alike and are of great advantage. Success in them is what may be termed genius. Many fail here. They love souls and long for their salvation: they have the truth, but know not how to make it meet each sinner's case, and so the obstacles in the way prove insuperable. By reason of their indiscretion many precious souls stumble and perish.

J. J. B.

To be continued.

Beauties of Slavery.

Recently a Baptist minister, in a certain town in N. E., made an uncerimonious attack upon the "domestic institution," during which a *lady* arose and made her egress with considerable speed, slamming the door after her, in such a manner as to indicate, in no very ambiguous manner, that she had more relish for southern habits than for northern gospel. As soon as she found an ear to complain to, she made sure that the safety valve should be opened sufficiently to avoid all danger of an explosion. "I'd cowhide that minister," said she, "if I could catch him in the street! I would; I'd flog him soundly. The people here at the north don't know any thing about slavery. Why, if you could only once go to the south and see how the slaves are managed, you would know something more about it, and you never would say a word against slavery again in the world!—Why, the slaves are the very happiest fellows in creation! They are as happy again as the free people at the north; and they are ten times happier than their masters. The slaves arn't abused, as people at the north pretend! they do just as they've a mind to. They have genuine fun, I tell you. Why they don't have Sundays at the south, as you do here, to go to meeting; and O such jolly times as the slaves *do* have! and masters too; all together! They drink, and frolic, and carouse, all day Sunday! and O what happy times as they do have! And then that minister—to tell about slavery, and how the slaves are abused! What does *he* know about it? I'll do it; no mistake; if I can catch that fellow in the the street I'll cowhide him!"

A. K. M.

Anti-Slavery Spreading. Several of the missionaries in the Sandwich Islands have become dissatisfied with the pro-slavery character of the Board of Foreign Missions, and declined accepting supplies polluted with the fruits of slavery. They take the position that "God hates robbery for burnt offerings."

An Anti-slavery Society at Honolulu is in successful operation.

D. M.

Free Missionary.—Those ministers and members of the C. Baptist church who deem it wrong to unite with slaveholders in sending the gospel to Foreign heathen *while they are making heathen at home*, have come out and formed a new Society, to be known by the name of the "American and Foreign Baptist Mission Society." This Society not only rejects the contributions of slaveholders, but will not receive to its membership any one who does not hold that involuntary slavery, under all circumstances, is sin. This is the right ground, and we heartily wish them success. How strange it is that enlightened Christian professors and ministers in this enlightened age should sanction the worst system of oppression the sun ever shone upon by fellowshipping as Christians those who justify and practice it. It is enough to make angels weep! O when shall such wickedness cease! We rejoice that a portion of the Baptist church have got their eyes open, and determined to cut loose from all connection with slaveholders, and their apologists, and our prayer is that their number may rapidly increase.

The Society above named have commenced the publication of a monthly paper, devoted to their interests, the 3d No. of which is now before us. It is a smart little sheet, carrying the war into the enemies' camp, yet appears to be conducted in a Christian spirit. It bids fair to render efficient service in the great battle now being fought between light and darkness, liberty and slavery. We extend to it the right hand of fellowship. Will its conductors please forward us two copies of each No. We wish one to file.

China. At the late meeting of the Presbyterian Board of Foreign Missions, Mr. McCarty stated that the gospel was preached in China before the close of the 1st century, and as early as the year 636, so widely had it extended, and so strong had its influence become, that official sanction was given by the Emperor himself. Afterwards the Nestorians employed themselves in China, on missionary enterprises, and succeeded extensively. In the fourteenth century the Romanists made an effort, and in one year they had more than 20,000 converts. In 1810, it was computed that there were 215,000 native Christian converts. With such advantages, with such a measure of success crowning the efforts of missionary enterprises in China, well may the herald of the cross take courage. Whenever the gospel of the Son of God has been proffered to them simply by the authority of the Son of God, it has always been blessed in China. The written language of the Chinese is uniform throughout the empire, so that, notwithstanding the diversity of dialects in the different provinces, the millions of minds can still hold intercourse with each other by one written mode of communication. Where is there a people on the face of the earth that affords such an opportunity, in the mastery of one language, to send by the tract a missionary throughout five hundred millions of men?

Kennebeck Yearly Meeting, is to be held in Woolwich, Me. on the 26th inst. Elder Silas Curtis purposes to attend it. If he does, remittances for the Star can be made through him, gratis. If he does not, Elder Dexter Waterman is requested to act as our Agent, and remit by letter.

The article on our last page this week, in relation to the annexation of Texas, should be read attentively by every friend of his country.

The Post Office address of Elder M. M. Smart, is North Parsonsfield, Me.

Methodist General Conference.

On Thursday, 30th ult. a motion was made that the vote be taken on Bishop Andrew's case. The bishop begged it might be decided. Lost, yeas 98, nays 80—two-thirds required.

Bishop Hedding then said, that if they would hold no afternoon session, the superintendents would consult and endeavor to make some compromise. The Conference received the suggestion of the bishop with apparently a great deal of pleasure, and the further discussion of the subject was postponed until next morning

On Friday, the mighty compromise was brought forth, which consisted merely in an exhortation to drop the question for the present, in the hope that, if Bishop A. did not clear himself from slavery by the next General Conference, that Conference would be better qualified to adjudicate the question than the present, and an intimation that in the mean time, they would keep the bishop among the slaveholding conferences.

The disappointment of the northern delegates at this miserable proposal were not attempted to be concealed. Even Dr. Olin said it cast a deeper shade over their prospects. The reaction strongly inclined the conference to an immediate decision, but at length it was agreed to lay the matter over for a night's reflection.

On Saturday morning, Bishop Hedding wished to withdraw his signature from the document presented yesterday. He had hoped it would make peace, but he now feared it would only increase the difficulty. Bishop Waugh did not withdraw his name, simply because he did not think it was necessary. Bishops Soule and Morris wished theirs to remain, as proof that they had done what they could to preserve the unity of the body.

After some further discussion, Dr. Bangs hoped the question would now be taken. Mr. Collins of Baltimore, still thought there could be a compromise, by merely expressing regret at Bishop Andrew's position, and rescinding the colored testimony resolution. Mr. J. T. Peck moved the previous question, which was carried, and the main question was then taken by ayes and noes, amid profound silence, and CARRIED, 110 to 68!

The resolution is, in substance, that Bishop Andrew having become connected with slavery, by marriage, &c., and as it was calculated to embarrass him in the exercise of his office—therefore he is requested to refrain from the exercise of his office while this impediment remains.

An esteemed friend, who was present when the vote was taken on Bishop Andrew's case, thus describes the scene:

"The vote was taken on Saturday morning, at about 11 o'clock. The most intense interest prevailed. The North had said they could not have a slaveholding bishop. The South had said that Bishop Andrew must not be touched; that if the General Conference passed the resolution under consideration, it must of necessity cut off the South from the church. The subject had been most ably debated some ten or twelve days. Various propositions of 'pacification' had been made and rejected. Light from above had been invoked; but it showed no way of escape. Further delay was folly.

"The resolution passed. Yeas 110—Nays 68.

"Then followed a scene of no small interest to northern or southern methodists. Mr. Pierce of Georgia, the senior member of the southern delegations, gave notice that they should offer a protest, 'manly and ministerial,' which might be of use before 'future tribunals.' Mr. Winans and Mr. Early, of the South, moved an adjournment, offering as a reason, that they were unfitted for business, and that they did not feel free to engage in the direction of affairs in which they might, hereafter, have no interest.

"The Conference did adjourn an hour and a half before the usual time; AND THE SOUTH WENT INTO SECRET SESSION."

What will be the result of their deliberations it is impossible to tell; but we venture the opinion that they will not carry out their promise to secede. They will be more likely to propose a new compromise. But, whatever they propose, we trust the conference will not make any material change. A blow has been struck which slavery must feel.—*Morn Chron.*

The Germans in the United States.

In an address, made by Rev. Mr. Morris of Baltimore, at the late anniversary of the American Tract Society, we find the following account of the Germans of the United States.

The Germans occupy a part of almost every State out of New England; and even in Boston they have two Lutheran German churches; and this is the most numerous and influential branch of all the German churches. They have 440 ministers connected with their synods, who all preach the essential doctrines of the gospel. They have 1000 churches, and most of the ministers are obliged to preach to two, three, and sometimes six congregations, and in both languages, often without leaving the pulpit between the two exercises. In spite of the very common misrepresentations concerning them, the character of the ministry is very high. We have institutions, theological and literary, among us; we have religious journals, Societies, Missionary, Tract and Educational, and all these agencies are increasing at a rapid rate. One interesting fact Dr. Morris wished to mention in connection with his remarks concerning their churches. Just in proportion as they become English (and they are becoming more and more so year by year,) do they *improve;* they advance in intelligence, in Christian benevolence, and in anxiety for more and better preaching. This is a fact beyond all dispute, though the Germans themselves would scarcely be pleased at the mention of it.

2. The second great denomination is the German Reformed; and the only difference between them and the others, Mr. M. stated, as far as he could see, was that in the Latin version of the Lord's prayer, one says Pater Noster, the other Noster Pater. There are already a great many churches in which both are united, far more of them than is generally supposed. Dr. M. said full three fourths of all the churches in the land were union churches, that is, churches in which the two denominations held alternate service. The German Reformed churches have 200 ministers, and are greatly and rapidly improving in energy, intelligence and efficiency.

3. The Moravians number 27 ministers in a population of 12,000, nearly all of whom speak the German language.

4 The next denomination is that of the United Brethren, not the *Unitas Fratrum*, which is the name of the Moravians, but the German Methodists as they are sometimes called. They have about 250 travelling preachers, and over 300 local, and they are nearly all German.

5. The Evangelical Association is the name of another denomination, sometimes called "Allbrights," after a man of that name from whom they received some of their distinctive theological opinions. They are made up in a good degree of Americo-Germans, and are generally an orthodox pious people.

6. The sixth denomination of Germans is the "Church of God," or Winebrenners, as they are sometimes called, after their founder, who chose to give to them the first name.—They are more exclusive than the Romanists.

7. Besides these we have the Tunkers, of whom there are several sects, of whom probably most of the audience have never heard even the names. One of the subdivisions of the Tunkers is into Mennonites, and to show the trivial grounds on which new sects are sometimes built up among them, Dr. Morris

said that there are two branches of the Mennonites, the only difference between them consisting in the fact that one portion use hooks and eyes, and the other buttons, upon their coats, and they take distinctive names accordingly.

Foreign Mission.

For the Morning Star.

Journal of a three days' Excursion.

SAR-SANKAHAT, Thursday, 8 P. M. January 11, 1844.

I have just taken my cold dinner, and now sit down to narrate the events of the day.—Reached Dangardee-hat 10 miles from home, about noon, and as the people soon began to assemble, for the market, I sat and taught. I have a camp-stool, which the Coolee who takes my books, carries in his hand, and I find very useful. I generally succeed best, both in obtaining hearers, and in maintaining some little order among them, when I sit to address them. The people squat down around me in a circle, and seem more at their ease and pay better attention to what is said, than they usually do when I stand. This afternoon, I was delighted to witness the respect shown to the message of life, by several persons who repeatedly expressed their cordial assent. I gave three addresses, and at the intervals distributed tracts and portions of the word of God, to eager applicants. The Lord make his own blessed word a savor of life unto life!

Dangardee, at this season of the year, is a large fair, attended by thousands every week. It is situated in the midst of an immense, fertile, rice country, and large quantities of this staple article are bought and sold on each market day. Acres of ground seemed covered with the encampments of bullocks and bullock men, from the north about Midnapore, waiting to be supplied with their loads of rice. Nearly 200 pounds of clean rice are sold, at this time, (the harvest having just been gathered in,) for one rupee,a coin worth in our money, about 48 cents! An abundant harvest is often as disastrous to the cultivator as a season of scarcity, the difficulty of obtaining a remunerating price for his produce is so great. His landlord demands the cash for the land rent, and the poor cultivator is not unfrequently compelled to sell his bullocks, and even his house to meet the demand, even after a splendid harvest!

Left the market about 4 P. M. and arrived here,5 miles, just as the evening star appeared. But lo and behold "no body and no anything" was on the spot. I had started off my tent on a cart in the morning to go as far as Dantoon, from whence, for want of a cart-road, it was to be brought on bullocks' backs. After inquiring and shouting out for our folks, for half an hour or more, I at length heard an answer from a distance, but the shades of night had closed around us, ere our traps came up. The offers of money failed to induce the Chokedar (watchmen)to pilot me to the pitching ground, where I wish to spend the day to-morrow, but on being told that I carried a stick in my hand, he put an end to his excuses. "First beat an Oriya, and then tell him what you want," has become a proverb, and serves for a guide to many who have to deal with this people, noted for their tardiness. I never adopt the rule, for I think it abominable; but it sometimes happens that when asking, entreating, and offering money, I am obliged to assume a sterner aspect, and allow my 'sahibeship' to inspire a little salutary fear, or I might be left to suffer in a strange place. The tent had arrived at Dantoon in good time, but as no one there would consent to take charge of my boxes of books, nor could coolees be obtained to bring them on, the day was spent, and, at length, the cartman concluded to stop and guard them, and Silas and Reuben started off with tent, my bedding, &c. on the bullocks' backs, and the cook boy with my basket of eatables, &c. on his head, and so, after all, I got set up for the night.

Near my tent is a company of Mussulman beggars, already assembled, like vultures about a carcass, waiting for their chance at the Jattra to-morrow.

Dantoon, 12th Jan. Arrived here, 2 miles from the Jattra, at dark, and pitched my little tent by candle-light. I have little fondness for the bother of tent-pitching, at best, much less at night, after a hard fagging day's work, but really the comforts of a tent seem greater, after the trouble of setting it up.—The Jattra, or fair, to-day, has been large, literally tens of thousands attended. Sarsanka, is the name of an enormous tank, several miles in circumference, said to have been excavated in the *Satia juge*, by some ancient worthies, who obtained a contract from the gods, for this purpose, one of the stipulations being that there should be no rain in this place, for the term of twelve years. It must have cost millions of money. The Jattra is held annually in commemoration of a certain Hindoo saint, having once in his wanderings, slept here and bathed.

The people began to congregate, and commenced bathing soon after sun-rise, and the Bazar folks,with sweet-meats,& all the *et cetera*, of a market day, soon covered the ground. The beggars, mentioned above, rose early, and spread clothes, mats, &c. for several rods beside the path in which the people went to bathe, who as they passed down to the water, threw a little rice, or a few cowries, (shells used in place of money,) and some also threw down pice on the out spread clothes, mats, &c. Bushels of rice were in this way collected—a rich harvest to the beggars.

I preached in the fore part of the day, until I became too hoarse to do so longer. The people listened well. Among other methods, I adopted the following, to expose the folly of their faith: Will your bathing here to day take away your sins? "Oh! yes; otherwise, why should we do so?" Is it the soul or body that is guilty of sin? "The soul." And which do you bathe, soul or body? "Soul!" Ah, you do! please tell me the size of your soul; you must be able to do this, as you are in the habit of bathing it. This staggered them, and it was then admitted that bathing the body in this tank, could not purify the soul from sin, and hence was of no avail. I was then urged to tell the origin of God, and on frankly acknowledging my inability to do so, gave little satisfaction to my inquirers.—The Hindoos have little to do with modesty, and hence show little respect to it in others. It is usually set down for so much real weakness! However, in this case, my opponents were no better off than I, for they could not tell the origin of God, and hence said they would have nothing to do with Him—they would worship their own gods, of whose origin they were acquainted. Surely professing themselves to be wise, they became fools—as though an image made by men's hands, and hence known, is worthy and deserving of more respect than He who made the Heavens and the Earth, and hence is incomprehensible.

Our books were sought and taken with avidity. I distributed with my own hands near two bullock loads—most of the bound volumes were taken by persons who first proved their ability to read them. Many also who received only a single gospel, went through the same ordeal, but in such a crowd the tracts had to be given at venture. If some of these silent messengers fell into the hands of those unable to read them, others in their family or village, at least, who were able, would be called to decipher the meaning, and in this way, the contents may become more widely known than if the receiver was able himself to read. Silas & Reuben assisted me a little, but the labor of distributing in such a crowd is very great. My bones still ache from the effort, and from being constantly jostled and pulled about in the crowd, and the vociferous demands for books! books! large books! a large Oriya book! a large Bengalee book! &c. &c. &c. seem still to sound in my ears. The Lord grant that good to men and glory to his holy name may be the result of this day's labor.

13th. This morning walked through the long Bazar in Dantoon, and distributed a large bundle of books. I had intended making a longer stay in this place, but find it not practicable at present. After breakfast, struck my tent, and sent it and my other traps home direct; and taking a coolee to carry my books which were left of yesterday's distribution. Started for Olmara, 4 miles west from Dantoon. Reached the spot about noon, and soon after the people began to pour in in multitudes, for the Jattra, and continued to increase in numbers until I left at 4 P. M.

I at first explained to those who gathered around me, the object of my visit, and the *whys and wherefores* of my giving away so many books. One very sensible old man read and received a New Testament, but still seemed to feel some apprehension, and gravely inquired whether it was true, that after a time I should come round again, and compel those who had taken books to pay for them, or in case of failure, punish them. I then told him plainly the manner of our doings, and the way we receive our support, and are supplied with the means of distributing, gratis, among them such a number of books.—An expression of satisfaction and delight seemed to play upon his countenance, as he walked away with his rich prize, the word of life. The work of distribution soon commenced in good earnest, in which I was assisted by Silas, and observed the same caution as yesterday. A coolee load of Scriptures arrived from home, about 3 P. M. and was soon disposed of. May the good seed thus widely scattered, prove to have fallen into good ground, and bring forth abundantly. The occasion of this Jattra I have not definitely learned. It is held for 5 days in succession annually.

This is the first day for this fair. I wished very much to have remained longer, but there had been a little rain in the morning, and the weather seemed so unsettled that I had sent off my tent, &c. and hence was now obliged to follow. What still more determined my course was, I had no native preacher to assist me, and my own lungs had become hoarse, and further, the next day was the Sabbath, when I prefer being at home, if practicable. I had a rough road to ride, but reached home about 9 P. M. happy and thankful for my own preservation, and to find my dear family all well. Thus in three days I have made a circuit of about 30 miles, visited one weekly, and two annual fairs, and distributed 102 bound volumes of Scriptures, more than half of which were entire New Testaments, other portions, unbound, mostly single gospels, 268, and of tracts, something more than 2,200. Some of these, as the "History of Joseph," "Rise and Progress of Religion," &c. were rather pamphlets than tracts. Again would I breathe a most fervent prayer that the *good seed* may be watered from on high.

J. PHILLIPS.

Religious Intelligence.

LOWELL, Mass. We are having good meetings at Lowell. Several wanderers have been reclaimed. I baptized three last Sabbath and the prospect of better times is somewhat encouraging. SILAS CURTIS.

For the Morning Star.

Rockingham Quarterly Meeting

—Held its May session with the church in Hampton. Reports and delegates came in from most all of the churches. A few conversions, but no revivals, were reported, since the previous session. Churches generally steadfast in doctrine and gospel order; and a growing interest in the religious enterprises. In Conference the two following resolutions were discussed and adopted:—

Resolved, That the making and selling intoxicating drinks for common use, is an *immorality*, and that every friend of man should treat the persons engaged in such business as unworthy of patronage, respect, or confidence, while they continue in the traffic.

Whereas, we believe there is no possible affinity between the institution of American Slavery and that of the Christian Religion, but that in every point they are at issue: Every sentence of the slave code is in direct opposition to the law of Christ; and all the fruits of the slave system are in direct opposition to the fruits of the Holy Spirit: We also believe that those principles of true Republicanism contained in the first sentence our nation ever uttered, viz., the declaration that "all men are born free," &c. do, and must forever, stand in direct opposition to every principle and every feature of the foul system of Slavery—Therefore—

Resolved, That as Christians and as citizens of this Republic, we are forbidden knowingly to give any countenance or support to SLAVERY as it now exists in these United States; but we are under the most solemn obligations to make every suitable effort for its *immediate and entire overthrow*.

The following brethren were elected delegates to the Yearly Meeting—E. Hutchins, W Burr, P. S. Burbank, R. Dunn, J. G. Tuttle, H. Webber, J. Chaney, D. P. Cilley:—A. Merrill, C. E. Blake, substitutes. Cor. Messengers were chosen to other Q. M's as follows: R Dunn, New Durham; E. Hutchins, Deerfield & Nottingham; J. Chaney, H. Bracket, Waterboro' Q. M.

The merits of the *Anti-Slavery cause* were presented to this community in a most interesting and effectual manner, by Eld. John Chaney and several others during the series of public meetings. Sermons were preached by Elders H. Webber, J. G. Tuttle, R. Dunn, J. Chaney, E. Hutchins. In the closing service, we enjoyed a very interesting and full Communion service. We believe that good will result from this session of the Quarterly Meeting.

N. B. Next Q. M. will be held with the church in Danville. P. S. BURBANK, *Clerk*.

Hampton, June 4, 1844

For the Morning Star.

Weare Quarterly Meeting

—Held its May session with the church at North Wendell. Eld. C. H. Smith, Moderator. A full Conference, and reports from all the churches but Ashby and Fitchburgh. Harmony prevailed during the business exercises. According to the reports, it is not a time of revival generally among the churches, though steadfastness seems generally to abound. Some scattering and disorder have been realized among some of the churches, on account of the ultra or come-out notions of the present day.

The public meetings were quite interesting and spirited. Preaching from Elds. D. Harriman, C. H. Smith, H. Holmes,and E. Watson. The people of that place seemed to be anxious for the outpouring of the Spirit of God Although the public day exercises were glorious and effectual; between those exercises prayer was fervent, and almost unremitting for the salvation of souls and the upbuilding of Christ's kingdom. We trust the happy effects will be told, not only in time, but in eternity.

The next, or August session of the Weare Q. M. will be held with the church in Warner.—Ministers' Conference at 9 o'clock, A. M. and Q. M. Conference, at one o'clock. P. M. at Br. James Bean's house. Public meeting at the Congregational Meeting House.

By request from the Springfield church, Br. JOSIAH D. CROSS' license was renewed for one year. J. S. HARRIMAN, *Clerk*.

Contoocookville, June 5, 1844.

N. B. Art. 3d of the Weare Q. M. Constitution was amended, so that hereafter, each church may send one delegate, and those churches composed of more than 50 members may send two delegates to act in conference. Also—Art. 4. No officers but Elders may act in conference with the delegates. J. S. H., *Clerk*.

For the Morning Star.

Deleware Quarterly Meeting.

The last term of this Q. M. was holden with the Centreburg church, Knox Co. Ohio, May 25th, 1844. After the usual exercises, chose Eld. Isaac Datson, Moderator.

After voting that the visiting brethren take a seat with us in conference, the brethren reported from their respective churches, and we are glad to say that the churches in general exhibit a steadfastness in the faith, and, notwithstanding the inclemency of the weather, our meetings were well attended. Elders present—Geo. W. Baker, Samuel Cole, John Dearholt, and Isaac Datson.

In Conferences, the following votes were taken:

1. Voted, That the name of this Q. M. be changed to Licking

2. Voted, That the Marion (Ohio) Y. Meeting hold its session with the Centreburg church, Knox Co. Ohio, on the 1st Friday in September, at one o'clock, P. M.

3. Voted, That the next session of this Quarterly Meeting be held with the Bennington church, Licking Co. Ohio, Aug. the 24th and 25th, 1844, commencing at 10 o'clock, A. M.

OSCAR E. BAKER, *Clerk*.

For the Morning Star.

Little Sciota Quarterly Meeting

—Held its last session with the Providence church, on the 17th, 18th, 19th of May, 1844. After praise and prayer by Elder Job Kittle, chose br. Andrew Pool, Moderator. Most of the churches reported by letter and messengers; but they were in rather a low state generally. Union and a general steadfastness appears to prevail in all the churches, but we regret very much to say we heard of but few revivals. May the cry be begotten in every heart, O Lord, revive thy work.

The business of conference was done with order and despatch. Our Elders, I. Fullerton, J. Kittle, and J Rue, were all present; likewise we were blest with the labors of Elders D. C. Topping and Selyards, of Meigs Q. M. Our meetings of worship were solemn and interesting; and although we did not see sinners converted to God, yet we trust the good seed that was sown will spring up into everlasting life. Our meeting closed with good spirit. A number manifested a desire for religion.

Next session of this Q. M. will be holden with the Madison church, commencing Friday before the 3d Saturday in August next.

DAVID A. KITTLE, *Clerk*.

Porter church, Sciota Co. O., May 26, 1844

Religious Notices.

Freewill Baptist Education Society.

An adjourned meeting of the Directors of the Freewill Baptist Education Society will be held at Great Falls, on Tuesday, the second day of July next, at ten o'clock, A. M. A punctual attendance of all the officers and Directors of the society is requested, as a final decision will doubtless then be made relative to the permanent location of our Biblical School. All our brethren who are interested in the location of the school are invited to be present, and take part in the deliberations. Also, we should be glad to receive communications from any who cannot attend, as we wish to have a general expression of the opinion of all the friends of the School, respecting the place of its location. JONATHAN WOODMAN, *Chairman*.
SILAS CURTIS, *Secretary*.

Lowell, May 31, 1844.

York County Liberty Convention.

The Liberty men of York Co., are requested to meet in convenion at Limerick, Thursday, June 27th inst. at 10 o'clock, A. M., for the purpose of nominating one elector for this district, of President and Vice President; and to nominate candidates for Senators, and other County officers, and take such measures for the diffusion of light, and as a consequence the perpetuation of our republican institutions as may be thought expedient. Come one, come all, the friends of freedom, your country, bleeding humanity, your God, your own personal liberty demands your effort—the convention will continue two days, should the friends think it advisable. LEVI P. HILLARD, WM. EMERSON, WM. COBB, } *Committee*.

Saco, Me. June 6, 1844.

A CARD. We would return our thanks, and express our gratitude to our friends in Limerick, for their kind and benevolent donation visit, made to us on the 14th of May. J. A. STETSON.
R. L. STETSON.

General Intelligence.

TWENTY-EIGHTH CONGRESS.

TUESDAY, May 28.—In the *Senate*, Mr. Buchanan presented a memorial, numerously signed by citizens of Erie county Pa., strongly protesting against the annexation of Texas.

Mr. Huntington, from the Committee on Commerce, asked to be discharged from the further consideration of the report of the Secretary of the Treasury concerning a substitute of gas for oil in light-houses. The same Committee reported a bill to regulate the appointments and promotion of officers in the revenue service.

Mr. Bayard asked for the consideration of Senate bill No. 109, concerning naval pensions, which was accordingly taken up. (This bill revives, in substance, the act of 1837.)

Mr. Choate moved an amendment, and sustained it by a few eloquent remarks, by which the provisions of the bill are extended to the widows of such as have died of diseases contracted by exposure in the public service. This amendment was agreed to by a vote of 19 to 16, and the engrossment of the bill was ordered by a vote of 20 to 16.

The bill for the relief of the heirs of Robert Fulton, granting to them the sum of $76,000, after being amended, at the suggestion of Mr. Woodbury, so as to express that the grant is in part from consideration of the great invention of Fulton, was ordered to be engrossed by a vote of 21 to 11.

A bill appropriating $100,000 to commence the construction of a ship canal around the Falls of St. Mary was next taken up, and Mr. Porter, of Michigan, explained its provisions at considerable length. Mr. Haywood strenuously opposed the bill.

A vote was then taken on its engrossment, which was ordered by a vote of 16 to 12.

The Senate then passed into Executive session, and after a short time spent therein adjourned.

In the *House*, Mr. Campbell presented a memorial from citizens of Washington in favor of the extension of the charters of the District banks, which was referred to the Committee of the Whole.

Mr. St. John, of Ohio, submitted a joint resolution providing for making a donation of the cannon used in the defence of Lower Sandusky, for the purpose of being preserved as a memento of that historical event.

WEDNESDAY, May 29.—In the *Senate*, to-day, Mr. Choate, from the Committee on Foreign Relations, reported a bill to idemnifiy American citizens for spoilation committed on their commerce by France, prior to September 1800.

The bill making an appropriation for the construction of a ship canal around the Falls of St. Mary, was passed, 22 to 14.

In the course of Mr. Rive's argument, the other day, on the tariff, he maintained that the power to regulate commerce included the power to impose protective duties.

He showed that the grant of the absolute power over commerce to Congress was the result of a compromise between Massachusetts and South Carolina in the convention, whereby Massachusetts conceded the right to import slaves till 1800, in consideration of the consent of SouthlCarolina to yield to Congress the power over commerce.

Mr. McDuffie was to reply to this to-day.

Mr. Moorehead called up the subject for the purpose of having it postponed till to-morrow. He said that Mr. McDuffie was too unwell to proceed to-day. The motion was agreed to.

The Senate then adjourned—there being no business before them, and no disposition to do business.

The *House* was engaged on some unimportant business.

A bill abolishing Custom House oaths was passed.

The House debated the bill for the extension of widow's pensions.

THURSDAY, May 30.—In the *Senate*, a Pension Bill for the relief of the widows of Revolutionary soldiers was ordered to be engrossed. Mr. Bates, in the course of the debate, remarked that there were 5,755 widows now upon the Pension Rolls, at an average of $70, per annum.

A Joint Resolution was passed, prohibiting the sale of spirituous liquors in the Capitol

Mr. DcDuffie then made a long speech in reply to Senators who had opposed his bill to destroy the Tariff.

The *House* adopted a resolution ordering an inventory of the furniture of the President's House to be laid before Congress every four years, and a periodical inventory of all the Departments every year.

The bill extending the benefits of the Pension act to the widows of officers and soldiers who served in the Revolutionary war, was debated a while, and then laid aside to be reported to the House.

The Senate bill for the settlement of private land claims in certain of the Southern States, was then taken up, and the day given to its consideration.

FRIDAY, May 31.—The *Senate passed* the House resolution to adjourn on the 17th inst. (The Senate proposed the 3d; but the House altered it to the 17th, to which the Senate have now agreed.) So Congress adjourns on the 17th of June.

The House went into Committee of the Whole, and resumed the consideration of the bill settling old land claims in several of the Southern States. This bill was then laid aside to be reported, as was also the bill to pay for horses lost by the Missouri volunteers in the Florida war.

The Committee then took up the Senate bill to establish a naval depot at Memphis, Tenn, and the discussion was kept up on this matter until the hour of adjournment.

LATER FROM EUROPE.

The Caledonia which left Liverpool 19th of May, reached Boston on Saturday morning, 1st. June.

O'Connell's case is continued, on his motion for a new trial.

The Emperor of Austria has issued a decree forbidding the conversion of any Catholic without the permission of the Government, under penalty of fine and imprisonment. Similar laws were enforced eighteen centuries ago.

The Cotton market has experienced a terrible reaction in consequence of the news received in England by the Acadia—the news of the Texas Treaty.

The subject of the Annexation of Texas has been introduced in the House of Lords as will be seen by the following extract from the debates.

"Lord Brougham wished to ask the noble lord, the Secretary of Foreign Affairs, if he had received information with respect to the annexation of Texas with the United States. This was a question of vast importance, so far as the abolition of slavery was concerned, but he trusted that the deciding portion of Congress, namely, two-thirds of the members, would oppose it. Nothing which had dropped from him or the noble lord at the head of the foreign department, justified the inference that this country, although deploring the existence of slavery, ever contemplated any interference with the constitution of America.

The Earl of Aberdeen said the noble and learned lord could not expect him to give a precise answer to the question he asked. It was a subject quite new and unexampled in the history of nations, and his noble and learned friend might depend upon it that it would receive the most serious attention of her Majesty's Government. It was true, he believed, that the treaty for annexation of Texas to the United States had been signed; but he agreed in the hope expressed by his noble and learned friend, that the majority of Congress would not agree to the ratification of it. At present he could not speak with confidence on the subject; but when the time came he should state his opinions to the House, and act consistently with his duty as a minister of the Crown. Nothing that he or the noble lord opposite had ever said, could justify the suspicion that they intended to interfere with American institutions."

A great drought has prevailed in England, which has had an unfavorable effect on the growing crops.

SPAIN.—There has been a change of ministry in this disturbed country. General Navaez has been appointed President of the Council and Minister of War. Accounts from Barcelona give a lamentable picture of the state of the working classes there, and it is supposed that a fresh insurrection will break out if some relief be not promptly afforded by the authorities.

IN ITALY, it is rumored, the Neopolitan insurrection has assumed an alarming aspect. Meanwhile political executions have commenced in the Roman States. Seven individuals were shot at Bologna, on the 14th.

TURKEY.—We have accounts from Albania, of another dreadful massacre; hopes are entertained that they may prove exaggerated, but there is every reason to suppose that they are too true.—The Greek town of Egri Palanka, situated between Uscup and Giustandie, in Ronmetia, is said to have been attacked, pillaged and burnt by a large body of insurgent Albanians; and it is added that upwards of two thousand of the Christian inhabitants were massacred.

FRIGHTFUL CONSPIRACY AT DAMASCUS.—The Manhelm Journal quotes a letter from Constantinople of the 30th ult., stating that a conspiracy for the massacre of the Turks, and the establishment of a native government had been discovered at Damascus. More than 600 Arabs of the best families are said to have been in the plot.

RUSSIA.—The Emperor of Russia has established an absentee tax, by ukase, of 200 roubles a year. No Russian is to have a passport to travel till he be twenty-five years of age. Letters from Paris state that the new tax has frightened home numbers of Russians. For a family of three, who pass a year away from Russia, the absentee tax amounts to about £240.

The experiment of an atmospheric railway is about to be made on a line twenty-one miles in length at Croydon.

We understand that the King of Hanover has given up his intention of visiting England this year.

Friday the 24th of May was Queen Victoria's birth day, when she completed her 25th year.

The French Government have determined to follow the example of England in the abolition of slavery in their colonies.

TEXAS.--FURTHER CORRESPONDENCE.

If Texas is not annexed to these United States it will not be for the lack of effort on the part of the Executive. The correspondence upon this subject which has been from time to time laid before Congress, developes a course of procedure altogether new and strange. It is very evident that *Slavery* not *Texas* is wanted. If our Republic rests upon a "Corner Stone" which requires *such* assistance to sustain it, we may expect for it a speedy fall.

LEGATION OF TEXAS,
WASHINGTON, January 17, 1844.

Sir:—It is known to you that an armistice has been proclaimed between Mexico and Texas; that that armistice has been obtained through the intervention of several great powers mutually friendly; and that negotiations are now pending, having for their object a settlement of the difficulties heretofore existing between the two countries. A proposition likewise having been submitted by the President of the United States, through you, for the annexation of Texas to this country, therefore, (without indicating the nature of the reply which the President of Texas may direct to be made to this proposition,) I beg leave to suggest that it may be apprehended, should a treaty of annexation be concluded, Mexico may think proper, to at once terminate the armistice, break off all negotiations for peace, and again threaten or commence hostilities against Texas, and that some of the other governments who have been instrumental in obtaining their cessation, if they do not throw their influence into the Mexican scale, may altogether withdraw their good offices of mediation, thus losing to Texas their friendship, and exposing her to the unrestrained menaces of Mexico. In view, then, of these things, I desire to submit through you to his Excellency the President of the United States, this inquiry: Should the President of Texas accede to the proposition of annexation, would the President of the United States, after the signing of the treaty, and before it shall be ratified and receive the final action of the other branches of both governments, in case Texas should desire it, or with her consent, order such number of the military and naval forces of the United States to such necessary points or places upon the territory or borders of Texas, or the Gulf of Mexico, as shall be sufficient to protect her against foreign aggressions?

This communication, as well as the reply which you may make, will be considered by me as entirely confidential, not to be embraced in my regular official correspondence to my government, but enclosed direct to the President of Texas, for his information.

With assurances of my great regard, I have the honor to be, respectfully, your obedient servant.

ISAAC VAN ZANDT.

Hon. A. P. UPSHUR, &c:

The following is the answer to the above:

WASHINGTON, April 11, 1844.

GENTLEMEN: The letter addressed by Mr. Van Zandt to the late Secretary of State, Mr Upshur, to which you have called my attention, dated Washington, 17th of January, 1844, has been laid before the President of the United States

In reply to it, I am directed by the President to say that the Secretary of the Navy has been instructed to order a strong naval force to concentrate in the Gulf of Mexico to meet any emergency; and that similar orders have been issued by the Secretary of War to move the disposable military forces on the southwestern frontier for the same purposes. Should the exigency arise to which you refer in your note to Mr. Upshur, I am further directed by the President to say that, during the pendency of the treaty of annexation, he would deem it his duty to use all the means placed within his power by the Constitution to protect Texas from all foreign invasion

I have the honor to be, &c.
J. C. CALHOUN.

To Messrs. J. VAN ZANDT, and J. P. HENDERSON, Ministers from the Republic of Texas.

NEW HAMPSHIRE LEGISLATURE.—This body convened at Concord on Wednesday last. Hon. TIMOTHY HOSKINS was chosen President of the Senate, MOODY CURRIER and JOSIAH B. WIGGIN Clerks. In the House, HARRY HIBBARD, Esq., was chosen Speaker, ALBERT. G. ALLEN, and LEWIS SMITH, Clerks.

OFFICIAL VOTE FOR GOVERNOR.

Whole number of votes cast,		48,692
Necessary to a choice,		24,347
Scattering,		201
John H. White	had	1,988
Daniel Hoit	"	5,767
Anthony Colby	"	14,750
John H. Steele	"	25,986

JOHN H. STEELE having a majority of all the votes cast.

The Governor's Message was delivered on Thursday. Our limits will not permit us to give any part of it to our readers this week.

Dr. EZRA GREEN of this town is the oldest graduate at Harvard University, now living. He will be ninety-eight years old on the 17th of this month.

The Portland Advertiser states that a Mr. Knight, of Falmouth, about 70 years of age, was drowned in that Harbor on Saturday eve., June 1st. He had been out in a small boat alone, and it is supposed was knocked overboard by the boom while adjusting the sail.

The amount of duties collected at the port of New York in May, were about two millions of dollars.

Sir H. Hardinge has been appointed Governor General of India, in place of Lord Ellenborough, recalled.

It is reported that Father Matthew has postponed his contemplated visit to this country until next year.

W. W. Seaton, Esq., was re-elected Mayor of Washington, on Monday June 3d., without opposition.

The Washington Hotel at Nashville, Tennessee, was destroyed by fire on the 27th ult.

A violent tornado occurred near Marshall, Saline County, Mo., on the 22d ult. A stone building occupied by George W. Barnes was blown down, and he and his family buried in the ruins. The citizens of Marshall repaired to the ruins and succeeded in extricating all but one. Most of them were horribly mutilated, and a small child crushed to death.

The Telegraph.—Communications between Baltimore and Washington, are conveyed almost with the rapidity of lightning. A message was taken from the Convention at Odd Fellows Hall, to the depot in Park street, and sent to Washington, forty miles, and an answer returned in 11 minutes! What next?

The Montreal Gazette states that about mid-day on the 13th ult., a loud, rumbling noise, resembling that of a company of artillery at full speed, was heard by persons residing on the mountain, and that others ran out of their houses fearing they would fall upon them. The shock lasted two minutes

Bad Boys.—No less than fifteen small boys were in a boat on Sunday in the Chesapeake overtaken by a squall; the boat filled with water, and the boys were rescued from a watery grave by the kind exertions of Capt. Beesly, of the schooner Sally Ann Martha, of Philadelphia. We hope it may be a lesson to them hereafter. Parents are oftener to blame in such cases than their children.

A Convention, having for its object the adoption of measures calculated to promote the more general and strict observance of the Sabbath, met at Harrisburg, Pa., on Thursday.

Weekly List of Letters Received.

A. K. Moulton, D. Swett, D. W. Willey, C. Barrett, E. Noyes, C. D. Martin, F. Seavey, J. Higgins, A. R. Morrill, K. Dickerson, A. Whitcher, J. Edgcomb, J, C. Gillman, T. C. Hart, J. C. Bailey, D. M. L. Rollin, N. Lord, A. K. Moulton.

From Post Masters.

E. Bridges, P. V. Monroe, N. C. Reed, M. Sweat, L. Mudgett, O. Collins. A. Babcock, J. G. Cooke, S. Smith, H. Kimball, H. S. Hubbard, J. Smith, E. Barney, B. Mudge, J. C. Stowe, C. Washburn. H. Esten.

Receipts For Books.

D. Sweat, 2,40. J. Higgins 20,00. R. N. Penney, 1,00. D. M. L. Rollin, 50c.

Subscribers for the Star.

A K Moulton 1. C J Morris 2. D Bean 1. P V Monroe 1. M Sweat 1. D W Willey 1. C Barrett 1. E Noyes 2. C D Martin 1. F Seavey 1 O Collins 1. J. Higgins 1. S Smith 1. H S Hubbard 1. A R Morrill 1. E Jones 1. B Mudge 1. T C Hart 1. J C Bailey 5. D M L Rollin 1. D Winterman 2.—28.

Home Mission.

First church Meredith,	1,75
Whole amount,	1,75

WM. BURR, *Treasurer*.

Foreign Mission.

S. Shaw, Windham, Me.,	1,00
A friend, Brownfield, do.,	25
Abigail Hadley, do.,	25
Betsey Dutch, do.,	05
Frances B. Hart, do.,	25
C. True, Baltimore, Ill.,	50
First church, Meredith,	75
Contribution at Genesee Q. M.,	6,18
Bethany church,	35
Middlebury Church,	20
Attica church,	77
Whole amount,	10,55

WM. BURR, *Treasurer*.

For Education Society.

C. Quinnam,	15
Whole amount,	15

WM. BURR, *Treasurer*.

Books Forwarded.

One package to Eld. D. Swett, Charlestown, Mass., care of P. Conant, Nos. 10 & 12, Exchange street, Boston, by Niles' Express.

One package to Eld. E. Noyes, Lowell street, Boston, Ms., by Niles' Express.

MARRIED

In Hampton, June 5, by Eld. P. S. Burbank, Mr. Charles B. Sleeper of Rye, and Miss Mary D. Marston, of H.

In Readfield, Me. by Eld. S. P. Morrill, May 14, Eld GEO. W. BEAN of Farmington, and Miss PERRAENDA R. FOGG, of R.

In Hamburgh, N. Y. April 2, by Eld. H. N. Plumb, Mr. Ludden Ramons and Miss Sarah Babcock, both of H. By the same, April 3d, Mr. Miles C. Lobdell and Miss Sarah Littlefield, both of H.

DEATHS.

In Attica, N. Y. April 20, Manilla L. Tyler, aged 13 yrs. and 8 mos. after a distressing sickness of 17 dys. Ten days before her death, she gave her heart to God, and received assurance of divine support. During the paroxysms of distress, shefaithfully warned her friends to prepare to meet her in heaven. Her last moments were peace.

In Attica, May 24. Miss Lucy White, daughter of Daniel and Harriet White, aged 22 years. She was a worthy member of the F. W. B. church, and to her, dying was going home.

In Attica, May 30, of lingering consumption, sister Hannah Woodruff, aged 39 yrs. For years past, she has been an ornament of the F. W. B. church in A. And not only her husband and family have suffered a severe loss, but also the church of God, and community at large. But our loss is her gain.

"The graves of all the saints are blessed."

COM.

In Smithfield, R. I. on Dec. 17, Mrs. MARY ANGELL, widow of Stephen Angell, in the 76th year of her age. She professed the Christian faith about 20 years ago, and continued steadfast and immoveable, always abounding in the work of the Lord. Last spring she was sick, not expecting to live. She then gave directions in relation to her affairs and funeral, to her beloved daughter with whom she lived—making preparations for her exit from all earthly relations, to go and enjoy that rest with her chosen people But in God's mercy her life was protracted, and she had several privileges with his worshiping saints on earth. Her last sickness was short and afflictive, she having but little sense of things earthly. Sister Mary's place in the church is vacant now, but we trust her rest is in heaven among saints. J. S. MOWRY.

Boston & Maine Rail Road.

BOSTON to PORTLAND via. MEDFORD, WOBURN, WILMINGTON, ANDOVER, BRADFORD, HAVERHILL, PLAISTOW, NEW TOWN, KINGSTON, EXETER, NEWMARKET, DURHAM, DOVER, SOMERSWORTH SOUTH BERWICK, NORTH BERWICK, WELLS, KENNEBUNK and SACO.

SUMMER ARRANGEMENT.

ON and after MONDAY, May 20th, 1844, Passenger Trains will run daily (Sundays excepted, as follows, viz:

Leave Boston for Portland, at 7 A. M. and 2½ P. M.
Leave Boston for Somersworth at 7 and 10¾ A. M. 2½ and 6 P. M.
Leave Boston for Dover at 7 and 10¾ A. M. 2½ and 6 P. M.
Leave Portland for Boston at 6½ A. M. and 4 P. M.
Leave Somersworth for Boston at 7¾ A. M. 3 and 5½ P. M.
Leave Dover for Boston at 5 and 8 A. M. 3½ and 5¾ P. M.

The Depot in Boston is at the foot of Lowell st.

☞ Passengers are not allowed to carry baggage beyond $50 in value, unless notice is given, and an extra amount paid, at the rate of the price of a ticket, for every $500 additional value.

8] CHARLES MINOT, *Sup't*.

SABBATH SCHOOL BOOKS.

A good assortment of Sabbath School Books for sale at the Office of the Star—comprising the publications of the American Sunday School Union, the N. E. Sunday School Union, and the Massachusetts Sabbath School Society. The Union Bible Dictionary (a most excellent work,) and the Union Question Books are among the books. Orders must be accompanied with the cash. tf

Dover, June 8, 1844.

WAITE, PEIRCE & Co.,

NO. 1, Cornhill, Boston, keep constantly on hand, at wholesale and retail, a general assortment of books published by the Freewill Baptist Connection, such as HYMN BOOKS, both kinds. TREATISE ON THEIR FAITH, &c., &c. 2

State of New-Hampshire,—Carroll ss.

To the Heirs at Law of the Estate of John Knapp, late of Effingham, in said County, deceased, and all interested therein, GREETING.

YOU are hereby notified that HENRY BICKFORD intends exhibiting his account of administering said Estate, at a Court of Probate to be holden at Ossipee Corner, in said County, on the second Tuesday of August next.

Dated at Ossipee Corner, in said County, this 16th day of April, A. D. 1844. By order of the Judge,

3w7] OBED HALL, *Register*.

Notice

IS hereby given, that I, the subscriber, have this day given my two sons, CHARLES S., & GEO. W. TASKER, minors, their time, to act and trade for themselves. Hereafter I shall claim none of their earnings, nor pay any debts of their contracting. NAHUM TASKER.

DAVID WALLINGFORD. } Witnesses—
HANSON BAYES. }
Milton, N. H. May 17, 1844. 3w*6

Notice.

THE subscriber hereby notifies the public that he has given his son, RICHARD W. FOSS, a minor, his time. Hereafter, he will demand none of his earnings, and pay no debts of his contracting.

JOSHUA FOSS.

Witness—CHARLES G. AMES.
Dover, May 23, 1844. 3w*6

FEMALE PHYSICIAN.
MRS. MOTT.

THE celebrated FEMALE PHYSICIAN of BOSTON, MASS., would inform patients and invalids in this vicinity, that she will visit Dover, N. H., three days in the month of JUNE, to be consulted as ausual on all diseases incident to the human frame.

She will be at Mr. SAMUEL L. WIGGIN'S, No. 35 FRANKLIN St., on Monday morning, 17th of JUNE, & will remain until Wednesday evening 19th following, to receive such as may wish to consult her, the following are some of the diseases that Mrs. Mott treats with so much success, many of which are daily put under her care, viz.

FEMALE WEAKNESS of all *kinds*. HUMORS in all their various stages. ASTHMA, and PHTHISIC, CATARRH, TIC DOLOREAUX, NEURALGIA, all NERVOUS SYMPTOMS, RHEUMATISM, FITS or FALLING SICKNESS, JAUNDICE, LIVER COMPLAINT, diseases of the LUNGS, COUGHS, DECLINE, DEBILITY, DYSPEPSIA, PILES, HEAMORRHOIDS, diseases of the KIDNEYS and BLADDER,&c., many others too numerous to mention.

MRS. MOTT uses no MERCURY or MINERALS of any kind. She

POETRY.

SPRING VERSES.

The following most musical and touching Lines were written by the late Willis Gaylord Clark, soon after the loss of his beloved wife. They will reach many a bereaved heart, in this season of "swelling buds" and scented airs. Clark's Poetry always came warm and glowing from *his heart*; and this is one secret of its universal popularity.—*Tribune.*

A SONG OF MAY.

The Spring's scented buds all around me are swelling,
There are songs in the streams—there is health in the gale:
A scene of delight in each bosom is dwelling,
As float the pure day dreams o'er mountain and vale;
The desolate reign of old Winter is broken—
The verdure is fresh upon every tree:
Of Nature's revival the charm and a token
Of love, oh thou Spirit of Beauty! to thee.

The sun looketh forth from the halls of the morning,
And flushes the clouds that begirt his career;
He welcomes the gladness and glory returning
To rest on the promise and hope of the year.
He fills with rich light all the balm-breathing flowers:
He mounts to the zenith, and laughs on the wave:
He wakes into music the green forest bowers,
And gilds the gay plains which the broad rivers lave.

The young bird is out on his delicate pinion.
He timidly sails in the infinite sky;
A greeting to May and her fairy dominion,
He pours, on the West wind's fragrant sigh;
Around, above, there are peace and pleasure—
The woodlands are singing—the heaven is bright;
The fields are unfolding their emerald treasure,
And man's genial spirit is soaring in light.

Alas for my weary and care haunted bosom;
The spells of the spring-time arouse it no more;
The songs in the wildwood, the sheen of the blossom,
The fresh welling fountain their magic is o'er!
When I list to the streams, when I looked on the flowers,
They tell of the Past with so mournful a tone,
That I call up the throngs of my long vanished hours,
And sigh that their transports are over and gone.

From the wide-spreading earth, from the limitless heaven,
There have vanished an eloquent glory and gleam;
To my veiled mind no more is the influence given,
Which coloreth life with the hues of a dream;
The bloom-purpled landscape its loveliness keepeth—
I deem that a light as of old gilds the wave;
But the eye of my spirit in heaviness sleepeth,
Or sees but my youth, and the visions it gave.

Yet it is not that age on my years hath descended,
'Tis not that its snow-wreaths encircle my brow;
But the newness and sweetness of Being are ended—
I feel not their love-kindling witchery now;
The shadows of death o'er my path have been sweeping—
There are those who have loved me, debarred from the day:
The green turf is bright, where in peace they are sleeping,
And on wings of remembrance my soul is away.

It is shut to the glow of this present existence,
It hears, from the Past, the funeral strain;
And it eagerly turns to the high-seeming distance,
Where the lost blossoms of earth will be garnered again:
Where no mildew the soft, damask-rose cheek shall nourish,
Where grief bears no longer the poisonous sting;
Where pitiless Death no dark sceptre can flourish,
Or stain with his blight the luxuriant Spring.

It is thus that the hopes which to others are given,
Fall cold on my heart in this rich month of May;
I hear the clear anthems that ring through the Heaven—
I drink the blank airs that enliven the day;
And if gentle Nature, her festival keeping,
Delights not my bosom, ah! do not condemn;
O'er the lost and the lovely, my spirit is weeping,
For my heart's fondest raptures are buried with them.

FLOWERS.

There the rose unveils,
Her breast of beauty, and each delicate bud
Of the season comes in turn to bloom and perish.
But first of all the violet, with an eye
Blue as the midnight heavens, the frail snow-drop,
Born of the breath of winter and his bow
Fix'd like a pale and solitary star;
The languid hyacinth, and wild primrose,
And daisy, trodden down like modesty;
The fox-glove, in whose drooping *bells the bee*
Makes her sweet music, the narcissus (named
From him who died for love,) the tangled woodbine,
Lilac, and flowering vines, and scented thorus:
And some from whom the voluptuous winds of June
Catch their perfumings.

"And Jesus sat over against the treasury and beheld how the people cast money into the treasury; and they that were rich cast in much." Mark xii. 41.

Jesus unseen, but who all hearts can see,
Still sits and overlooks the Treasury.
Cast in your offerings where his cause invites,
Ye rich, your talents, and ye poor, your mites;
Render to God the things that are his due—
He gave his Son, who gave himself for you.
Montgomery.

Boston Anniversaries.

The anniversaries of the principal Religious and Benevolent Societies in New England, were held in Boston week before last. If we had room, we should like to give their proceedings in full, but as we have not we must be content with a mere abstract of some of the more important, for which we are indebted to the Morning Chronicle.

Massachusetts Bible Society.—The public meeting of this society was held in the Central Church, Winter street, at 4 o'clock, Monday afternoon.

By the introductory remarks of the President, Rev. Dr. Pierce of Brookline, we learn that but 39 of the 107 original founders of the society are now living.

The annual report was read by the corresponding secretary, Rev. George W. Blagden. It appears that the past year has been a prosperous one to the society. The receipts were $2470; and the amount remaining in the treasury after paying, the American Bible society $1000, is $1875. Edward Tuckerman, Esq., bequeathed to the society $1000 in his will. The number of Bibles distributed within the year, is 1893; Testaments, 796; but the board recommend the efforts of county societies, acting in connection with the American society, rather than a reliance upon the operations of a State institution.

Resolutions touching upon the importance of the universal diffusion of the Bible, were severally introduced by the Rev. Messrs. Choules, Waterson, Butler, and Vermilye, accompanied by pertinent and eloquent remarks. The resolutions were all unanimously passed.

American Peace Society.—The meeting of this society was also held in the Winter street church, at 7½ o'clock in the evening.

A short report was read by the secretary of the board, Rev. Mr. Beckwith, briefly stating the financial operations and condition of the society. Less had been attempted during the past year in the way of raising and expending funds, than at some former periods, yet the friends of the cause had been engaged in the promulgation, by various means, of the principles of peace. The receipts of the treasury were $2500, while the expenditures were $3400—leaving a deficit of $900. The late Nathaniel Appleton Haven, Esq., of Portsmouth, N. H., left to the society $1000. Besides the labors of the President and secretary of the board, one lecturer has been constantly employed in the field, another a part of the time, and a third is now on a special mission through the southern and western States. More than 100,000 volumes, tracts, and pamphlets have been circulated within the year, and a more general feeling on the subject is prevalent than heretofore.

The Rev. Walter Channing delivered an address, setting forth the principles of the society, and referring to the operations of peace organizations in other countries. He reviewed the great change which had taken place in public sentiment—the action of governments in relation to war—and pointed to the more recent negotiations between this country and Great Britain, and some other transactions, as satisfactory tokens that the time is rapidly approaching when the "sword shall be beaten into ploughshares, and spears into pruning-hooks, and nations shall learn war no more.

Prison Discipline Society.—The anniversary meeting of this society was held in Park-street church Tuesday, at 11 o'clock.

The nineteenth annual report was read by the secretary. It contained a mass of statistical information, and made suggestions in regard to the conduct of penitentiaries, worthy of a philanthropic mind, and in accordance with the reformatory spirit of the age.

The report was divided into four heads, treating of—1st, lunatics; 2d, county prisons; 3d, penitentiaries; 4th, houses of refuge.

There are in the United States about 17,000 insane persons, a large proportion of whom are still confined in alms-houses, jails and penitentiaries. Thirteen States have insane asylums, to wit: New Hampshire, Vermont, Massachusetts, Connecticut, New York, Pennsylvania, Maryland, Virginia, South Carolina, Georgia, Tennessee, Kentucky, and Ohio; and active efforts are making to procure their establishment in Rhode Island, Delaware and Indiana. The principal *causes* of insanity cited, were—intemperance, religious excitements, ill health, anxiety about property, and solitary vice. A comparison was made between the years 1833 and 1843, as to the proportion which each of these causes created. The number made by intemperence had fallen from 24 to 3 per cent., while the number from religious excitements had increased. [This latter result is unquestionably attributable to the influence of "Millerism."] The property mania had retained its full number of victims; but those arising from the solitary vice had decreased one-half.

The secretary had addressed circulars to the jailers in New England, inquiring as to the number of prisoners in comparison with former years, the classification of their crimes, and whether they received any moral and religious instruction, &c., &c. In answer he had received but twenty reports; by which it appeared that in only two jails of the number—at Dedham, Mass., and at Brooklyn, Ct.,—was any attention paid to the moral cultivation of the convicts! The reports indicated a general diminution of crime, in proportion to the population, compared with former years. The secretary credited this reform to the progress of temperance.

The statistics of the county prisons, in regard to the decrease of crime, would also hold true with the State penitentiaries. Solitary confinement was reprobated, as promoting insanity and disease, and reports were read showing this fact. The abolition of the practice was recommended. Milder punishments are more generally inflicted than formerly, and the conduct and moral sense of prisoners had improved in consequence.

Addresses were made by deacon Greely, Rev. Mr. Waterston, and others, in commendation of the objects and efforts of the society, which were listened to with gratification; and a more deep and universal feeling in regard to the benevolence and usefulness of the institution, was never manifest.

Boston Seamen's Friend Society. The annual meeting was held in the Park street church, at 10 o'clock, Wednesday forenoon. Many seamen were present, as members of the society, and as spectators.

The annual report was read by Rev. Mr. Lord. It maintained with satisfaction the increased efforts in behalf of seamen made at the present, in comparison with former times. Their condition in all respects had correspondingly improved. Much of the good accomplished was to be attributed to the system of holding regular meetings, and to prayer meetings, and monthly conferences. The effect of the institution of Sabbath schools and Bible classes had been salutary and lasting; and the influence of the publications devoted to the interests of seamen was wide-spread and beneficial. 450 Bibles had been distributed during the year, and a large quantity of tracts and pamphlets.

Rev. Mr. Webster, of Hopkinton, and others addressed the meeting in support of the aims and exertions of the society, both for the temporal and spiritual good of that numerous class for whose benefit it was organized. Resolutions were introduced and passed, stating the objects contemplated and the means to be employed by the society in its operations for the ensuing year.

Massachusetts Temperance Union. The anniversary of this society, which has the honor of being the first State association ever organized on total abstinence principles, was held on Tuesday evening, at Central church in Winter street. The meeting was called to order by Rev. Gardner B. Perry, chairman of the executive committee, and prayer was offered by Rev. Parsons Cook, of Lynn.

The annual report was then read by the agent of the society, Dr. Jewett, after which an address was delivered by the Rev. John Pierpont. The address fully sustained his well earned reputation. It was of an argumentative character, entirely, and was a fair specimen of that close logical reasoning and felicity of illustration, by which his writings, as well as his public discourses, are always characterized. The argument was intended to prove that the distinction which many are at the present time endeavoring to establish between *legal* and *moral* action does not exist.—He laid down the following proposition, which he proved to a demonstration:

"That *legal action*, when directed by the moral sentiment, to the accomplishment of a moral object or purpose, is *moral action*."

ANTI-SLAVERY.

Annexation of Texas.

The arguments in favor of this measure, so far as they are intended to operate in the North, are entitled to little weight.

First, That Texas constituted a part of the territory of Louisiana, as purchased by the United States. Whatever may have been the true line under that purchase, is now of little consequence. It was a disputed boundary, and was settled by treaty with Spain in 1819, and by an Administration having as definite a knowledge of our rights as the men now in power can, in the exercise of any modesty, claim. This boundary was definitely confirmed by the treaty of 1831, between the U. S. and Mexico. By these treaties, fairly made, the rights of the respective nations were settled, and back of them it is the idlest thing imaginable to attempt to go. For what purpose the matter is now mentioned, it would be difficult to tell, unless in the sheer want of some more plausible pretence. And the absurdity of the matter is most glaring, in view of the fact that deliberately and voluntarily, we acknowledged Texas as an independent nation, and have since, and by a formal adjustment of our boundaries with her, settled the respective limits of the two nations.

Secondly, There is an appeal to our ambition and national cupidity to be gratified by a wide extent of territory, as if this would increase our prosperity and happiness, instead of marring both, and endangering our Union by the very unwieldiness of our empire. The history of the world is pregnant with instruction on this point, and it all combines to teach us to contract rather than enlarge our limits. Texas, if united, will as certainly at some day again break off from our Union, as the nature of man continues unchanged. And what States will go with her in the secession, and what civil convulsions will attend the disruption, no human intellect can now foresee.

Thirdly. But the reason most urged on the North, not because it is believed by the South, but because on this point we seem to court delusion, is, that it will tend to remove slavery from our present limits into a more remote region.

Those who remember the admission of Missouri, cannot have forgotten the arguments urged upon us in that contest. "Make Missouri a slave State, and the slaves of Delaware, Maryland and Virginia will flow into it, leaving so few in the old States, that emancipation will come of necessity and without danger. Do this, and you promote the welfare of the black race by their diffusion over a large space, and with more ample means of comfortable sustenance." Has this measure made these northerly slave States more disposed to abolish slavery? Has an enlarged market beyond the Mississippi lessened slave production in Virginia? On the contrary, has not the slave power increased in the United States, from the period of that most unfortunate event? And are men really serious in urging that the diffusion of slavery over an increased extent of the earth's surface, has a tendency to lessen either its evils or the power of its influence? Do we expect by such means to banish slavery from the midst of us?

There is a fact in the experience of the world, which should ever be borne in mind. The human race is propagated more or less rapidly in proportion to the space given them—in proportion to the natural demand in any region for inhabitants. It is well known that when a pestilence thins off the inhabitants, the natural increase is much more rapid than before. In Alexandria, in Egypt, the deaths amount annually to ten per centum, and yet the births not only keep up, but increase the population. Had slavery been confined to the old States, the number in those States, it may safely be estimated, would not be larger than it now is. Every slave in Kentucky, Tennessee, Alabama, Mississippi, Louisiana, Arkansas, and Missouri, is an addition to the number caused by the toleration of slavery in those States.

But we are aware that abandoning this argument which is only intended for the latitude of the North, and admitting the full force of the answer, the advocates of the union of Texas with the United States, will urge that slavery already exists there—that the question is not whether Texas shall continue to allow slavery, but whether being a slave country she shall come into our union. It is true that slavery does exist there, and it is not a question whether she shall be admitted as a free or slave State. Let her abolish slavery, and show a determination not to tolerate it, and all the zeal to add her sunny plains to our territory would cease. But there are two prominent reasons why so much eagerness is shown to make her a part of this nation. The first is to increase the number and influence of the slave States, and to make slavery still more absolutely the controlling power in the Union. The 2d, is the fear that if Texas is left to herself, she will find it to her interest to abolish slavery, and thus a slave market be destroyed, and a free country, in juxtaposition with the slave States of the South, would be a much greater abomination than the remoter regions of freedom beyond the Northern Lakes. And it is probably the agitation of the subject of abolition in Texas, and the dreaded influence of Great Britain on that subject, that has caused the strenuous efforts now making to accomplish a purpose which had seemed to be abandoned.

The motive for admission urged by some of our *wise* Northern editors, that, being a member of the Union, the danger of foreign goods being smuggled through her ports and across her territory into the United States, is too shallow for a rational mind to entertain. The notion that we can guard our frontiers better by enlarging their extent—that pushing them from the centre will enable us to watch them more effectually, is too idle to demand a serious answer.

The question of admission, with those who press it, is one having no other ingredient but the slave interest. It is not pressed from any regard to Texas, but a regard springing out of her relation to slavery. The moral and political elevation of the people there or here does not enter at all into the calculation. The principles of republican liberty incite to no activity in the cause, save the principles of that republicanism which claims unbounded license and unlimited power for one, and demands unresisting submission from another. And in this aspect, every man who finds the least opposition to slavery in his heart should come forward and breast the torrent.

It is but a few years since, that the very man now invited into the cabinet to consummate this iniquity, called on the South to stand by their darling institution, and nerve themselves to battle against the united feeling of Christendom on the subject. He warned them that domestic slavery would soon have no foothold on earth except in some of the States of this Union—that religion and all the generous sympathies of the heart were invoked for its overthrow, now the great object is to enlarge the borders of slavery. A political crusade has been preached, with a zeal worthy a holier cause, against the rights and liberties of men. At every expense and at every hazard, this institution must be maintained and kept in countenance. There is no sentiment of patriotism with the advocates of slavery of which this institution is not the sum and substance. No interest of the nation has been guarded with half the care, or cherished with a tithe of the devotion. Before it every other interest has been required to bow. Eloquence, and pathos, and passion, and vindictive malice, and intrigue, and political favors, the power of the national Government, the Army and the Navy have all been enlisted as means to this one end—the perpetuation of slavery. The slave power has defied heaven and earth—has set its foot on the neck of the nation, and has become the government of the nation; and now the question is, whether its arms are long and brawny enough to pluck up a foreign State from its independence, and to plant it, as an adjunct co-operator in the work of ruling this Union.

It is said that Texas wants a stronger government than she herself can maintain, and that she must find it in a union with these States or with some trans-Atlantic nation—that her people cannot be controlled by their own rulers. And this is the recommendation to our federal alliance! It is too notorious and too painfully true that a very large portion of her population is made up of the worst class of our own citizens. The lawless, the violent and the dishonest have sought there an exemption from salutary control and from legal obligation. But whatever their character and whatever their past offences, they have seized upon a wide territory, cut down the tree of liberty, and planted the principles and introduced the institution of domestic slavery, and by this have atoned for every offence—here is an expiation for every sin past or future, only we must give them now the benefit of an army and navy to be supported by us, no matter at what expense, to preserve them from cutting each other's throats!

Where in the career of folly, and madness and guilt our nation is to land, is beyond the reach of our vision.

Since writing the above, political letter-writers at Washington give to the prospects of annexation a different aspect. If some of these are to be credited neither of the aspirants for the presidency, with the exception of the incumbent, is willing to be committed to this project. A few weeks will show us whether our fears have been groundless. It has evidently been the intention of the administration to carry this favorite measure into effect by a secret manœuvre, before the country should be aware of the project. The attempt will, or at least ought, to teach the North to be on the alert, and to suffer no candidate for Congress to pass the ordeal of the polls without an explicit and definite declaration of his opinions on this subject. There is no safety for us but in watchfulness.

MISCELLANY.

From the New-York Observer.

Margaret, the Martyr of the Sea.

A TALE OF SCOTLAND'S COVENANT.

The blood of Scotland's noblest sons and fairest daughters was now shed freely for the truth, dearer than life to all the good and brave.

Claverhouse and his troop, like bloodhounds were tracking to their mountain hiding places the pious covenanters, dragging them to the firery stake, or, more mercifully blowing out their brains as they kneeled in prayer for their persecutors and murderers. John Brown of Priesthill, had just been slain; a man of whom the world was not worthy and whose wife was worthy of such a man. As he took leave of her with one infant in her arms and another clinging to her knee, he said.

"Now, Isabel, the day is come that I told you would come, when I first asked you to be my wedded wife. Are you willing that I should die?

"Indeed, John," said she with a clear voice, "I am ready; be thou faithful unto death."

"That is all I desire," said he, and he had scarcely kissed his Isabel and their six children, when Claverhouse shot him through the head. As he sunk down the widow caught her dead husband, and holding his shattered head in her lap, wound it up with a handkerchief; and as the sobbing orphans gathered around the warm corpse in their agony of grief, the monster Claverhouse tauntingly said to her,

"What thinkest thou of thy husband now, woman?"

"I aye thought much of him," said the heroic Isabel, "and now more than ever."

Those were the times of which we are writing, and we have mentioned the story of John Brown and his Isabel as another example of the spirit that triumphed in the bosom of Margaret, the Martyr of the Sea.

Gilbert Wilson was a farmer in the parish of Penningham, under the Laiad of Castlestewart.—Wilson and his wife had both broken away from the Covenant, and yielding to the love of life and of their three children, had conformed to the laws of the Prelacy, which their brethren were resisting unto blood. But the craven parents could not prevail with their children to follow them in the apostacy. Their eldest daughter Margaret, now in the bloom of eighteen, had drank deep of the spirit of the times, and firm in her adherance to the supremacy of the Savior, she had instilled the same holy principles into the hearts of her brother Thomas, but two years younger, and Agnes, a sweet sister now of thirteen. These tender youth were compelled to fly for their lives, and hide like hunted birds, in the wild moors of Galloway. The same cruel laws that made their adherance to the Covenant a crime punishable with death, forbade the parents under the same penalty, to give them food or shelter, but the God whose ministers are the ravens, and who has said when thy father and mother forsake thee, I will take thee up, supplied their wants in the wilderness and shielded them in the hour of danger. Margaret had a heart that never quailed, and for years she had calmly waited for such times as these. She was not to falter now. Her brother and the fair Agnes clung to her and drew strength from the quiet cheerfulness with which she met the trials of those days and nights of gloom, and their voices mingled sweetly as they sang the songs of Zion in their drear hiding place.

At last the two sisters ventured to quit their desert solitude, and for a short time they found a home in the house of an aged and pious widow, Mrs. McLaughlan. Here they were discovered, and Margaret and Agnes with their kind protector, the widow, were dragged to prison. When they were brought out to trial, nothing could be urged against them, and the thirst of the persecutors, for virgin blood would have been disappointed, had they not been asked to take the oath of abjuration, which they steadfastly refused and so they were condemned to die. According to Hetherington, who refers to Woodrow as his authority and in whose words we give the remainder of this tale, the specific terms of the sentence were, that they should be tied to stakes fixed within the flood-mark in the water of Blednock, where it meets the sea, and there be drowned by the tide. From this dreadful doom the entreaties of the distracted father prevailed so far as to rescue the innocent girl of thirteen, yet only by the payment of one hundred pounds sterling to the merciless and mercenary murderers. But nothing could avail to save the lives of the young woman and her widowed friend.

The day of execution came, the 11th of May, 1685, bright, it may be with fresh smiles of the reviving year, but dark and terrible to many a sympathising heart. Windram and his troop guarded the victims to the place of doom, accompanied by a crowd of people, filled with fear and wonder, and still doubting whether the horrid deed would be done. The stakes were driven deep into the oozy sand. That to which the aged widow was tied was placed fartheat in, that she might perish first. The tide began to flow,—the water rose around them,—the hoarse rough billows came advancing on, swelling and mounting inch by inch, over limb, and breast, and neck and lip, of the pious and venerable matron, while her young companion in martyrdom, still in shallower water, gazed on the awful scene, and knew that in a few minutes more her sufferings would be the same. At this dreadful moment some heartless ruffian asked Margaret Wilson what she thought now of her fellow-martyr in her dying agonies? Calmly she answered,

"What do I see but Christ, in one of his members, wrestling there? Think you that we are the sufferers? No, it is Christ in us; for he sends none a warfare on their own charges."

But the water now began to swell cold and deadly around and over her own bosom; and that her last breath might be expended in the worship of God, she sung the 25th Psalm, repeated a portion of the 8th chapter of the Epistle to the Romans, and prayed till her voice was lost amid the rising waves. Before life was quite extinct the torturers cut the cords that bound her to the stake, dragged her out, waited till she was restored to consciousness, and then asked if she would pray for the king. She answered,

"I wish the salvation of all men, and the damnation of none."

"Dear Margaret," exclaimed one of the spectators, in accents of love and sorrow, "Say God save the king! say God save the king!"

With the steady composure of one for whom life had few attractions and death no terrors, she replied, "God save him, if he will, for it is his salvation I desire." Her relatives and friends immediately cried aloud to the officer, "Oh, sir, she has said it, she has said it!" The ruthless monster, reluctant thus to lose his victim, required her to answer the abjuration oath. In the same firm tone she answered,

"I will not; I am one of Christ's children; let me go!"

By his command she was again plunged into the heaving waters, and, a brief struggle, the spirit of this virgin martyr entered into the rest and peace of everlasting happiness.

Sweet was the memory of Margaret, in the hearts of those who knew and loved her, and there was love that the historian knew nought of, and we have not ventured to take liberties with the record he has left us. The *spirit* of Margaret is what we love and would hold up to the imitation of the world. Irenæus.

A VILLAGE IN THE AIR.

Having traveled one hundred miles, five days after leaving Motsega, we came to the first cattle out-posts of the Matabeel, where we halted by a fine rivulet. My attention was arrested by a beautiful and gigantic tree, standing in a defile leading into an extensive and woody ravine, between a high range of mountains. Seeing some individuals employed on the ground, under its shade, and the conical points of what looked like houses in miniature, protruding through its evergreen foliage, I proceeded thither, and found that the tree was inhabited by several families of Babrones, the aborigines of the country. I ascended by the notched trunk, and found, to my amuzement, no less than seventeen of these ærial abodes, and three others unfinished. On reaching the topmost hut, about thirty feet from the ground, I entered and sat down; its only furniture was the hay which covered the floor, a spear, a spoon, and a bowl full of locusts. Not having eaten any thing that day, and from the novelty of my situation, not wishing to return immediately to the wagons, I asked a woman who sat at the door with a babe at her breast, permission to eat; this she granted with pleasure, and soon brought me some locusts in a powdered state. Several more females came from the neighboring roosts, stepping from branch to branch, to see the stranger who was to them as great a curiosity as the tree was to him. I then visited the different abodes, which were on several principal branches. The structure of these houses was very simple. An oblong scaffold, about 7 feet wide, is formed of straight sticks, and thatched with grass. A person can nearly stand upright in it; the diameter of the floor is about six feet. The house stands on the end of the oblong, so as to leave a little square place before the door. On the day previous I had passed several villages, some containing forty houses, all built on poles, about seven or eight feet from the ground, in the form of a circle; the ascent and descent is by a knotty branch of a tree, placed in front of the house.—In the centre of the circle there is always a heap of the horns of game they have killed. Such were the houses of the poor people of this country, wh having been scattered and destroyed by a great chief, had neither herd nor stall, but subsisted on locusts, roots, and the chase. They adopted this mode of architecture to escape the lions which abound in the country. During the day the families descended to the shade beneath, to dress their daily food. When the inhabitants increased, they supported the augmented weight on the branches by upright sticks, but when lightened of their load, they remove them for firewood. —*Moffat.*

Pro-Slavery Testimony.

The following is an extract from a letter written at New Orleans by a decidedly proslavery man, to a friend in Boston.

"I am getting to be quite an abolitionist. Not that being among slaves I see the fabrications of that sect carried out, for the slaves generally here are well used, having all the comforts of life they require. But to see a human being taken on to the stand, examined like a horse, and knocked off to the highest bidder, is too much for any philanthropist. The first sale I witnessed was really revolting to my feelings. The place of sale was in a bar-room. The slaves were mostly females, standing in a row: and purchasers stepping up to them, examined whatever points they were fearful were defective. When the sale commenced, each one was taken on to a stand: the crier then commences, 'This girl is sound, in good condition, and is only sick three days in a month,'—or, 'this girl is six months gone;' and, to see the poor creature scrutinize her purchaser, as if she would read from his countenance her future fate, was too much even for me."

Governor Roberts of Liberia, with his wife and child, has arrived in New York from Monrovia, in the brig Atalanta, and will remain in this country for some months.

Advices from Mexico to the 22d ult., have been received in New York. The subject of annexation of Texas seems to command great attention, and is much commented upon by the press.

Andrew Stevenson of Virginia, has published a long letter in the Richmond Enquirer in favor of the annexation of Texas.

A suit has been commenced in New Orleans by a woman held as a slave for thirty years, but who has proved that she was free born, white, and of German parentage, and that she was kidnapped from her residence near Baltimore when a small girl.

OBITUARIES.

Died in Barrington, April 18th, Miss Catharine Buzzell, aged 24 yrs. and 5 days. Naturally possessed of a strong and penetrating mind, Catharine was eminently qualified to plan correctly and to execute whatever she had designed to do. As a scholar, she was persevering and had qualified herself to impart instruction to others; and while employed in teaching, she gave universal satisfaction to her employers, and secured the respect and affection of those entrusted to her care. Serious and thoughtful, she often resolved to seek an interest in the Savior; but, like many others, neglected the great salvation till the summer of 1842, when, while teaching in the district where she resided, she became deeply impressed with the importance of the Christian religion, and resolved to dedicate herself to God. She found the pearl of great price, and rejoiced in the God of her salvation. She soon made an open profession of religion by baptism, and united with the 3d F. W. B. church in B.; and often in conference and other meetings of the church, spoke of her loss and recommended the Savior to others. But she was soon called to try the realities of the religion she professed. While teaching school in 1843, she was seized with influenza, which ended in consumption, and terminated her earthly existence. Death was no terror to her, and when she saw that the time of her dissolution was near, she calmly conversed on the subject with her friends, and sent a special message to her friend, (with whom she had expected to have shared the joys and sorrows of this life had she lived,) "to persevere in the Christian life, and meet her in heaven"—and calmly fell asleep in death. Thus early was she separated from a large circle of friends and brethren, who are left to mourn with her widowed mother, brothers and sister, the breach which the hand of death has made in the society where she was known and her virtues appreciated; but they mourn not as those who mourn without hope. At her funeral on the Sabbath, a large concourse of friends were addressed by Eld. Mahew Clark. Com.

Died in N. Market, 20th ult. Mrs. Hannah Sanborn, aged 52 years. Sister S. obtained a hope in Christ some over 30 yrs. ago; but for some cause she never united with the people of God till some 8 or 10 years since, when she was baptized by Eld. D. P. Cilley, and united with the church in N. M. On account of poor health, and the care of a large family consisting mostly of boarders, she was able to attend meeting but little the last 3 or 4 years of her life; but she was always free to converse on religious subjects. According to her ability she was ever ready to contribute to the support of the benevolent enterprises of the day; and it is not known that she ever denied the needy when she could help them. In these matters, however she was very unostentatious, and always evinced a disposition not to have her alms-giving known to others than those who received them. Her last sickness was long and distressing, and she had some sore spiritual conflicts to pass through; but she died with great resignation, and almost the last words she uttered, were, Glory to God! Her relatives, and especially her four surviving children, feel that in her death they sustain a great loss. May the Lord sustain them in their bereavment, and cause their affliction to work for their good. She had resided in the village of Lamprey River some 16 or 17 years, where she has many friends who sensibly feel her loss. E. H.

Died in Embden, Me. May 17, Mrs. Laura W. Purinton, aged 18 yrs. 3 mos. and 2 days, after a distressing sickness of 9 weeks. The subject of this notice was bereft of a devoted mother about 4 years since; but the early instructions which she had received from her, and the early habits of industry, prepared her to superintend her father's family, as she was the only daughter living at home. About one year since (we think,) she embraced the Savior as her only hope; and would have immediately been baptized and united with the people of God, but being denied the privilege of uniting with the people of her choice, the subject was deferred, with the design to be the first opportunity after being in a situation to enjoy the right of conscience; but she never enjoyed the privilege of that ordinance. The 30th of Jan. 1844, she was married to br. Purinton; fondly indulging the hope of enjoying greater advantages of a religious nature (as her husband was a licensed preacher) and dedicated her life to God. But her hopes were soon cut off. She enjoyed but few opportunities of attending meeting; the last she ever attended, she left her testimony for God and religion. She was soon taken sick, suffered much, but was patient, and composed. Religion was her support, and Christ her theme. She was amiable, and appeared well qualified for a help-meat to our dear brother, so soon bereft. Her funeral was attended the 18th, and a discourse preached by Eld. A. Turner from the words, "To die is gain;" and we confidently believe our departed sister has gained eternal rest. Com.

Died in Belgrade, Me. March 8th, after a confinement of 9 weeks, Dr. John P. Tibbets, aged 30 years and 8 mos. The subject of this notice embraced the religion of Jesus Christ about 9 years previous to his death, which he adorned by a well ordered life and godly conversation during the subsequent period of his life. He was baptized soon after his conversion to God, by Eld. Seth W. Perkins, and joined the F. W. B. church in B., of which he remained a worthy member till death. Br. Tibbets possessed a sound, discriminating mind, which was well cultivated by close application to study. The study of the Holy Scriptures was his delight, of which he possessed a superior knowledge for a layman. They who were favored with his instruction in the Bible class, could best appreciate his knowledge of the Bible, and will very sensibly feel his loss. He was universally beloved—was a friend to all—a peace maker. Every thing that had for its object the glory of God, or the advancement of the Redeemer's Kingdom, received his cordial support. He was amiable in all the relations of life. He had been laboring under bodily infirmities for several years; but submitted to God's afflictive dispensations with Christian resignation. He died in a calm, peaceful frame of mind, with a full assurance that he should reign with Jesus in the world of glory. We trust, while relatives and friends are mourning his loss below, angels are rejoicing that one has come home. The writer attended the funeral services of br. Tibbets, and addressed a solemn and weeping congregation from Heb. 12:10. May this affliction be sanctified to all.

Phillip Weaver.

Died in Cumberland Co., Ill., sister Mary Ann Skinner, consort of Dea. Wm. Skinner, aged about 35 years. She left a kind husband and 5 tender offspring to mourn their loss; but we think their loss is her gain. The writer stood by her bed side, when she died. A few moments before she expired, her friends and family standing by her, she made an effort to speak at length, and bade them all farewell, saying to her little children, "you must be good boys;" and to her husband she said, "you need not trouble yourself about me, nothing interrupts my peace with my Maker." Sister S. experienced religion in her youth and lived an exemplary life until death. She was a member of the F. W. B. church when she died. Her funeral was attended by a large concourse of people and a discourse delivered by the writer founded on Rev. 14:13.

M. Baker.

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M. Baker.

Died in Coles Co., Ill. Feb. 16, Mr. John B. Baker, aged 25 yrs. 7 mos. and 24 days. He left a widow and 3 small children to mourn their loss. He died of the winter fever. His sickness was short and very distressing; he was sick only 6 days. The closest attention was paid to him during his illness by his friends. His mother and brothers and one sister had followed him to this State and lived near him. His father, Eld. M. Baker, was not at home when he died, but being sent for, he arrived in time to see him buried. Mr. Baker made a profession of religion when about 14 yrs. old, and joined the Methodists; but being young he soon backslid and got into the world. He married and moved to this State, and at a camp meeting he got revived and joined the Methodist church again, of which he remained a worthy member until it pleased his Heavenly Father to remove him to his upper mansion. He was exceedingly patient during his sickness. He told his little children to be good, and to meet their Pa in heaven. He manifested a reconciled mind to the last. Br. Baker was much beloved by all who knew him: thus he lived respected and died lamented. "Mark the perfect man and behold the upright, for the end of that man is peace." Wm. Skinner.

SPECIAL TRAIN.

A SPECIAL TRAIN will be commenced on MONDAY, May 20th, between GREAT FALLS, DOVER and PORTSMOUTH, leaving those places as follows, viz:—

Leaving Great Falls for Dover, at 7 A. M.
" Great Falls for Portsmouth, at 6¾ A. M.
" Dover for Portsmouth, at 20 minutes past 7 A. M.
" Portsmouth for Dover and Great Falls, at about 9¾ A. M.
" South Berwick for Dover and Great Falls, at 10½ A. M.
" Dover for Great Falls, at 10¾ A. M.

C. MINOT, *Sup't.*

May 25, 1844. 6

Notice.

Carroll ss.—*TO THE JUDGE OF PROBATE for the COUNTY OF CARROLL in the STATE OF NEW HAMPSHIRE,*

RESPECTFULLY shows James M Bean and Eleanor Bean, that they are children of Orlando Bean, late of Sandwich, in said County, deceased; and minors upwards of 14 years of age: That they do hereby make choice of John Cotton of Moultonborough in said County, to be their Guardian: wherefore they pray that letters of guardianship may issue to the said John Cotton accordingly.

Dated the thirteenth day of May, A. D. 1844.

JAMES M. BEAN,
ELEANOR BEAN.

Carroll ss.—The foregoing petition being presented, it is ordered by the Judge that the same be taken into consideration at a court of Probate to be holden at Ossipee Corner in said county, on the second Tuesday, of August next, and that the said petitioners notify all persons interested therein, by publishing the same, with this order therein, three weeks successively, in the Morning Star, a newspaper printed at Dover, the last publication whereof to be 30 days previous to said day of hearing, or by serving each of said persons with the same, by reading it to them, or leaving a copy thereof at their last and usual place of abode 15 days previous to said day. OBED HALL, *Register.*

3w6

VEGETABLE PULMONARY BALSAM.

FOR COUGHS, COLDS, ASTHMA or PHTHISIC, CONSUMPTION, WHOOPING COUGH and all Pulmonary Affections and Diseases of the Lungs, this is believed to be the most popular and efficacious Medicine ever known in America, for proof of which, we would refer to those who have used it, and to the numerous certificates of physicians & others attached to the inside wrapper to each bottle.

A distinguished physician says "he regards it as a safe, convenient and very efficacious Medicine," another "that it has justly acquired a high reputation and so far as he can learn has never disappointed the reas

THE MORNING STAR.

$1,50 A YEAR, IN ADVANCE.] PUBLISHED BY THE TRUSTEES OF THE FREEWILL BAPTIST CONNECTION.....AND EDITED UNDER THEIR DIRECTION. [WILLIAM BURR, AGENT.

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OFFICE OF THE STAR

In the F. W. Baptist Building, Washington St., (near the Town Hall,) Dover.

☞ All communications and business letters sent by mai (and in all other cases, except when they can be forwarded to our agents in Portland or Boston *free of expense,*) should be directed to WILLIAM BURR, DOVER, N. H.

AGENTS IN PORTLAND,
C. F. GARLAND, (near the P. O.) and A. K. MOULTON.

AGENT IN BOSTON,
P. CONANT, Transcript Office. 10 & 12 Exchange St.

TERMS.

The STAR is published every Wednesday on the following terms:—

For one year, if paid in advance, $1,50
" " " if paid within the year, 1,75
" " " if not paid till after the close of the year, 2,00

MORNING STAR.

SCRIPTURAL ELECTION
IN HARMONY WITH
GENERAL REDEMPTION.

A SERMON,

DELIVERED IN NEW CHURCH STREET CHAPEL, ST. MARYLEBONE, LONDON, BY REV. J. BURNS.

"*Elect according to the foreknowledge of God, &c.*" 1 Peter 1: 2.

One part of true religion consists in a correct knowledge and sincere belief of the blessed doctrines, revealed in the word of God. All these doctrines are important and necessary to the perfection of the Christian system. We do not say they are all however, of equal importance; some of them being absolutely necessary to salvation. The doctrine of salvation by faith in Jesus Christ, is a vital doctrine, 'For, without faith, it is impossible to please God,' 'there is none other name under heaven given among men, whereby we must he saved,' Acts iv. 12.—'He that believeth shall be saved, and he that believeth not shall be damned.' The doctrine of regeneration is a vital doctrine, 'For unless a man be born again, he shall, in no case, see, or enter into the kingdom of God.'—John iii. 3. The doctrine of good works, as the fruit of the renewed mind, is also vital; for it is only those who keep Christ's commandments that the Father loveth, and unto whom Christ has promised to manifest himself. It is also written, 'Without holiness shall no man see the Lord.' John xiv. 21, and Heb. xii. 14. There are other doctrines which, though truly important, we do not affirm to be vital: of these, is that of universal redemption, as opposed to that restricted scheme, generally known by the terms limited, or particular redemption. That God hath loved the whole world, and that Christ Jesus died for the whole world, and consequently, that the world is in a redeemed condition appears a most glorious truth, and one that is clearly revealed in the unerring pages of holy writ. A doctrine so intimately connected with the eternal well-being of a world of perishing sinners, we deem necessarily important; but we do not say absolutely that it is vital, as we have every reason to believe that thousands of intelligent, pious, evangelical Christians in consequence of entertaining certain views of other passages of the sacred Scriptures, do not view the provision of salvation in all this extent. To such we give full credit for intelligence and piety; and, on this account, would be far from attempting to unchristianize them, or say that they have neither lot nor part in the matter. Christian charity and forbearance, however, ought not to lead us to compromise principle, or to conceal what we estimate as important truth.—We do not think any apology, therefore, necessary for endeavoring to illustrate a doctrine which, in our estimation at least, is of such intrinsic worth. It has been thought, that the doctrine of election completely overthrows the system of general redemption, or all that can be advanced in favor of God's universal love to man. If these doctrines are at variance, if they are directly opposed to each other, then it follows that one of them only can be true; and the other must necessarily be false; as the Spirit of God can never be the author of contradiction or confusion. That the Spirit of truth has plainly and repeatedly affirmed the salvability of all men, is evident from the following passages of Scripture:—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' John iii. 16. 'And we have seen, and do testify, that the Father sent the Son to be the Savior of the world.' 'And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.' 1 John iv. 14, and ii. 2.—'The Lord is long-suffering to us ward, not willing that any should perish, but that all should come to repentance.' 2 Peter iii. 9.—Read also the following passages, 1 Tim. ii. 4. &c.; John i. 29; 2 Cor. v. 19; Heb. ii. 9.—The above quotations are not dark and ambiguous, but simple and plain, they are not taken from their connections for the support of this truth, but are links of one grand chain, let down from heaven to earth to exhibit God's universal benevolence to man. Whatever doctrine is therefore opposed to this truth must necessarily be false, it cannot be the mind of that holy and true Spirit whose words have just been presented before you. But is not election a scriptural doctrine? Is it not found in the same unerring pages? If so, however opposed to the scheme of general redemption, it has an equal claim upon our attention and belief. Here, then, is the dilemma; the startling difficulty that has disturbed the peace of thousands. It is not, however, inexplicable; the difficulty may easily be solved. The doctrine of election is a scriptural doctrine; it is supported by many express passages of inspiration. It has a claim upon our attention and belief; and, more, it is not opposed to the doctrine of the world's redemption. It is only the doctrine of election, as explained and stated by fallible men, and as supported by human reasoning, that create these difficulties. Hence in place of scriptural election; they have coined a piece of doctrinal money, bearing on one side the head of Jesus; while, on the other, it bears the superscription of Calvin. This has been thrown into the treasury of the church, and, we hesitate not to affirm, has been the occasion of greater doubt and disquietude to inquiring souls, than all the false doctrines that have been published from the apostolic age, to the present period. It is, therefore, man's view of election that is opposed to God's redemption. The election of the Bible is quite in unison with it. The views of election, founded on human authority, exhibit it as eternal, unconditional, particular, and irreversible. Scriptural election (except to office) is invariably *conditional*, and may be forfeited. It is to election as placed before us in the scriptures that we invite your attention. And it is presented to us in a three-fold form:—

I. In reference to nations;

II. In reference to particular offices, or callings; and

III. In reference to salvation.

I. LET US CONSIDER THE DOCTRINE OF ELECTION, IN REFERENCE TO NATIONS.

1. This *is prominently stated in reference to the Jews.* There was the choice of the seed of Abraham, to the peculiar privileges connected with the Mosaical economy. This is expressed in Deut. vii. 6, &c., 'For the Lord thy God hath chosen thee to be a special people unto himself, above all people on the face of the earth. The Lord did not set his love upon you, nor *choose* you, because ye were more in number than any people, (for ye were the fewest of all people.) But, because the Lord loved you, and because he would keep the oath which he had sworn to your fathers.' Here is a declaration of God's choice of the Jews; a specific declaration of their election. But was it unconditional? Could it not be forfeited? Mark the conclusion of that address in which their election is stated, Deut. viii. 19. &c., 'And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day, that ye shall surely die.' It seems, then, the election of the Jews was an election to certain privileges, and was suspended on a strict regard to certain duties; and, in case of failure, it was to be forfeited; and the wilderness strewed with the carcasses of this elect people, who perished under God's displeasure, is a confirmation of this sentiment. The Apostle, in reference to this subject, assigns the true cause of their ruin; for he observes, that it happened in consequence of unbelief. (Heb. iii. 7, to the end.) Besides their election, as a people, did not totally exclude pious Gentiles from Jewish privileges, for they were allowed to become proselytes to their faith, and a portion of the temple, known as the Court of the Gentiles, was assigned for their service; so that at the time of the out-pouring of the spirit on the day of Pentecost, there were devout Gentiles in the Jewish metropolis, from almost every part of the then known world. This being the case, we cannot for a moment suppose, that, during the period the election of the Jews continued, that the rest of mankind eternally perished; for the Apostle assures us, that the Gentiles, without the law of Moses, had a law unto themselves; and that, according to their neglect of, or obedience to it, their consciences accused or excused them; and that, by that law, they will be finally judged, Rom. ii. 11, to 16. As a proof that the election of the Jews was conditional and might be forfeited, they were at length cut off, and the Gentiles were elected in their place. The 9th, 10th, and 11th chapters of the Epistle to the Romans refer to this subject. Notice, then,—

2. The election of the Gentiles.

This, like that of the Jews, was an election to privileges only, and was conditional.—When the Jews in consequence of unbelief were cut off, the Gentiles, likened by the Apostle to a slip of the wild olive, was engrafted into their place. This election was, however, only to privileges, and the blessings exhibited in those privileges were invariably connected with faith. For the Apostle says, 'Thou standest by faith,' Rom. xi. 19, 20. And all those of the Gentiles, who continued in unbelief, or who fell from faith, like the unbelieving Jews, derived no benefit from this national election. Besides, the election of the Gentiles did not exclude every Jew, but only the unbelieving; for as we have previously seen that the election of the Jew did not totally exclude the Gentile, but allowed him to become a proselyte to the Jewish faith; so the believing Jew has free access to all the privileges and blessings of Christianity. Thus we see the election of the Gentiles was merely to privileges; salvation was connected with a believing use of these privileges, or was conditional, it did not exclude the believing Jew, and its blessings might be forfeited, as they are by all Gentiles who remain in unbelief. See Romans, the whole of the xi. chap., especially from the 28th verse to the end.

II. IN THE SCRIPTURES WE HAVE AN ELECTION TO CERTAIN OFFICES, OR CALLINGS.

I shall refer you to three instances of this sort:—

1. We have the election of Cyrus to be the deliverer of the Jews from captivity. See Isaiah xlv. 1 to 5. But it is never hinted that this election was an election to salvation. It was an election to perform a certain service for God's afflicted people, and it is evident that his election did not include more than this.

2. We have the election of Jeremiah to the prophetical office. Hence God says, respecting him, 'Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb, I sanctified thee, and I ordained thee a prophet unto the nations,' Jer. 1. 4—5. This is God's account of his election of Jeremiah; and it is evident it was merely official, or respected his destination as a prophet of the Lord.

3. We have the election of Paul to the office of an Apostle. The Lord speaking of him, says, 'He is a chosen vessel unto me, to bear my name before Gentiles, and kings, and the children of Israel.' Acts ix. 15.—Paul's election was, therefore, an election to be an Apostle unto gentiles, kings, and the children of Israel. It had no respect to his eternal salvation; for he tells us respecting this, that it depended instrumentally on his running perseveringly the Christian race, and engaging effectively in the Christian warfare. Hence he says, 'I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway,' 1 Cor. ix. 26, 27.—Paul had no doubt of his election to the office of an Apostle; but he evidently did not believe that he was eternally and unconditionally elected to salvation, or, if so, it is impossible to give a rational explanation of his own words. So he also certifies, Titus, i. 1. that 'He was a servant of God, and an Apostle of Jesus Christ, according to the faith of God's elect, and the acknowledgment of the truth, which is after godliness.' His being a servant and an Apostle was 'according to the faith,' or through the medium of faith, such faith as all God's elect people possess, 'and the acknowledgment of the truth,' the reception of the gospel, the very essence of truth, 'which is after,' or which is connected with, or tends to promote both the spirit and practice of Godliness.

As there is in the scriptures a national and an official election, so,

III. THERE IS ALSO AN ELECTION TO SALVATION. This election to salvation, IS THE ELECTION OF *believers*, IS *conditional*, and *all are eligible to it who comply with the gracious terms it proposes.*

1. *It is the election of believers;* and, consequently, we never find the term applied to the unbeliever. The Redeemer says, many are called, but few are chosen; this implies they are called before they are chosen, and they are chosen because they believingly obey the call. Men, in a state of sin and unbelief, are never said to be elect; so far from this, the Apostle, who describes the happy condition of the converted Ephesians, affirms, that while they were walking in the course of this world, that they were 'children of wrath even as others,' Eph. ii. 2, 3; so that their election took place when they received the glorious gospel of the blessed God. And this strictly accords with another of the statements of holy writ; where we are instructed that we have power (or privilege) to become the sons of God when we receive the Savior—or, in other words, believe on his name.—John i. 12.

The Apostle advises the scattered professors of the Christian faith to 'give diligence to make their calling and election sure.' 2 Peter i. 10. Here the calling is put before the election; but if election is before the calling, then should he not rather have placed it first, and said give diligence to make your election and calling sure; or rather should he not have referred to nothing but the calling, as election being supposed to be an eternal act, was fixed and unalterable; or would it not have been best to have referred neither to the one nor the other, as the doctrine that teaches eternal election also connects with it the absolute certainty of the calling, so that, upon this principle, it must be vain and unnecessary to attempt to make either sure.—But if the precedence is to be given to Peter, rather than to uninspired theological systematisers, then we are bound to believe, that as election succeeds the calling, and as we can only be called in time, that is during our existence upon earth, that election is a privilege which follows a believing acceptance of the gospel call. Besides election from eternity, places the elect during that period of their life previous to conversion in a sort of nondescript state. Consider this for a single moment. The elect, as such, are loved of God, accepted of him, and approved; but these elect persons being naturally corrupt, and practically wicked as well as others, are like the rest of mankind, declared to be children of wrath. Then it follows, until the conversion of the elect, that they are beloved and approved of God, yet children of wrath at the same time. The scriptures affirm the unbeliever to be condemned already; now the elect are in unbelief till they are converted to God; but the elect are approved of God, and accepted as such from eternity. Then they are approved of, and condemned at the same time. So that it must appear evident that men are only elected when by faith they receive the 'Gospel of Christ, which is the power of God to salvation to every one that believeth.' Rom. i. 16.

2. ELECTION TO ETERNAL LIFE IS CONDITIONAL.

As it is only believers who are elected to the blessings of the gospel, and who are justified, accepted of God, and have all the privileges of adopted sons; so it is only those who continue in well-doing that shall enjoy eternal life. That as faith, in the first place, is necessary to the enjoyment of the blessings of the gospel here, so in like manner, to the obtaining of eternal life, there must be a living by faith—a crucifixion of the flesh—a confession of Christ before men—righteousness of life—a growing in grace—an enduring to the end—and faithfulness unto death. A believer's exaltation to glory is not, therefore, absolutely certain, because, at present faith is exercised in Christ. There are certain duties, a certain improvement, and meetness, necessary before the consummation of bliss can be enjoyed. And we are assured, if any man draw back, 'God will have no pleasure in him.'—Heb. x. 38. 'That when the righteous turneth away from his righteousness, and committeth iniquity, and doth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he surely die.' Ezek. xviii. 24.—We are also warned 'To take heed, lest there should be in any of us an evil heart of unbelief, in departing from the living God,' Heb. iii. 12. 'To be diligent, that we may be found of him in peace,' 2 Pet. iii. 4. So that the believer who draws back, who relapses into a course of sin, who becomes again the subject of unbelief, or who is indolent in his holy calling, forfeits all the blessings of salvation, and as an unfruitful branch of the vine, is cut off, and like the unbelieving Jew, is assuredly excluded from God's rest.—Heb. iiii. 18, 19.

As election is conditional; so

3. *All are eligible to scriptural election who comply with the gracious terms it proposes.*

The Savior, we are assured, died for every man; the gospel is to be preached to every creature; and for this obvious reason, because he is willing that all should be saved, and has included all in unbelief, that he might have mercy on all. In the scriptures there is no limitation to Christ's death, to the gospel offer, or to salvation—except the limit of faith. And all who hear the gospel, and are of sound mind may not only understand it, but embrace or believe it if they please; 'For faith cometh by hearing, and hearing by the word of God,' Rom. x. 17. Hence, when Christ was on earth, all he required of those who came to him, was, that they should believe on him, and this was a thing so simple and plain, that he was never requested to define its meaning. The same remark also applies to the Apostles; they went forth and called men to believe the gospel; to receive it as truth, as God's truth, as God's truth concerning salvation; and all who thus received it were made possessors of its blessings, and were freely justified from all things from which they could not be justified by the law of Moses,' Acts xiii. 39. Thus it appears the gospel is designed for every creature; that faith comes by hearing it; and that all who believe are free to be elected to all the blessings of salvation. And the reason why so many hear and do not believe, and therefore not elected, is because they love sin, and are not willing to put on the yoke, and submit to the authority of Christ. Hence we conclude this part of our subject, by observing that all the elect were once non-elect, that they were elected on a belief of the truth, that the same truth is graciously offered to all, and whoever freely receives it, shall partake of all the privileges and blessings of the children of God. Against this view of election, the following objections have been advanced:—

OBJECTION 1. The scriptures present to us some individuals who were the objects of God's choice and favor, while others were the objects of his disapprobation and rejection. Jacob belonged to the former class, Esau to the latter: hence God says, 'Jacob have I loved; Esau, have I hated; the elder shall serve the younger.

ANSWER. 1. This choice and preference related to certain privileges, and an election to privileges is a scriptural election. 2. This did not so much refer to Jacob and Esau personally, as to their posterity; for Esau never did serve Jacob. 3. God loved Esau with a less degree of love than Jacob, for so the term signifies, and does not mean here what is generally understood by it. If so, then it is easy to prove that a man must *hate* his kindred on earth, to entitle him to heaven; for, Christ says, 'If any man hate not his father and mother, his wife and children, &c., he cannot be my disciple.' Luke xiv. 26. The word in both places signifies a less degree of love; and all we are to understand by it is, that God loved Jacob more than Esau, as we are to love Christ even more than those relatives that are nearest to us in life.

OBJECTION 2. It is written, that he hardened Pharaoh's heart, and thus fitted him for destruction.

ANSWER. If really so, and in the sense taught by some persons, then it was Pharaoh's misfortune, and he is truly an object of pity, as it is impossible for any created being to withstand the exerted power of the Almighty. But what is the true state of Pharaoh's case? He first hardened his own heart by despising God's forbearance, and refusing his gracious terms of mercy, viz., the liberation of his people. Then God hardened Pharaoh's heart, but how? By infusing real evil into it? No. God cannot be the source or cause of moral evil; he did it by withdrawing his abused miracles, which, during their continuance, made the infatuated monarch relent; but, when withdrawn, left him to his original callousness, just as wax, softened by the candle's flame, on the withdrawal of the heat, returns to its original hardness. Pharaoh's ruin was the result of his own impenitent, obstinate course; and to conclude otherwise, is to suppose Jehovah guilty of insincerity in sending Moses to request the dismissal of his people, if he had previously determined, by his own irresistible power, to prevent him from complying with that demand.

OBJECTION 3. The Apostle also defends the doctrine of unconditional election, by referring to the potter and the clay. Hence he inquires, 'Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?' Rom. ix. 21.

ANSWER. Would it be deemed rational for any potter to employ his time in making pots of valuable clay purposely to destroy them? If not, can you suppose the All-wise God to be guilty of what would be the greatest folly in his erring, ignorant creatures. The Apostle evidently has before him Jeremiah's description of the potter; Jer. xviii. 1, &c. Who, when he had a piece of clay in his hands that did not mould freely into a first rate vessel, would remould it, and make it into a vessel for a less honorable use; so God may, and does employ his infinite wisdom in making, according to the moral qualities of men, some to honor, and some to dishonor; as we have seen how he elevated the posterity of Jacob above that of Esau; and although the Apostle speaks of vessels *fitted for destruction*, he never affirms that these vessels were *thus fitted* by *God*. Men, indeed, are prepared for glory by God's moulding or fashioning grace, but it is contrary to God's holy nature to employ his power in making men more wicked, that he may finally destroy them. But the Apostle, in the whole of the 9th chapter, and indeed throughout the principal part of the epistle to the Romans, is referring to God's choice of the Jews as his chosen seed, and then the exclusion of them on account of unbelief, and the election of the Gentiles in their place and stead. And Jehovah's right to do this is unquestionable, when we take into account that the Jews, whom he had honored so long, became, by their apostacy and unbelief, as marred clay in his hand, and thus rendered themselves as vessels fit only for the divine rejection and dishonor; and it was the fact of the Gentiles' election to their forfeited honors, that rendered the reasoning of the Apostle necessary to convince them, that it was not an act of unrighteousness on the part of God. If all the epistle be read and considered, in its connected and entire form, as one letter referring chiefly to one subject, it will be found that so far from establishing the doctrine of unconditional election, and restricted salvation, that it most satisfactorily exhibits God's unbounded benevolence, his universal love, and his equitable and righteous dealings with the children of men.

OBJECTION 4. Christ says, that he had chosen his disciples out of the world; that this was not their act, but his own, so it could not be conditional.

ANSWER. He chose them to the office of discipleship. This is all it means; for he says, John vi. 7. 'Have I not chosen you twelve, and one of you is a devil.' Then Judas was one, or else there would only have been eleven. The Savior says, he chose all the twelve; so that, if it refers to salvation, then Judas is gone to glory, and not to his own place. If it refers to office, then it does not at all affect the doctrine of conditional election to salvation.

OBJECTION 5. The conditional election of mankind robs God of his glory, and gives the sinner a share of the merit in his own salvation; as this in the first place, is suspended on his believing, and ultimately, as eternal life is obtained by continuing in the faith and hope in the Savior, thus man obtains salvation by his own doings and merit, a doctrine quite contrary to that laid down in the word of God.

ANSWER. This is one of the most common and successful arguments brought against the doctrine of scriptural conditional election. But is it not a fact that salvation is suspended on faith and obedience? does not scripture expressly and repeatedly affirm it? If so, we have nothing to do with the inferences men may think proper to draw from it; but a little examination will convince the inquirer, that all this arises from misconception of what is really the truth on this subject. The meritorious cause of salvation is the sacrifice of Christ, as an offering for sin. The *efficient* cause of salvation is the Holy Spirit's influence on the heart. The *instrumental* mean of salvation is faith, a mean appointed by God, as the medium of receiving the offered blessings of the Gospel. Let us illustrate this. A beggar is offered alms by one who sees his distress; he stretches out his needy hand to receive them; but would any man conclude that his stretching forth his hand had merited the boon bestowed? Certainly not. Though the supposed benefactor might well refuse to give what he intended, if he were either too doubtful, or proud, thus to put forth his hand to receive what had been offered; so in the Gospel we are offered the blessings of salvation; it is ours to stretch forth our needy hands to receive these blessings, and this is faith, or embracing the truth of the Gospel. The idea of merit being connected with it is absurdity itself; yet God may very justly and reasonably withhold salvation from those who reject his own appointed medium of bestowing it; so that it is clear that there is no merit connected with the doctrine that teaches that salvation or destruction are evidently suspended on our acceptance or rejection of the Gospel of Christ. And as to a continuance in faith and obedience being necessary to eternal life, the same reasoning fully applies; God has prepared and offered eternal life to the perishing sons of men, he requires, however, that all who inherit it, must have a title to it, and meetness for it, and he provides both in the plan of salvation. The title is obtained by faith in Christ, by which we become adopted sons, heirs of God, and joint-heirs with Christ. The meetness is obtained by the sanctifying influences of the Spirit, promised only to those who continue steadfast in the faith and obedience of the Gospel; so that it is essential to the qualification of the soul for heaven that all this be secured; for admitting the possibility of obtaining heaven by the title, without the meetness, heaven could be of no value; its enjoyments being all of a holy character, they would be utterly worthless to an unrenewed mind. God in all this simply requires man to use the means of qualifying himself for heaven which he in his grace has provided, and without which eternal glory could yield no enjoyment. So that God is both the author, and the bestower of salvation, and provides the means of attaining it; hence no flesh can possibly glory in his sight.

OBJECTION 6. But after all, this scheme makes faith the act of man, and not God's gift, contrary to many express passages of Scripture, especially Eph. ii. 8. 'By grace are ye saved, through faith, and that not of yourselves; it is the gift of God: not of works, lest any man should boast.'

ANSWER. In many respects, faith may be said to be the gift of God. It is so, as the *object* of faith, Jesus Christ, is God's gift: it is so, as the *revelation* of the object is God's gift, which is the Gospel: it is so, as *the faculties* by which we are capable of knowing and understanding this object, are from God: it is so, as the *actual ability* to employ these powers of mind, is God's gift. But all this applies to a thousand things, as well as faith. The earth is God's gift; the seasons are his gifts; the grand mysterious process of vegetation, is equally from God; the ripening sun, the mellowing rain, are God's gifts. Yet all these do not prove sufficient of themselves, to raise a single crop of any description of grain; and the farmer who imagined they were sufficient, would himself be convinced to the contrary, by the barrenness of his fields in the succeeding autumn. Hence, ploughing, sowing, harrowing, reaping, are all requisite, before bread, the staff of life, can be produced. Yet who denies that bread is the gift of God? It is so; and in this sense also is faith; though the instrumental means in the one is necessary; and the act of the mind is equally so in the other. Sight is the gift of God; the eye, in all its wonderful formation, was made by his infinite skill. Light is also Jehovah's creature, and fairest resemblance of himself; yet *seeing* is the act of man. He has ability to employ this valuable organ, and through the medium of light, the beauties of nature burst upon his vision. But he may, if he pleases, close the eye, and then, although surrounded by numberless objects of beauty, he remains a stranger to the whole. So the appointment of faith, with every thing requisite to render man capable of exercising it, are of God. The immediate and direct act of faith, however, is as much the act of man, as prayer, or any other exercise to which he is called, is his own act; for if the act of faith is not possible to man, why call upon him to believe? or how can unbelief be his crime and condemnation. But God does call upon him to believe,—has declared unbelief to be his crime; so that we are bound to believe that faith is within the capabilities of man. Why should it be thought more difficult for a man to believe the truth of God, than any other truth, especially when supported, as the Gospel is, by such an overwhelming mass of every species of evidence? So that we see nothing derogatory to the honor of God, or opposed to the tenor of his word, in contending, that all who have the Gospel made known to them, and are of sane mind, are every way qualified to believe its statements and to receive its blessings.

We have thus endeavored briefly to illustrate the nature and true character of scriptural election; and we have endeavored to answer some of the most common objections advanced against it. Let us, for a moment, contrast the two systems of election. The one that is eternal and unconditional, asserts that election is an act of God's sovereignty; an eternal act, which consisted in the selection of certain persons as the objects of his favor, and the destined inheritors of eternal life. In this selection, he had no respect to character, neither was it in any way conditional, and was eternal and immutable. The objects of his favor, he in due time redeemed by the death of Christ for them, and them only, (so that upon this hypothesis, election or salvation is the cause of redemption, and not redemption the cause of salvation.) These, also, he calls by irresistible grace, moulds them into vessels of honor, keeps them in his secure hand, and ultimately receives them to eternal glory. Then, it will appear, that in all this, man is purely passive, selected in a purpose, and wrought upon by a force which he cannot evade or withstand; so that all connected with his salvation, is to be attributed to Jehovah's sovereign partial grace and Almighty power. The rest of mankind perish, not because they are wicked or unbelieving, for so naturally were the elect, but because election to salvation is not their portion; the Savior not theirs; the Gospel not theirs; in short, because they have no interest in the redeeming arrangements of Divine mercy. The scripture scheme of election, teaches that God so loved the whole fallen world, that he gave his only begotten Son to redeem it, and that he determined, that the benefits of this sacrifice being sufficient, should be freely offered to all; and that all who should believe the revelation concerning this sacrifice, should receive the benefits it has procured; that such should be elected to his favor, and all the privileges of heirship, and, by continuance in well doing, ultimately enjoy all the glories of eternal life. He also ordained that all those who should refuse the terms of the Gospel, and reject his own plan of mercy, should be left to perish in those sins from which they might have been delivered, and for which he had provided a sufficient and complete remedy. So that here salvation is all of God; here he appears the lovely Father of all mankind, the willing Savior of all his fallen creatures; here he stands before us in all the glory of infinite love, and unbounded benevolence to man. Here he appears too as the source of equity, not being a respecter of persons; and here, also, the lost sinner appears in his true state and real character, as his own destroyer;—one who perishes in the way he himself has chosen. Thus we have a system of religion which calls into exercise the powers of the mind; *which tends to promote examination*, watchfulness, diligence, inward and outward holiness;—a religion, bearing on its front, the impress of eternal righteousness and truth. I need not add, that the two systems are directly opposed, so that the establishment of the one must be the overthrow of the other. That which agrees best with the holy and righteous character of God—that reflects most honor and glory on his Divine perfections—that which tends most to exalt Jehovah as the God of Mercy, the fountain of goodness—that which harmonizes with the general scope of God's holy word—that which tends most to promote to activity the energies of the mind, and impresses most deeply on man his real responsibility—that which will silence every mouth in judgment, and exhibit God in all the glory of impartiality and equity—must be the true system. Which of the systems now contrasted, tends most to do this, I leave you to determine.

APPLICATION.

Learn, 1st. *Man's miserable helpless condition,—a self-ruined creature.* The fairest of Jehovah's works involved in a state of degradation and wretchedness. Such is every man's state until recovered by the power of the Gospel of Christ; and this condition is gradually darkening and growing worse, and only finds its consummation in the regions of wo, and the blackness of eternal despair.

Learn, 2ndly, *The exuberant goodness of God to this creature of wretchedness, without claim or recommendation to his mercy.* This is strikingly set forth by the Christian Poet, in the following lines:

"Plung'd in a gulf of dark despair,
We, wretched sinners, lay,
Without one cheering beam of hope,
Or spark of glimmering day."

How, then, did salvation originate—from whence did light and life arise?

"With pitying eyes the Prince of Peace
Beheld our helpless grief;
He saw, and, O amazing love!
He ran to our relief!"

Yes! our help came from God; our salvation originated in his pure benevolence; his eye saw, his bowels yearned over the miseries of fallen man, and his own arm brought salvation. This we therefore do know and testify, that 'the Father sent the Son to be the Savior of the world.'

Learn, 3dly, *The duty and interest of man.* As salvation is provided, revealed, and freely offered, it is for him to avail himself of the blessings of life thus tendered to him in the Gospel. God commands him to do this: it is therefore his duty: this is inseparably connected with his present and eternal well-being; therefore it his interest. Suffer not blind attachment to this world to keep you from aspiring to the world above. Suffer not a spirit of apathy to keep you indifferent to a subject in which your eternal all is at stake. Suffer not a spirit of procrastination to induce you to defer a work of preparation for glory, for which a protracted lifetime is scarcely sufficient. Suffer not any doubts or fears to keep you from God. He wishes you to approach him; his celestial throne is sprinkled with the blood of that sacrifice which has made a complete atonement for transgression. You may approach therefore boldly, with all possible confidence of success, with freedom of mind, with liberty of speech: and the more so, as Jesus the high-priest of our profession, always appears in the presence of God, to make intercession for men. Let not, therefore, the number, the enormity, or the aggravation of your sins, keep you back. Believe it firmly,

"Not all the sins which you have wrought
So much his tender mercies grieve,
As this unkind, injurious thought,
That he's unwilling to forgive.

"What though your sins are black as night,
Or glowing like the crimson morn,
Immanuel's blood shall make them white
As snow through the pure æther borne."

Do not let your reasonings respecting Divine purposes keep you from Christ. It is the revealed mind of God with which you have to do. 'Secret things belong to the Lord, but the things that are revealed belong to us and to our children for ever.' Moreover, depend upon it, there is no discord between the designs of God made known, and the things he has reserved within himself. Believe, then, the revealed declarations, which assure you, that the being shall never be born of woman, who is not included in the vast solicitudes of God's universal love.

Learn, 4thly, *The high claims God has upon his believing people.*

Believers, you are God's ransomed property; you are not your own; all you are and have belong to God. He has claims upon all the faculties of the mind, upon all the powers of the body. He claims your praises, the highest exultation of your souls. He claims the employment of your all in his service, and to extend the tidings of his goodness to your fellow men. It is yours to sing of his goodness—to say, 'The mercy of the Lord is from everlasting to everlasting,' it is yours, by purity of conversation, by holiness of life, by a deep-felt love for souls, and zeal for God, to recommend to all around you, the Savior that has loved them and given himself for them.

Finally, *We learn from this subject, the extent of Ministerial exhortation, and the freeness of those Gospel offers he is bound to make known.*

That man indeed is the object of true pity, who is afraid of extending the offers of the Gospel beyond their legitimate extent. If he confine himself to our globe, though it were possible for him to traverse it from pole to pole, he is still within its prescribed limits;

for salvation is to be offered to all the world. Let him not fear that he will extend that grace too far, which embraces every creature. Let him not fear that he will magnify and extend that love too greatly, which reaches from eternity to eternity—that stoops to the very gates of perdition, and, as the deeply depraved wretch is snatched from eternal misery, exclaims, in benevolent triumph, 'Is not this a brand plucked out of the fire?' No, rather let the Christian Minister labor and long for the arrival of that period, 'when the Gospel shall be preached to all the world,' and when its melodious sounds shall fall upon the ear of every child of man. Let every Minister of the Gospel enter into the spirit of the Poet, and exclaim,

"O that the world would taste and see
The riches of his grace;
The arms of love that compass me
Would all mankind embrace.

"O that my Jesus' heavenly charms
Might every bosom move!
Fly, sinners, fly into those arms
Of everlasting love.

"Happy, if with my latest breath
I may but gasp his name:
Preach him to all, and cry in death,
Behold! Behold the Lamb!"

—Amen.

MORNING STAR.

WEDNESDAY, JUNE 19, 1844.

NEW HAMPSHIRE YEARLY MEETING. This religious body held its annual meeting at Alton, on the 7th, 8th, and 9th insts. All the Quarterly Meetings were represented. The reports were not so favorable as those presented a year ago. There has been but little if any increase the past year, and we are sorry to say that a few of the churches are troubled with the spirit of come-outism, originating in the unchristian course of some of the advocates of the second coming of Christ in 1843. Such we believe are making divisions contrary to the doctrine of Christ and the apostles, and, in the language of scripture, we would beseech our brethren to "mark" and "avoid them." Give them no countenance; have no Christian fellowship with them. We are happy, however, to say, that it appeared to be the opinion of the brethren from different parts of the state, with whom we conversed, that the schism produced by this excitement had reached its height, and was on the wane. Some of the few ministers of our denomination who for a time received the opinions of Mr. Miller, acknowledged their mistake to the Conference, and condemned the course of such as are making divisions.

The meeting, on the whole, was a good one. The great benevolent causes of the age received attention. Resolutions were discussed and adopted in favor of missions, anti-slavery, the Biblical School, &c. &c. May the Lord increase our devotedness to his cause, and love and union among the brethren; and, should we be permitted to meet together again in Yearly Meeting, grant that we may have the pleasure of hearing of the conversion of thousands of souls, and of the stability and prosperity of the churches.

"SCRIPTURAL ELECTION IN HARMONY WITH GENERAL REDEMPTION." The most excellent sermon with this title, upon our first page, was delivered by Br. JABEZ BURNS of London. He is pastor of one of the General Baptist churches in that city, and is a very pious, talented, and distinguished man. He is the author of several religious works, of great value, one of which, entitled "The Youthful Christian, containing instructions, counsels, cautions, and examples," we are now re-printing. Br. Burns writes us under date of May 16 as follows:—"Last Lord's day was the first of my Tenth Year's pastorate, during which period, through the blessing of God upon the means, 411 persons have been baptized, £1871 raised for benevolent purposes, besides the support of our own cause. Several thousands of Temperance pledges have been taken in our school room and chapel during the last seven years. Our Sabbath School has raised 51 pounds sterling this year for the Orissa Mission. I trust the General Baptist Connexion of England is progressing in a ratio equal to most denominations; but the two great impediments to the rapid progress of the gospel here, are the drinking usages of the nation, *by which 53 millions of pounds sterling per year are expended*, and our corrupt, yet gigantic State church." "From American publications, I am rather intimately acquainted with the Freewill Baptists, and I can assure you that, in your uncompromising love of freedom, and in your co-operation with the Benevolent movements of the age, especially the temperance reform, I most sincerely rejoice and sympathize." We shall probably publish other sermons from brother Burns hereafter.

PENNSYLVANIA SABBATH CONVENTION. A large convention of the friends of the Sabbath in Pennsylvania, was held in Harrisburgh on the 30th ult. The President of the Board of Canal Commissioners presided. Five hundred persons as members of the Convention were present. The Governor of the State, the Judges of the Supreme Court, and many distinguished citizens of that and other States were also in attendance. Mr. Edwards of Boston, Secretary of the Amer. and For. Sabbath Union, addressed the Convention and citizens in the evening, on *the rights and duties of American citizens with regard to the Christian Sabbath*. Great harmony pervaded the doings of the Convention, numerous resolutions were adopted, and an address to the inhabitants of the Commonwealth. A great change of sentiment and practice in favor of the observance of the Sabbath is taking place throughout the State. Many cars and canal boats have already ceased to run on that day. This is encouraging.

Elder C. H. SMITH has removed to Enfield, and his correspondents should address him accordingly.

UNIVERSALISM.

The Redeemer of the world only a martyr!

It is well known that Universalists deny the common doctrine of "the vicarious sufferings of Christ." This doctrine Mr. Le Fevre says (Gospel Anchor, II. 5) is "excessively erroneous, and dreadfully revolting." The Bible ascribes to the blood of Christ that atoning efficacy which, and which alone, secures the salvation of any. "In whom we have redemption through his blood, even the forgiveness of sins." "How much more shall the blood of CHRIST cleanse us from *all* unrighteousness." Those who have fallen into the error of supposing that Universalists form a branch of the church of the living God, may be amazed when we attempt to show, as we now do, that they hold and teach that Jesus Christ suffered only as a *man*, and that there was no more efficacy in his blood to free men from the defilement of sin, than there was in the blood of Peter or Paul. We know not but the Universalist Watchman may accuse us of falsehood here again, but if their own authors and writers can be taken as evidence in the case, we think we shall prove all that we have asserted. We will try.

"We really do not comprehend how it is that our Heavenly Father cannot forgive the sins of his own children, without doing it in pursuance of such a sacrifice as the execution of an Infinite being *on a gallows* erected in the centre of the universe." "Nor can weunderstand why our Heavenly Father could with any more propriety pardon us after such an unaccountable execution than before. Such an execution could not,as we can see, alter our moral condition." "That the Scriptures maintain that men are redeemed by the sufferings and blood of Christ in a sense which we can understand, and on a just principle, on which it is the Christian's duty to lay down his own life, if called so to do, we did not know that any that profess Christianity deny. The sufferings which *Jesus endured*, and the suffering which his *apostles* and *disciples* encounterad, *were all in the same cause*, and required for the SAME END."—(Expos. Vol. I. p. 170, 171, 172, by H. Ballou.)

"To believe in any other atonement than the putting off the old man with his deeds, and the putting on of the new man, is carnal-mindedness and is death."—(Ballou on atonement, p. 123.)

Says Mr. H. Ballou, Jun. while speaking of the character of Christ's sufferings:

"What do the Scriptures teach respecting this point? They recognize the fact as one that nobody then doubted or wondered at, that *men, mortal* men, did *frequently* endure the *same kind* of *sufferings* with those of Christ, and that they were *capable of enduring them with patience!*" And with respect to the *intenseness of his sufferings*, those he endured on the cross DID NOT EQUAL, or at most *did not exceed* those which the inhabitants of Jerusalem were to experience in the approaching destruction of their city."—(Expositor, II. p. 106, 107.)

We will now pass from Mr. Ballou, and hear the testimony of Otis A. Skinner.

"Christ was a Savior, and in the work of salvation he had to encounter error, bigotry and sin.—What he endured was incidental to the work of opposing error, bigotry, and sin. He suffered *as* the *apostles* and Christian fathers *suffered*. Jesus *gave himself* for the redemption of the world, *just as* the *revolutionary fathers gave themselves* to effect the freedom of our country"—(Univer. Illust and Defended, pp. 128, 129, 130.)

So we see, in the view of these Theological interlopers, that Christ was rather unfortunate in his business, & accidentally, or incidentally, suffered considerable in the *same cause*,' and for the *same end*, that the apostles suffered. He did not 'suffer the just for the unjust," & Isaiah was mistaken when he said, "The Lord hath laid on him the iniquity of us all." The redeemed in heaven,too,are mistaken,when they sing, "To him who hath washed us in his own blood;" for these wiser ones have found that Christ died only as a *patriot!*

We undertook several months since to prove that Universalists discarded every fundamental doctrine of the Christian Church. Here we have seen the *blood of the covenant* and the cross of Christ made of none effect. A Savior, in the Bible sense of the term, entirely and wholly denied; and his sufferings attributed to "a necessary and unavoidable element in the execution of his general enterprise." (Expos. II. 117.) We will cite but two more writers, in proof of our assertion:

"The apostles considered their sufferings as filling up the measure of the sufferings of Christ, and inasmuch as they were so, for ought we can know to the contrary, *there was the same* MERIT *in them*. And hence we are assured they will meet the same reward!!"—(A. Kneeland's Lectures, p. 74.)

This he penned when he was a Universalist, and his lectures were considered of vital importance to the sect. He is now an infidel, and was, undoubtedly, then, as well as many of his brethren, but he had the honesty to throw off the mask. But we will quote our last author for the present, and before the reader looks at the name,we hope he will see how exactly the sentiment accords with the above authorities.

"That such a person as Jesus Christ existed, and that he was crucified, are historical relations strictly within the limits of probability. He preached most excellent morality, and the equality of man; but he preached also against the corruptions and avarice of the Jewish Priests, and this brought on him the hatred and vengeance of the whole order of priesthood. Neither is it improbable that Jesus Christ had in contemplation the delivery of the Jewish nation from the bondage of the Romans. Between the two, however, *this virtuous reformer and revolutionist lost his life.*"—(Thomas Paine. Age of Reason pp. 31 and 32.)

We frankly admit that this author did not call himself a Universalist, but we do say that the sentiments of all we have quoted agree with his respecting the sufferings of Christ, and let a candid world judge. Now what a deception it is for such men to talk of Christ as the Savior of a ruined world. Why not call Peter, John, or Paul, the Savior of all men, since the sufferings he bore "were such as the apostles and early Christians were partakers of." Universalists deny his *divinity*, and consequently the merit of his blood, and this makes him no Savior at all.

M. W. A.

The doings of the Meth. Gen. Conf. in relation to Bishop Andrews have excited quite a sensation among the slaveholding Methodists. A meeting of the male Methodists of Richmond, was held on the 6th, at which a series of resolutions was adopted, sustaining the Bishop, &c. &c.

Obstacles to Ministerial Usefulness.

(Continued.)

Another class of obstacles originates from Satan. He is represented in the Scriptures as seeking by every device to destroy souls. He is the adversary of all men, but especially of faithful Christians and Ministers, because they do so much to subvert his kingdom. It has become too common to say and think but little of the agency of evil spirits—an obvious departure from the practice of Christ and the apostles. They were not superstitious—their contest with the prince of darkness and his host was real; and these malignant beings are as active now, and need to be "resisted steadfastly" as ever. Ministers, who are set to watch for souls, should not be ignorant of their devices; but, by observation, study of the Bible, and prayer, should be prepared to quench their fiery darts, and thwart their evil designs.

Other obstacles to the usefulness of ministers spring from the inconsistency of professors of religion. Some of these never had the possession of true godliness. They are as worldly and selfish as any, and are guilty of meanness which many an impenitent man scorns. They are destitute of sound principle, and it is therefore shameful for them to have a name to live. Others made a good beginning—the church and even angels rejoiced at their repentance, and their promise of being lively stones in Christ's spiritual building. They ran well for a season, and then fell back to their old ways, thus showing, not indeed the baseness of the cause, but that some can and do prove traitors to it. Others still, who give evidence of being real Christians, have many failings. Some have the principle of spiritual life in but feeble exercise: they have so many remaining corruptions, unbelief and worldliness; are so often captivated by temptation, and yield to sinful indulgences, that although by their penitence and attachment to fundamental principles, they give us reason to hope, that they are not destitute of grace, yet their inconsistencies are a great reproach and hinderance to the interests of religion. Some are so light and vain, some so gloomy and morose, some so penurious and avaricious, some so lavish and prodigal, as greatly to obstruct their own and others' usefulness. Some are so backward, so reluctant to engage in any benevolent work, as sustaining the ordinances of God's house, or Sabbath schools, missionary operations, efforts to reform the vicious and relieve the oppressed; and need so much labor bestowed upon them before they can be got out of the way, that they are weights to the cause, and obstacles rather than helps to its success. Others, not to enumerate more, are fond of novelties. They cannot relish old, plain, substantial truth; but demand something new, exciting, and marvellous. Such persons can never be trusted. They are so unstable, so ready to vear to almost every breeze, that nobody knows where to find them.

With these and numerous other inconsistencies in professed Christians the minister of the gospel is perpetually beset. They encounter him at every step, and interpose some of the most serious difficulties in his way. Many of the ungodly are glad to find such things to serve as excuses for them; and magnify every fault, and put the worst possible construction upon it. Vain as such pretences are, it cannot be denied that the inconsistencies of Christians are real hinderances. Men do and must look more at actions than words. We may recommend religion as we please, we may point to the Scriptures which are a perfect law, and to Christ who was a perfect model; but what will all this signify, so long as those who now profess this religion show by their lives its feeble hold upon them?

It cannot be expected that in a brief newspaper article the means of treating these obstacles should be fully discussed. We can do little more than remark the need there is of suitable qualifications in those intrusted with such weighty responsibilities. Unskillful treatment will but increase the evil, which, while it continues, must counteract in a great measure or entirely every exertion to do good. The same requisites essentially are necessary with reference to them, as for those noticed in our last number, to which we would refer the reader. To meet and dispose of them judiciously, the minister needs much wisdom and grace, the constant aid of the Holy Spirit, a deep experience, thorough acquaintance with human nature, and sound judgment. Were there opportunity, it would be interesting and profitable to consider in detail some of the numerous cases frequently occurring. But these must be omitted, at least for the present. These obstacles should be fearlessly met and remedied so far as possible. They need faithful, though kind and careful treatment. The minister must have all patience, forbearance, and decision also; nor must he be prevented by them from direct efforts for the impenitent; and when his duty is performed his reliance is to be on grace alone.

J. J. B.

(To be continued.)

The Advent Excitement.

It is often asked, what good can possibly come from the excitement this subject has produced through the land? One lasting lesson the Christian world should learn from it at least, is, not to depend on feelings, impulses, and supposed revelations, and men's opinions, at the expense of principle and BIBLE; nor trust more to good feelings for an evidence of piety, than to daily obedience to the commands of God. We have perhaps had too high an opinion of the *honesty* of that portion of the community by whom the second advent last year was proclaimed. We believed that when their time had expired they would confess their error and forsake it. But what can we think of the honesty of those who now attempt to deny that Mr. Miller's theory and followers even fixed the time? or, that this was the grand point insisted on? Many lately denounced as scoffers all who contended that we should be always on the watch for the Savior without pretending to define the day, hour or year; now those denouncers embrace that same theory themselves, without acknowledging that they have changed their opinions in the least, or making the smallest retraction for having pronounced all on the road to hell who held these views a few months ago! But lately many declared that the Bible only extended to the year '43, and that if time continued longer, we should be destitute of any guide from heaven without a new revelation, as our old Bible would be like an Almanac out of date; now they quote scripture with the same zeal as ever, without a word of confession. We say not these things to injure but to benefit. We would do all in our power to assist and restore in a spirit of meekness those who have erred, if they would receive assistance.

A. K. M.

Letters to Missionaries.

In compliance with the united request of our missionaries in India, I give notice that letters for them may be forwarded to me, and I will send them by the overland mail. The missionaries write that they had rather pay the postage themselves, than to have them sent by the tardy and uncertain route, via the Cape by ship. Letters to be sent overland should be written on the very thinnest paper that can be obtained, (as the postage is charged by weight,) and postage paid to Dover.

WM. BURR.

Biography of Elder Joshua Quimby.

For the Morning Star.

Elder JOSHUA QUIMBY of Lisbon, N. H. died March 31st, 1844, being in the 79th year of his age. Brother Quimby was born in Kingston, N. H. He experienced religion when he was about 20 years old, and joined the Calvinist Baptist church in Weare. When he was about 26, which was about the year 1791, he was married to Mehitabel Kinson, and soon after commenced preaching. In 1796, he moved to Lisbon, where there were a few members gathered into a church of the Calvinist Baptist faith, extending its connection into Landaff and perhaps to some other neighboring places. The country was then quite new, and of course the people very poor in this world's goods, and their religious privileges rather small. As intimated above, there were a few weeping pilgrims, and they were crying for help; and in the midst of their sighing, brother Quimby came to their assistance. In the year 1800, he was publicly set apart to the work of the ministry by a council of ministers, in which Eld. Nathaniel Bowles from Richmond took a part. Elder Quimby continued preaching, but not without some trials, especially relative to the doctrine that he preached. He said that some times after he had been preaching, that all the ideas he had advanced would be spread out before him, and he could not see any consistency in them, and would often resolve to abandon them, and at length he did, and embraced the F. W. Baptist faith; when he and eleven others came out from the Calvinist church, and were organized into a church by themselves, taking the word of God as the man of their council. This was done about the year 1811. From this small beginning has arisen apparently the Lisbon Q. M., numbering now about 1200 members; from which has emenated about 20 ministers, some of whom have been drawn away by new lights who have appeared; others have fallen by sin; others are ranging the Canadas and the Green Mountains of Vermont, and others are away in the far west. Some have died, and others are yet laboring in the places of their nativity; though poor, yet they mean to serve God to the end. Br. Quimby was a man of good judgment, and emphatically a Christian of sincerity and honesty, and was one of the most faithful and capable men of his day in church labors and difficulties. He traveled very much to sit on committees and councils. The young ministers looked to him for counsel, and were ready to wait on him in his years of infirmity; but some three or four years ago, he closed up his public labors, and was generally quite ill until his death. He closed his life with a good hope in the Savior. He was buried on Monday, April 1st, when some remarks were made to the brethren and relatives from the following Scripture: "And Joshua, the son of Nun, was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses. And it came to pass, after these things, that Joshua, the son of Nun, the servant of the Lord, died, being a hundred and ten years old. And they buried him in the borders of his inheritance." And so we have buried our father and Eld., Joshua Quimby, and our Q. M., the church, and a numerous group of relatives, are left to mourn, but not without hope, for our loss is his gain. The near relatives are, an aged widow, 11 children, 52 grand children, and 18 great grand children.

G. W. COGSWELL.

For the Morning Star.

BOSTON, Ms. June 12, 1844.

Brother Burr:—Please inform the friends, through the Star, that the Lord permitting, I will attend the Kennebec Yearly Meeting, to be held at Woolwich, Me. on the 26th inst,—preach on the subject of Missions, and take up a collection for our Foreign Mission cause. Let our brethren, in the mean time, read the appeal of our Missionaries published in the last week's Star, and come prepared to do something for the suffering cause.

E. NOYES.

NOTICE.

A young lady who addressed me from the State of Ohio on the subject of Missions, is informed that, through accident, I have lost the letter, and hence have not her address. I hope she will pardon my negligence and write me again, directing to Boston; and, if the Lord will, I will be punctual to reply.

E. NOYES.

I will pledge myself to get 20 new subscribers for the Star between July 4th, 1844, and July 4th, 1845, life and health permitting. Who will do likewise? I am pleased to find that our most excellent paper bears a high reputation in this city, and nothing but a little exertion is necessery to make it go extensively.

E. NOYES.

For the Morning Star.

Will some correspondent of the Star, point out the duties of a pastor, as it respects doing business in a church? Does he occupy a station different from a private member? If so, what is that station? C.

Methodist General Conference.

MONDAY, June 3.

The decision of Bishop Andrew's case on Saturday was so signal as to leave little or no hope of an essential modification of the measure. This morning a motion was offered by Mr. Slicer, proposing an explanation of the resolution against Bishop Andrew and postponing the final decision of his case to the session of 1848. *The motion was laid on the table.*

Dr. Capers then presented a series of resolutions proposing that the Annual Conferences be requested to make provision for two General Conferences, one for the South and one for the north. It was referred to a committee composed of Messrs. Capers, Winans, Crowder, J. Porter, Fillmore, Akers, Hamline, Davis, and Sandford. The idea of a revolt we believe not to be longer entertained.

TUESDAY, 4th.

The committee on slavery reported in favor of the rescinding of the famous colored testimony resolution. At the instance of southern brethren, who intimated that the issue of the great question which threatens division might have a bearing on this motion, the report was deferred.

WEDNESDAY, 5th.

To-day Dr. Capers reported from the committee on the formation of two General Conferences that they could not agree, but intimated that a proposition coming from another source might be acceptable.

In the afternoon session, Dr. Longstreet, of Georgia, presented a declaration from the Southern delegates declaring the further jurisdiction of the General Conference over the southern Conferences inconsistent with the success of the ministry in the South. It was signed by fifty names, and was referred to a committee of nine. The committee are Messrs. Paine, Fillmore, Akers, Bangs, Crowder, Sargeant, Winans, Hamline, and J. Porter.

A resolution was offered by Mr. McFerrin, of Tennessee, and adopted, instructing the above committee, if they cannot agree on a plan of reconciliation, to report if possible an amicable plan of division. A division, perhaps, on amicable terms is now quite probable.

THURSDAY, 6th.

This morning Dr. Bascom presented and read the protest of the southern brethren against the action of the General Conference in the case of Bishop Andrew. It was a long document, extremely elaborate, and thought, of course, by the northern men as fallacious as elaborate. Its capital position and capital fallacy is that the law of the church *on slavery* is a grand compromise compact—partaking of the character of a "*treaty!*" and that therefore "good faith and honor" require every proceeding on the subject of slavery to be conformed to the letter of the law *on that subject*

THURSDAY AFTERNOON.

This afternoon Bishop Soule presented a document from the Bishops requesting instruction respecting Bishop Andrew, his employment in the church, the mode of his support, the continuance of his name on the Minutes, &c. A series of resolutions were offered with the understanding that the determination of the Bishop's case is left to himself, with the action of the Conference before him, and that his name, support, &c., be left as they have been. The last resolution of the series, leaving the determination of the Bishop's case to himself in view of the previous action of the General Conference, was the hinge upon which the whole moved. About the name of the Bishop on the Minutes, his support, &c., there was almost a unanimity, not more than 15 or 18 voting against them. The Conference were willing to show all possible generosity to the Bishop, and compel him, if possible, by courtesy, to regard this vote.

But when they come to the last resolution they put the dread responsibility, with its superincumbent weight of courtesy, on his head. The long list of yeas again sounded from the North and the usual list of nays from the South. The vote stood 103 ayes and 67 noes; both the numbers you perceive are less than before, owing to the absence of many. I sat in the midst of southern brethren when these resolutions were passed; the effect was striking. The generosity of the first seemed to strike them with surprise; and I could not help thinking that many of them supposed, at the moment, that the north had by some sudden and remarkable means become convinced of error and were precipitately changing ground. Mr. Winans, just before the last resolution, even made a short and excited speech congratulating the South, &c. But the tables were soon turned. Peter Cartwright started up and expressed his sympathy for Mr. Winans and his regret that "he should begin to shout before he was happy."

"But I am happy," replied Mr. W., "as happy as I can be." "I am the more sorry for you then," responded Mr. C., "for you have got to go back to the mourner's bench again! There is another resolution to come which will clinch the matter." The last resolution was then called for, silence again spread over the audience, and the *yeas* and *nays* were pronounced solemnly, steadily, and peremptorily, as in the vote of last Saturday against the Bishop. What is the position of Bishop Andrew? The resolutions in his case fully present it. The main one declares that it is "the sense of this Conference that he desist from the duties of his office while the impediment exists." The other resolutions, after providing for his support, &c. declare that "Whether in any and in what work Bishop Andrew be employed, is to be determined by his own decision and action in relation *to the previous action* of this Conference in his case." The sense of the Conference is then, if I understand it, that he is suspended till the impediment is removed, and that the choice of the alternative is with him, & that meanwhile his title and support be left as heretofore. That this is the sense of the Conference we infer further from the fact that two successive motions, providing that the Bishop should be employed whatever be his decision, or that the other Bishops be at liberty to employ him, as they judged best, were peremptorily laid on the table.

ANOTHER GREAT VICTORY!

THE COLORED TESTIMONY RESOLUTION RESCINDED!

FRIDAY MORNING, June 7th.

This morning the motion for rescinding the colored testimony resolution of 1840 came up. That heinous resolution has occasioned us inculculable evil in the north. The yeas and nays were taken. The long list of yeas again sounded around the house, another echo in the knell of slavery. The motion for rescinding was adopted by 123 to 48! The largest majority yet against the south in matters of sectional controversy. Notwithstanding all protests and threats of division, then, the north stand firm, nay, firmer than ever. Thank God for the spirit of our fathers which still burns in the hearts of their children against the stupendous evil of slavery.—*Zion's Herald.*

On Friday, June 8, E. J. Janes and L. L. Hamline were elected Bishops.

On Monday, June 10th, it was voted that the next General Conference be held at Pittsburgh.

The question of re-instating Wesley's rule on drunkenness, was again referred to the several Annual Conferences.

Dr. Durbin, from the committee to prepare a statement of facts respecting Bishop Andrew, read the report nearly an hour long. At the evening session, a stormy debate took place on this report. A few expressions were erased, at the wish of members, and finally it was voted, 116 to 26, to spread the report on the records. The "statement of facts" was not entirely satisfactory, particularly in the argumentative part, to the northern delegates, and hence it was not formally adopted by the conference. During the debate, Mr. Early said, if the report was adopted the knell of the union would be rung. Dr. Smith said its publication would do more to bring about division in the South than all that had gone before. Yet it was published.

Several attempts of the southern members to embarrass the conference, to protract the proceedings, &c., were promptly put down.

Mr. Early offered a resolution, that in case a separation of the church should take place, the Liberia Mission Conference be included in the southern division. Laid on the table.

Dr. Luckey offered a resolution leaving Bishop Hedding at liberty to perform only so much work as his health will permit. Adopted.

Mr. G. F. Pierce offered a resolution declaring that the conference, by ordering the reply to the southern protest to be placed on the journal, had sanctioned and endorsed that reply. Laid on the table.

Mr. Whitman offered a resolution that the bishop who may preside at the next meeting of the Georgia, South Carolina and Alabama Conferences, shall appoint a superintendent of the missions among the colored people within the limits of those conferences. Adopted.

Dr. Smith presented a protest, signed by himself, against the action of the conference in the case of Francis A. Harding. The chair decided that Dr. Smith had a right to put his protest on the journal, if he wished to do so. From this decision Mr. Collins took an appeal, and it was reversed by a large majority.

Mr. Coleman moved that the protester should be allowed to put his protest in his pocket, and carry it home. Carried.

On motion of Mr. Cartwright, the journal of the evening's proceedings was read and approved, and then, at a quarter past 12 o'clock, after prayer by Mr. Dunwoody, of S. C., the conference adjourned *sine die*.

Morning Chron.

The Slaveholding Methodists.

The southern slaveholding delegates in the late General Conference have issued an "address to the ministry and membership of the M. E. Church in the slaveholding states and territories," as the result of their consultations on the late proceedings. They say "the opinions and purposes of the church in the North are in direct conflict with those of the South on the subject of slavery." That is, we suppose, the North asks the question in the discipline—"What shall be done for the extirpation of the evil of slavery?" in good faith; the other in hypocrisy. They then complain that the subject of slavery "was agitated and debated in the late General Conference for five successive weeks," and "even at the very close of the session, the aspect of things was less satisfactory and more threatening to the South than at any former period." No doubt of it, and if it had been five months, it would have been still worse. They are constrained, however, to admit that the northern delegates met the question of division "with every manifestation of justice and liberality."—The address then says they regard a separation as "inevitable," and the present plan agreed on is "as eligible as the southern conferences have any right to expect," and they therefore advise an immediate and amicable separation, leaving the "Methodist Episcopal Church" north of the dividing line, and the "*Southern* Methodist Episcopal Church" south of the line. This is signed by the delegates from twelve annual conferences in the United States, and by one of the delegates from the *foreign* conference of Texas. The Baltimore Conference, which extends into Virginia and includes the District of Columbia, clings to the North. And we are well advised, both from our own knowledge of the state of public opinion and from information recently obtained, that the Methodists of Kentucky and East Tennessee, and probably those of Missouri, will refuse to be bound by their preachers to the car of slavery; and that, in consequence, those conferences at least, will dissent entirely from the project of the dominant slaveholders that have represented them in the General Conference. We do not believe there will be any separation of the Methodist Episcopal Church, except that salutary separation of the precious from the vile, caused by the withdrawment of individuals and small cliques, of whom the church will say—"They went out from us because they were not of us."

The Rev. Dr. Bascom, of Kentucky, has issued a pompous placard calling on all the world to take notice that he is going to write a piece in reply to Dr. Durbin's statement of facts in regard to Bishop Andrew's case. So, if you want to hear it thunder, listen to the Kentucky earthquake.—*Ib.*

For the Morning Star.

ATHENS COUNTY, O., May 25, 1844.

Br. Burr:—I am personally unacquainted with you. Although born and reared in N. H. I have resided ten years in this State. Although a minister in the Cumberland Presbyterian church, permit me to say that I feel great interest in your Morning Star. Your noble stand on the subject of abolitionism is worthy of the highest commendation. The Morning Star is a missionary. As such, it is performing a great and glorious work. Its inflexible stand in favor of the great moral enterprises of the age will evoke the profoundest gratitude from succeeding generations. Its influence upon other religious periodicals is *silent*—yet *deep*. Its iron-linked arguments against slavery are peculiarly troublesome to the apologists of that *foul, diabolical* system. It is contributing *not a little* towards the enlightenment of public sentiment on this momentous subject in Ohio. Go on. May the Great Benefactor crown your efforts with the most signal success.

Yours, in behalf of suffering humanity,

CHARLES D. MARTIN.

Foreign Mission.

For the Morning Star.

JELASORE, Feb. 23, 1844.

My Dear Brother Burr:—

Since the date of my last, my labors have been mostly confined to my own neighborhood. The present week, I have, however, visited two large markets, one to the east, the other south, each about ten miles distant. At Sugara, the one to the east, I enjoyed an agreeable opportunity for making known the truth. A goodly number heard and understood, and by their inquiries evinced some considerable interest in what they heard. But, alas! Satan hindereth. The old trite objection, "we can but do as our fathers have done before us," came up as usual. I disposed of it in the following way. Were your fathers any thing more or less than fallible men, like yourselves? "O, no," was the ready reply. Then of course they were as liable to be mistaken as you are, why not examine for yourselves? Will your fathers be able to answer for your conduct or you for theirs? "No, every one must answer for himself?" Why then be such slaves to the customs of your ancestors, since by doing so, you effectually debar yourselves from all chance of improvement? "But where are your shasters from? If divine, why have they been kept from us so long?" I replied, should I put a rupee in your hand, would you be concerned to know whence it came, or to ascertain whether the coin and metal were genuine? "No, we should not care where the rupee come from, so long as it proved to be genuine." Do so with the book I offer you. Try it by its merits. If it inculcate good and wholesome doctrine, consistent notions of God, his attributes and worship, and is free from absurdities, contradictions and improprieties, receive and obey, otherwise, reject it. To this they could not well object; but still fancied their own religion would answer for them, notwithstanding they were compelled to admit that they were none the more upright & moral in their lives, on account of it. Many seemed convinced; but O! when will they be converted.

Yesterday, equipped with a bundle of books, camp chair, a bottle of water and my cold bite, I left home at sun rise and returned about 8 P. M. At this market, (Singula) the people used to hear well and be ready to take our books from us by force.

Yesterday, a few heard for a short time pretty well; but the greater part seemed shy, both of me and my books. "A change has come over the spirit of their dream." Sufficient has been learned of Christianity, for them to perceive, that it does not accord with their own corrupt system, nor has it any thing to flatter their polluted hearts. The Brahmins also, concerned for their own authority, have apparently taken the alarm, and so use their powerful influence to prevent the people from holding any intercourse with us. Very many fears were expressed, and it was with difficulty I could allay them so as to induce any to receive even a few tracts. "No, great lord, I am a fool and cannot read, what could I do with a book?" was the frequent reply, and from those too of whose ability to read, there could be little doubt. Alas! to persevere vigorously, in preaching the gospel to such a people, is, so far as any encouragement from them is concerned, an irksome, unrequited, thankless task! O for more love, more faith and patience.

Yesterday, the school teacher I had previously engaged, commenced a village school, with twelve boys, in a small grove near our house. To-day the number of boys has been doubled. I was particularly gratified this morning to find a young father on the spot, guiding the hand of his little son to form the letters on the ground. This was the more pleasing as very few parents in this country, take any great interest in the education of their children. I have started this school as a kind of experiment; and should it succeed, we intend to provide a house of some kind for it, before the commencement of the rainy season.

Our boarding school continues about as usual. I employ the Brahmin who was our teacher last year, to instruct the children in arithmetic, writing and the Bengalee language, for half the day. In the A. M., Silas attends to their reading, getting lessons, &c. and P. M. he studies and writes with the rest. Different portions of the Scriptures are used for reading lessons, and the larger children are becoming pretty familiar with a brief Bible history, which they commit to memory. Also, with a Scripture Catechism. Their knowledge of Geography is something, but can never be extensive or very accurate, until we have more suitable text books in the Oriya language. A part of the boys, and also a number of the girls, have become pretty respectable arithmeticians. I aim to advance Silas as fast as possible, so that he may soon become the chief, if not the sole teacher in the school, when the services of the Brahmin may be dispensed with. We have a brief outline of general history, which the children have read several times. It is expected there will be something of the kind published on church history before long.

In place of reading an entire chapter at prayers, with the children, I have adopted the plan of reading only a verse or two and this in regular course, and then offer a short exposition, or some practical remarks. At the next season for worship, one of the children is called to name the verse to be read, and another to give some account of the verse previously read and explained. This helps fix attention, and I trust renders impressions more distinct and lasting.

Dorcas, one of the oldest girls, gives pleasing evidence of piety, and will soon, with Mary, the wife of Silas, be baptized. They both have been candidates for several months. The daughter of Prasuram, who was also a candidate for baptism, returned with her father to their village last fall, and I have not seen her since.

Since Sumnath left me, the first of last month, I have been without a native preacher. Reuben is a promising lad, and desires to be useful; but is yet only a boy, quite unequal to the work of a native preacher. He has been out with me a good deal, and has a time or two spoken a little at a market, or in the Bazar. I fancy he will eventually became a tolerable speaker. None of the other children, I am sorry to say, at present afford any definite indication of piety. Still, as their minds become enlightened, we would hope and pray, that through the word and spirit of grace, they may become wise unto salvation.

March 8th. My village school has created opposition, and a rival school has been set up near it. This has drawn off a few of the boys; still we have twenty or more left. I advise the presiding genius of the new school to go on and teach as many children as he can, and we will do the same. A little salutary opposition may prove the life of business.

We have taken into our boarding school, a Brahmin boy, about 15 yrs. old, from Chatanagpore, a place a long distance west from Sumbhulpore. He had been to Jugernath, and was returning this way. His companion having left him, he came and requested us to take him in. If he has not too well learned the art of begging, he may stop with us—those who have are seldom long content with steady habits. With the exception of hoarse lungs and a sore throat, which have afflicted me of late, but are now better, we are all well. We have received no Stars of late, either to enlighten our eastern sky or show us our darkness. May 24, 1843, is the date of our last. And as for the letters of our friends, "they don't ever come." By the way, could you not receive them at the Star office, if written on *thin* paper, and forward them, in an envelope, by the overland? We would rather pay the extra postage ourselves than submit to have our letters sent by the tardy and uncertain route via. the Cape per ship.

Yours affectionately, J. PHILLIPS.

For the Morning Star.

Brother Burr:—It has been a deep conviction in my mind, for some years, that in order for us to be Christians, accepted of God, we are to act upon the same principle of love to the world that our Savior did in dying for it. He possessed love for all, labored for the good of all: it may be said that he was a missionary of mercy. We should, in imitation of his example, labor to do good with our substance, as well as our minds. All that we have should be consecrated to God, and applied in wisdom to glorify God and spread the knowledge of his grace in the world. Should all connected with us in church relation act on this principle, what a mighty influence would be exerted in favor of virtue; but amidst the mixture in this world, we have the consoling reflection that there are some spirits in the world who act upon the above principle, as the following list of contributions* for our H. and F. M. will show. May Heaven bless them, and their number be increased. H. HOLMES.

Bradford, May 31, 1844.

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* See the receipts under the head of Foreign and Home Missions.

ORDINATION. Brother ELBRIDGE G. KNOWLES of Gilford was set apart to the work of the ministry, May 30th, at 2 Upper Gilmanton ch. Sermon by Eld. Moody; Ordaining prayer by Eld. Pinkham; Charge by Eld. Moody; Hand of fellowship by Eld. Fernald.

I. D. STEWART, *For the Council.*

Religious Intelligence.

For the Morning Star

Wolfborough Quarterly Meeting

—Held its last session with the second church in Wolfborough on the 4th, 5th, and 6th of the present month. The business was transacted very harmoniously; and the meetings of worship possessed a good degree of interest. A collection was taken for the benefit of Foreign Missions. The sacrament was administered at the close of the meeting; and the Lord was present to bless. Corresponding Messengers were chosen as follows; J. Bodge and J. C. Holmes, to New Durham Q. M.; J. L. Cooley and A. W. Hobbs, to Parsonsfield Q. M.; S. F. Bean and S. F. Beacham, to Sandwich Q. M.

The next term of this Q. M. will be held with the first church in Ossipee, on Sat, the 7th day of Sept. next—Conference Friday preceding, at 10 o'clock, A. M. B. F. PARKER, *Clerk.*

Wolfborough, June 7, 1844

For the Morning Star.

Strafford Quarterly Meeting

—Congregated June 1st and 2nd, with the East Tunbridge church—Eld. A. Shepard, Moderator.

The reports from the churches represent the state of religion as being far from what we could wish. Many of our societies have suffered in consequence of the promulgation, within the last two years, of "another gospel; which" time has proved to be "not another." But many that have been unduly excited, have experienced the consequent reaction of mind, and are now again anchoring upon the revealed truths of the Scriptures.

The public meetings were truly interesting.

The license of Br. WARREN KING was renewed for one year.

The next Q. M. will be held with the E. Randolph church. SAMUEL KEITH, *Clerk.*

E. Randolph, Vt. June 5, 1844.

For the Morning Star.

Yates & Steuben Quarterly Meeting.

The Yates and Steuben Quarterly Meeting held its May session with the church in Barrington, on the 24th, 25th, and 26th inst. Reports were received from all the churches but three, and in general they seem to be in union and steadfast in the faith. Some are laboring under trials, and some communicate the cheering intelligence of revivals and additions within the past year. One new church was received, being the 2d Freewill Baptist church in Jerusalem, organized in October last, by Elder Potter. The business of conference was done promptly, and a decided stand taken against the disorganizing principles of Millerism. The meetings of worship were interesting, and a good degree of feeling was manifest among the brethren—the preaching powerful and convincing; and we hope much good will result therefrom. In conference, after mature deliberation, the following preamble and resolution was unanimously adopted:

Whereas, Elder Samuel Dean has been disfellowshipped by the F. W. Baptist church of Veteran, for unchristian conduct, and they having had no opportunity of requesting his license—Therefore—

Resolved, That he be published in the Morning Star as no longer a member of the F. W. B. connection.

Next session of this Q. M. will be held with the F. W. Baptist church in Addison, at Nichols' Corner, six miles south of Addison Village, on the 2d Saturday and Sunday in July next.—Conference Friday preceding at 1 o'clock, P. M.

PHILIP M. WIGHT, *Clerk.*

Catlin, Chemung Co. N. Y, May 31st, 1844.

For the Morning Star.

Cookstown Quarterly Meeting.

The June term of this body (which was its seventy-eighth session,) was held with the church at Jefferson, Cambria Co. Pa. on the 1st and 2nd inst. Br. James Allison presided during the meeting. Reports were received from all the churches, from which we learn that the cause of Christ is still progressing some with us in this mountainous country.

The disadvantageous location* of the churches of this Q. M. with respect to each other, having been some time ago taken into consideration, and the churches having each acted on it, unanimously reported in favor of dividing the Q. M. as follows:—Jenner, Dunning's Creek, and Jefferson churches, east of Laurel Hill, form a Q. M. by themselves, and Jacob's Creek, and Belvernon churches, which are located west of Laurel Hill, another.

After the close of the Q. M. conference, the delegates from the three first mentioned churches (being invested with authority by the churches for that purpose) proceeded to organize a Q. M. by adopting a covenant and constitution.

The Constitution contains nine articles after the common form. The 1st, 4th, and 5th, are as follows:

Art. 1. This Q. M. shall be called the Somerset Q. M. of F. W. Baptists—holding four sessions annually, viz in February, May, August, and November.

Art. 4. No church shall be received as a member of this Q. M. whose views differ materially from the Treatise on the faith of the F. W. Baptists, or from the resolves of Gen. Conf. on the benevolent institutions, such as Missions, Abolition, &c.

Art. 5. The business of the Q. M. shall be transacted by a Conference, composed of the Q. M. Clerk, and a delegation from the churches, each church being entitled to one delegate for its formation, and an additional one for every twenty members, till it numbers one hundred—after that, one for every fifty members. A majority of the Conference shall decide all matters brought before it.

Eld. S. B. Seaman was chosen standing Clerk.

N. B. The first term of this Q. M. is to be held with the Jenner church, on the 4th Sat. in Aug. next. Conference at 9 A. M. at the house of the subscriber. S. G. SMUTZ.

Laurel Hill, Pa. June 9.

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* The location of the churches is as follows:—Dunning's Creek is in Bedford Co., Jefferson in Cambria Co., and Jenner in Somerset Co. Jacob's Creek and Belvernon are each partly in the South western part of Westmoreland Co. and partly in the North-western part of Fayette Co., about 8 miles apart. The distance from one extreme of the Q. M. to the other is between 90 and 100 miles, including in that distance the Alleghany Mts., Laurel Hill, and Chesnut Ridge; and riding on horseback being the most convenient mode of traveling, which at best is very laborious, and extremely disagreeable in the winter season. S. G. S.

For the Morning Star.

Fulton (Ill.) Quarterly Meeting.

Agreeably to previous appointment, the delegates of Bethany, Liberty, and Sweegle Creek churches, met at Centreville, May 17th, to organize a new Quarterly Meeting. Chose Br. E. L. Boynton, Moderator, and Br. John J. Fast, Clerk, each for the time being. After deliberation, came to the conclusion that the interests of Zion demand that we be organized into a Q. M. and adjourned till 9 o'clock the 18th, when the conference met again, and adopted a constitution, the first article of which is as follows;

This Quarterly Meeting shall be known by the name of Fulton Quarterly Meeting of the F. W. Baptist connection.

The delegates then rose, joined hands in token of union, and Eld. John B. Fast gave the hand of fellowship, and then all kneeled together in solemn prayer to God—Elder Fast making the consecrating prayer. Chose John B. Fast, standing clerk. After which, adopted a code of by-laws for the regulation of the Conference. By unanimous vote, passed the following resolutions:

Resolved, That the Treatise on the Faith of the F. W. Baptists is a summary of our doctrinal views.

Resolved, That the system of American Slavery is a sin against God, a subversion of the rights of man, a stain on our land and nation, and a violation of the laws of God.

Resolved, That no slave-holder or apologist who understands what slavery is, is worthy of Christian fellowship or communion.

Resolved, That we approve of the stand that the Morning Star takes in favor of Missions, Sabbath Schools, and Temperance; and against Licentiousness and Slavery, and recommend it as worthy the patronage of any Christian or philanthropist.

Voted that the next Q. M. be held with Sweegle Creek church, commencing Friday before the 3d Sabbath in August next, at one o'clock P. M.

JOHN J. FAST, *Clerk.*

Centreville, Fulton Co. Ill. May 21, 1844.

Religious Notices

The Central N. York Yearly Meeting

—Will hold its next session at Ames, on the 12th, 13th, and 14th days of July, 1844, commencing at 10 o'clock on the 12th. Some important business relative to the location of the Biblical School will probably come before the conference. It is hoped, therefore, that the delegation will be full. M. C. BROWN, *Clerk.*

Notice.

The Ministers' Conference of New Durham Q. M. will meet at Pittsfield, Tuesday, July 9th, at 9 o'clock, A. M. TOBIAS FOSS, *Clerk.*

Strafford Centre, June 13, 1844.

Notice

The Marion & Delaware Q. M's. have been organized into a Yearly Meeting, known by the name of Marion Ohio Yearly Meeting. Its sessions are to be held annually, commencing on Friday preceding the first Saturday in Sept. The Delaware Q. M. has changed its name, and is now called the Licking Q. M.

OSCAR E. BAKER.

Notice.

Br. Burr:—I am authorized to say through the medium of the Star, that Eld. DARLING HUNTRESS, is an Itinerant preacher in regular standing in the Freewill Baptist church in Bridgton, Me. In behalf of the church. THEODORE E. LONG, *Church Clerk.*

Bridgton, Me. June 1, 1844.

A CARD. The subscribers take this opportunity to tender their thanks to the brethren, sisters and friends in this place for their kindness and liberality at a donation visit, on the 10th inst. The visit, we are happy to say, was one of deep interest to us, and we trust profitable to all present. A social interview was enjoyed in conversation, singing, reading and in partaking of a bountiful repast provided by the visiters; after which, we spent a season in prayer, and parted, feeling that the ties of affection, which for more than four years have bound us together, had been strengthened. Our friends left with us, in value, about $25. consisting of money, provisions, and articles of clothing. May the Lord reward them. J. RAND.

D. M. RAND.

Cornish, Me. May 1844.

General Intelligence.

TWENTY-EIGHTH CONGRESS.

WEDNESDAY, June 5.—In the *Senate*, Mr. Pearce presented a memorial from Cecil county, Maryland, opposing the annexation of Texas. The memorialists respectfully suggested that President Tyler have permission to annex himself to Texas. Mr. Archer presented a memorial from Norfolk, Va., for immediate annexation. A communication was laid before Congress from the Treasury Department setting forth that the Telegraph of Professor Morse has been completed with entire success. Mr. Evans reported the bill for the support of the Post-Office Department, being the House bill. A bill was also reported from the Finance Committee for the relief of certain rail-road companies. The bill for the settlement of the claims to the Pea-patch island was ordered to be engrossed by a vote of 30 to 6.

The Senate, on motion of Mr. Crittenden, then went into Executive session.

In the *House*. The House was called to order with about one fourth of the members present.—The Committee of the Whole, was immediately formed, on motion of Mr. McKay; and the civil and diplomatic bill was taken up, and the debate went on, Mr. Henley, of Ia., being entitled to the floor.

Mr. Tibbatts addressed the Committee for nearly an hour, in reference to the Portland and Louisville Canal.

Mr. Thomasson said a few words, when the Chairman's hammer told the expiration of the hour.

The amendment pending was adopted requiring the officers of the two Houses of Congress to furnish the two Halls of Congress with American furniture, if to be procured of as good a quality as the foreign.

The Committee having recommended $2,500 for the Library of Congress, on motion of Mr. J. R. Ingersoll, $5,000 were appropriated.

An amendment was moved, appropriating $20,000 for furniture for the President's House providing that this too, be of American Manufacture.

Mr Preston King moved an amendment that the President's House should be sold, and the proceeds put into the Treasury. The Chair declared the amendment to be out of order.

The following are among the appropriations of the bill as agreed to by the Committee of the Whole:

Mileage of Senators and Rep's,	$351,600
Pay of officers of Congress,	29,000
Contingent expenses of Senate,	40,000
Contingent expenses of House,	75,000
Library,	11,000
State Department,	48,000
Treasury Department,	330,000
War Department,	126,000
Navy Department,	65,000
Post-office Department,	163,000
Surveyors and Clerks,	58,000
Mint and Branches,	117,000
Territories,	65,000
Judiciary,	520,000
Miscellaneous,	30,000
Coast Survey,	80,000
Boston Custom-house,	50,000
Light-houses,	397,000
Surveys of Public Lands,	125,000
Foreign Ministers, Salaries of full do.,	72,000
Secretaries of Legation,	16,900
Charges,	58,500
Minister and Dragoman to Turkey,	8,500
Contingent expenses, foreign intercourse,	30,000
Consul at London,	2,000
Outfits of Minister to Brazil and London, and of Charges to Portugal and Buenos Ayers, (proposed but not yet adopted,)	27,000
Protection to American Seamen,	30,000

The above are all of the important provisions of the Bill. The amendments of the day will increase the appropriations somewhat.

THURSDAY, June 6.—In the *Senate*, a little excitement was created, growing out of a memorial presented by Mr. White, of Ia., from the Meeting of Friends from Indiana, Illinois, and the western part of Ohio, remonstrating against the Texas treaty. The memorial made some reference to the institution of slavery. Mr. White, in presenting the petition, accompanied it with some remarks in reference to the prayer of the petition and the petitioners themselves.

Mr. Berrien, of Ga., raised the question of reception upon the memorial. The motion was then to lay the motion to receive upon the table.

With much warmth Mr. White demanded the yeas and nays, and said that he would raise the question every day during the remainder of the session for the morning hour, if the petition was to be disposed of in the manner proposed. Mr. Berrien said that his opposition to the memorial was against that part of it which protested against the continuance of slavery.

Messrs. Morehead and Crittenden asked the Senator from Georgia, to withdraw his objection. The memorial came from a yearly meeting of a most respectable class of people.

Mr. Barrow, who had just entered the Senate Chamber, asked for the second reading of the petition, and there was much feeling in the Senate chamber upon the subject.

Mr. Berrien would not withdraw his objections, because he said he had made them from a sense of duty, and he would not be deterred from persisting in them from the threat of the Senator from Ia., to discuss the subject for the session.

The Senate then declined to lay the motion to receive upon the table by a vote of 24 to 19. The memorial was then received by a record vote of 27 to 12.

Mr. White rose, and, in behalf of the peaceable Society of Friends, disclaimed all responsibility for the proceeding which had just transpired, and moved to lay the memorial on the table, which motion prevailed.

In the *House*, the day was set apart for the consideration of the contest between Messrs. Jones and Botts.

The debate was continued by several members, and Mr. Jones replied to Mr. Bott's statements. The case was finally decided in favor of Mr. Jones.

FRIDAY, June 7.—In the *Senate*, the bill to allow certain rail-roads to import rail-road iron duty free was advocated by Mr. Evans.

In the *House*, the Speaker presented a letter from the Postmaster General, demanding an investigation into the charges preferred against him by the Hon. Garrett Davis. The subject was referred to the Committee on the Post Office and Post Roads, with power to send for persons and papers.

The bill to allow the State of Illinois to tax certain lands, sold by the Government, was taken up and put on its passage.

The question recurred, "shall the bill pass?" and it was rejected by the following vote, yeas 64, nays 67. The morning hour having expired, Mr. Cave Johnson moved that the rules be suspended so as to allow the Committees to be called through for reports; which was agreed to. The Navy Appropriation Bill was taken up, amendments adopted, and agreed to in the House.

The amendment to abolish the spirit ration, and that to abolish flogging in the service, were agreed to, and thebill ordered to be engrossed. Under the previous question, the bill was then passed, and the House adjourned.

SATURDAY, June 8.—In the *Senate*, Mr. Bagby offered the resolutions of which he had given notice some months back, in reference to the Massachusetts resolutions, (invoking a change in the Constitution in favor of free negro suffrage) and declaratory, as the solemn judgment of the Senate, that the Constitution ought not to be amended, as required by the resolutions of the Legislature of Massachussetts. They lie over for consideration till Monday.

The Senate then proceeded to the consideration of executive business, and after continuing in secret session till 9 o'clock, P. M., in debate on the treaty to annex Texas to the United States, came to a direct vote on the question of ratification; and it was decided in the negative—yeas 16, nays 35, as follows:—

Yeas—Messrs. Atchinson, Bagby, Breese, Buchanan, Colquit, Fulton, Haywood, Henderson, Huger, Lewis, McDuffie, Semple, Sevier, Sturgeon, Walker, and Woodbury.—16.

Nays—Messrs. Allen, Archer, Atherton, Barrow, Bates, Bayard, Benton, Berrien, Choate, Clayton, Crittenden, Dayton, Evans, Fairfield, Foster, Francis, Huntington, Jarnagin, Johnson, Mangum, Merrick, Miller, Morehead, Niles, Pearce, Phelps, Porter, Rives, Simmons, Tallmadge, Tappan, Upham, White, Woodbridge, and Wright—35.

Mr. Benton immediately introduced a bill for the annexation of Texas, which was read the first time. It fixes the boundaries of Texas, and annexes it on certain conditions, among which are the assent of Mexico, a determined boundary between the two countries, without the debt, and the settlement of the limits of slavery.

The *House* adjourned after passing the pension bill. The act grants a pension to the widows of revolutionary officers and soldiers married prior to 1800, and secures this pension during the lives of the pensioners. The bill is materially amended from the Senate, and has, therefore, to return to that body. It will doubtless become a law at the present session of Congress.

MONDAY, June 10.—In the *Senate*, immediately after the journal was read, Mr. Benton presented his project for the annexation of Texas, in a speech of two hours duration. The Senate chamber was crowded, and the remarks of the honorable Senator upon this most important subject were listened to with the most profound attention.

The following is the bill presented by Mr. Benton, which was read a first time, and on the motion of Mr. Allen, ordered to a second reading on the next day.

Be it enacted, that the President of the United States is authorized and advised, to open negotiations with Texas and Mexico upon the following terms:

1st. The Boundary of the annexed Territory to be in the desert Prairie west of the Nueces, and along the highlands and mountain heights which divide the waters of the Mississippi from the waters of the Rio Del Norte, and to latitude 42d degree north.

2d. The people of Texas, by a legislative act or by any authentic act which shows the will of the majority, to express their assent to said negotiation.

3d. A State to be called the State of Texas, with boundaries fixed by herself, and an extent not exceeding that of the largest State of the Union, be admitted into the Union by virtue of this act, on an equal footing with the original States.

4th. The remainder of the annexed territory to be held and disposed of by the United States as one of their territories, and to be called the Southern territory.

5th. The existence of slavery to be forever prohibited in the northern and north-western part of said territory, so as to divide as equally as may be, the whole of the annexed territory between slave-holding and non-slave-holding States.

6th. The assent of Mexico to be obtained by treaty to such annexation and boundary, or to be dispensed with when the Congress of the United States may deem such assent to be unnecessary.

7th. Other details of the annexation to be adjusted as far as the same may be within the scope of the treaty making power.

The Senate then adjourned.

In the *House*, Mr. Badlack, of Pa., announced the death of his colleague, Hon. Almond H. Read, and after the usual resolutions of respect to the memory of the deceased, the House adjourned.

The message was communicated to the Senate, and responded to by Mr. Sturgeon of Pa., when the Senate adjourned.

TUESDAY, June 11.—In the *Senate*, Mr. Evans called up the Army Appropriation bill. The bill after various necessary amendments, was passed.

In the *House*, a message was received from the President, relating to the annexation of Texas.

Mr. Hopkins moved that the message and documents be referred to the Committee on Foreign Affairs, and printed.

Mr. Kennedy moved to lay the message and accompanying papers upon the table. The yeas and nays were ordered and the motion was lost—ayes 66, noes 118. The previous question was then seconded, and the papers referred.

John Quincy Adams then asked leave to submit the following resolutions.

Resolved, That the power of declaring war is expressly and exclusively delegated by the People of this Government to the Congress of the United States.

Resolved, That any attempt to place this country into a foreign war, with or without the consent of the Senate, is a flagrant violation of the powers belonging to the House of Representatives, and would require of this body the exercise of all their Constitutional authority to vindicate their lawful powers.

Objections were made to the reception of the resolutions when Mr. Adams moved to suspend the rules, calling for the yeas and nays. The motion was lost by a party vote, ayes 78, noes 108!

After some unimportant proceedings, another message from the President was announced and read.

This message returns the Eastern harbor bill with objections. He objects particularly to the appropriations for local works at Richmond and Petersburg, Va.

There not being a Constitutional majority of two-thirds, the bill was *not* passed.

LEGISLATURE OF N. HAMPSHIRE.

WEDNESDAY, June 5, 1844.

The two houses in convention proceeded to fill the vacancies in the Senate. Asa P. Cate was chosen to fill the vacancy in District No. 4. Benaiah Cook, to fill the vacancy in District No. 9, and Joseph Swett, the vacancy in No. 11.

THURSDAY, June 6, 1844.

The two Houses met in convention. At 11½ o'clock, the Governor elect appeared in convention, took and subscribed the usual oaths, and was duly qualified. He then submitted his Message, which was read by the clerk of the House.

The Message was shorter than such documents usually are. The Governor cautions the Legislature to avoid hasty legislation—recommends the subject of education to their fostering care—speaks in the highest terms of Agriculture, thinks means should be provided whereby our intended agriculturalists can obtain an education suitable to their wants—alludes to the Judiciary, speaks of the evils of delay of suits, but thinks if the rules which have been lately adopted by the courts are rigidly enforced, they will do much to remove them—recommends, rather indirectly, the abolition of Capital Punishment—is well satisfied that a well regulated and efficient militia is the only safe and sure defence of a free people—leaves the subject of establishing railroads to the Legislature—says he is assured that the management of the State Prison, under its present officers, has been such as to merit praise and to justify the belief that no further pecuniary aid will be required of the State—hopes the unfortunate deaf and dumb, and the still more unfortunate blind, will not be overlooked in the appropriations which may be made by the Legislature—that the Insane Asylum will be relieved from its present embarrassments—recommends the removal of the religious and property qualifications required by the Constitution, and that Justices of the Peace have their jurisdiction extended to all sums under one hundred dollars—is in favor of a moderate, equal, and permanent tariff, and opposed to the scheme of distribution of the surplus revenue.

FRIDAY, June 7, 1844.

In the Senate, the standing Committees were appointed.

In the House, after the appointment of the standing Committees, Mr. Brewster of Portsmouth, introduced the following resolution:—

Resolved, That the Judiciary Committee be instructed to inquire into the expediency of so amending the 23d Chapter of the Revised Statutes as to introduce after the words "*by a majority of votes*" in the second line of the 3d section, the words "*but if on the first balloting for Moderator no choice be made, then on the next balloting the candidate having the highest number of votes shall be declared elected.*"

Mr. Howe of Henniker moved that the resolution be laid upon the table. On a division of the House the negative prevailed—[90 aff. 91 neg.]

The resolution then passed.

In convention, Francis Holbrook was chosen to fill the vacancy in Councillor District No. 4.

SATURDAY, June 8, 1844.

In the House, a great number of petitions were presented on a variety of subjects—many of them for rail-roads.

On motion of Mr. Peaslee of Newbury, the message of the Governor, relating to the writ of error, State vs. Andrew Pierce Jr. was taken up and referred to the committee on Judiciary—also the message relating to the burning of the Smith's shop in the N. H. State Prison was referred to the committee on State Prison.

MONDAY, June 10, 1844.

Senate met and adjourned. No business transacted.

In the House, a large number of petitions were presented, and little else was done.

TUESDAY, June 11.

FORENOON.

SENATE.—Hon. Benaiah Cooke, Senator elect from district No. 9, appeared and took his seat.

Leave was given to the petitioners for Nashua and East Wilton Rail Road Corporation to withdraw.

The Governor's message was referred to appropriate Committees. On those portions relating to

Insane Asylum, to Messrs. Smith, Morrill and Swett.

Revision of Constitution, to Messrs. Cross, Gibson and Pease.

Tariff, to Messrs Cate, Davis and Cooke.

HOUSE. Petitions were presented and referred.

Mr. George of Barnstead introduced a resolution that the committee on Judiciary be instructed to inquire into the expediency of passing a law excluding from count, votes thrown for females or fictitious persons, which passed.

WEDNESDAY, June 12, 1844.

SLAVERY.

HOUSE. Mr. Morrison of Manchester, from the committee on Judiciary, to which was referred a petition praying that a law may be passed to prevent the arrest of fugitive slaves, reported a resolution that it is inexpedient to legislate thereon.

Mr. Preston opposed the resolution and spoke upon the subject of slavery—the wrongs of the slave, and the duty of the North to declare against the institution of slavery.

Mr. Huntoon, of Unity, rejoined; he deprecated the existence of slavery, as much as the agitation of that subject at the North; he believed that our legislation could not make the matter better or worse; and that it was useless to pass laws upon it.

Mr. Morrison observed that a case was never known in New Hampshire where fugitive slaves had been imprisoned. He was opposed to making laws which would invite them to take shelter within our limits.

Mr. Preston called for the yeas and nays on the passage of the resolution, which was finally adopted, (the yeas and nays having been ordered,) by a vote 200 to 25.

The bill relating to the incorporation of trustees of donation of the Protestant Episcopal Church in New Hampshire having been read a first time, was on motion of Mr. Huntoon of Unity, laid on the table.

By leave, and agreeably to notice, Mr. Bean of Bethlehem introduced a bill to incorporate the Trustees of the Freewill Baptist Printing Establishment and Book Concern, which was read twice and referred to the committee on Incorporations.

In convention, Thomas P. Treadwell, was elected Secretary of State, John Atwood, Treasurer, Carroll and Baker, Printers.

LIBERTY STATE CONVENTION. The State Convention of the Liberty Party of N. H. met at the Methodist meeting-house in Concord, on Wednesday, the 5th inst. There was a fuller delegation than at any previous convention.—Gen Holt was re-nominated for Governor, and Jesse Woodbury, Esq. of Francestown, Peter Clark of Gilmanton, Noah Piper of Stratham, Dr. Daniel Adams of Mount Vernon, Hon. Reuben Porter of Sutton, and Col. Isaac Crosby of Hebron, were nominated for electors of President and Vice President. Mr. Hood is to commence the publication of a Liberty paper at Concord immediately.

DEMOCRATIC STATE CONVENTION met in Concord on the 13th. Gov. Steele was nominated for re-election—Hon. William Badger, of Gilmanton, and Gen. John McNiel of Hillsborough, were selected as candidates for electors at large, and Hon. Elijah R. Currier, of Newtown, Hon. Isaac Hall, of Franklin, Elijah Sawyer, Esq. of Keene, and Hon. John L. Putnam, of Claremont, as the candidates for electors in the several Congressional Districts. Hon. John P. Hale and Hon. Moses Norris, Jr. were re-nominated for members of Congress. Hon. James H. Johnson of Bath and Mace Moulton, Esq. of Manchester were nominated for the other districts.

A Whig State Convention is notified to be held at Concord on the 19th inst.

A SLAVEHOLDING MINISTER REBUKED.—During the Methodist General Conference in New-York, the ministers in attendance were distributed among the various Methodist Societies in the city, to preach every Sunday. The Forsyth St. people requested their pastor, Heman Bangs, not to send them a slaveholder again. The request was disregarded, and when a slaveholder arose in his pulpit on Sunday, 9th, a large portion of the congregation arose and left the house immediately. Good. We wish all slave-holding ministers might be served in the same manner.

The Tyler and Calhoun treaty for the annexation of Texas to the Union has been rejected by the Senate. But the project has not been abandoned. The subject has been introduced into the House by a message from the President—and Mr. Benton has presented another plan of annexation in the Senate. For further particulars, see our Congressional intelligence.

We consider the subject of Texas' annexation of so much importance to the country, that we have this week given the views of three of the candidates for the Presidency in relation to it.—They will be found on our last page, and we hope will be attentively read.

☞ Mr. WM. HARRIS has been appointed Post Master at North Dixmont, Me., instead of T. L. Jennison, resigned.

BENTON'S BILL. The Senate have passed this bill to a second reading, having first amended it on Mr. Benton's motion, so as to establish the 100th meridian as the perpetual line between the slave and free States to be formed. We learn by private advices, that there is a considerable expectation at Washington that this bill will be passed by general consent—the Whigs going for it in order to spoil the ammunition of the Polk and Texas party. The trick of the man who bit off his own nose to spite his neighbor was a fool to this. What will they do with the debt of Texas—these mortal enemies of "assumption"—and what will they do with the treaties in which Texas is bound with other powers—the slave trade treaty, for instance? Texas must be kept out.—*Boston Morning Chron.*

Weekly List of Letters Received.

P. Conant. S. Breed, I. D. Stewart, I. Fernald, S. C. Parker, A. W. Brown, R. Bartlett, P. M. Wight, G. D. Staples, S. J. Sleeper. A. Ayers, S. N. Morse, J. Grant, D. S. Heffron & J. J. Butler, A. Caveno, J. Newbold, J. B. Fast, L. G. Hill, H. Holmes, E. Hadley, E. Snow, T. Spooner, B. Bowles, M. W. Burlingame, W. W. Young, H. Quinby, S. S. Kimball J. W. James, B. E. Parker, R. M. Cary, N. Ballard Jr., E. Noyes. A. Adams, W. Dick, E. J. Allen, D. C. Topping, W. King, E. Hutchins, J. Prescott, J. S. Anderson, J. M. Bailey, A. Fuller 2d., A. Brown.

From Post Masters.

E. S. Nutt, C. Church, J. Parkhurst, W. J. Filkins. J. Hill, J. Ambrose, J. Jordan, B. H. Taylor, D. P. Hanaford, R. Ainsworth. O. Boardman, P. S. Weeks, E. Sawyer, A. W. Olds, C. Nash, I. Price, T. L. Jennison, E. Barney, H. Kimball, J. M. Rice.

New Agents.

WILLIAM TOREY, Greenville R. I.
Eld. E. G. KNOWLES Upper Gilmanton.
Eld. CUMMINS PARIS, Alexandria.
JAMES H. MARSTON. Lebanon, Me.
D. S. JOHNSON. Fint. Fulton Co., Ill.
N. C. KING of Whitefield. is no longer authorized to act as agent for the Star, and our subscribers will govern themselves accordingly.

Receipts For Books.

S. Gaskell, 88c. B. Bean, 6.24. H. Holmes, 7.25 E. Ham, 1,00. D. S. Frost. 1,64. A. Messer, 1.98. A. Griffeth, 2,00. J. S. Anderson, 75c. A. Brown, 29c. S. C. Parker, 1,00.

Subscribers for the Star.

E S Nutt 1. R Bartlett 1. L Smith 1. C Paris 1. J D Quinby 1. O Tetherly 1. J Powers 1. M George 1. G D Staples 1. S Wire 1. A Ayers 3. J Hill 1. D Tilton 1. D P Cotton 1. D S Heffron 3. D P Hanaford 1. H Stevens 1. J B Swat 3. H Holmes 1. E Hadley 1. J W James 1. B E Parker 5. R M Cary 1. P S Weeks 1. A W Olds 2. E Noyes 1. J Price 3 E J Allen 2. E Barney 1. D C Topping 2. W King 4. A E Alcott 7. S Breed 9. I Fernald 1. S C Parker 2. J Y Wentworth 1.—69.

Home Mission.

First F. W. Baptist Church, North Scituate, R. I.,	5,00
P. Wallace, Bethlehem,	1,00
Holderness Female Benevolent Society, toward constituting Mrs. Merriam Thompson, a life member,	3,51
Jacobs Creek F. W. Baptist Mission Society,	5,00
Weare Q. M., contributed at session at Wendell, 4.75. J. Conant do., 50c. M. Conant do., 50. J. Young do., 26c. J. Merrill do. 25c. J. Brown, Weare 50c. Eld. H. Holmes & wife 50c.	7.26
F. W. B. Home Mission Society, Sutton,	1,00
E. Hadley, Deering.	5.00
The widow's mite. Sister Anne Row, Winsor, Vt.,	2,00
F. W. B. Church, Windsor,	2,40
Whole amount,	32,17

WM. BURR, *Treasurer.*

Foreign Mission.

First F. W. Baptist Church. North Scituate, R. I.,	5,00
A friend of Missions. Bridgewater.	5,00
The estate of Sarah Chapin, by Thos. Perkins,	100,00
Avails of the estate of the late Christopher Smith, of New Hampton, by Thos. Perkins,	104,00
Wolfboro' Q. M.,	2,37
P. Wallace, Bethlehem.	1,00
F. B. Church. Warsaw N. Y.,	1,50
Contribution at N. H. Y. M.. $15,00 of which is to constitute Eld. H. D. Buzzell a life member,	33,41
O. Collins, Danville,	50
John Grant. North Prospect, Me.,	1.70
Mrs. Isaac Dix. Deansville, N. Y.,	25
S Small Bangor, Me.,	50
E. Haskell, Milo. Me.,	50
Jacobs Creek F. W. B. Mission Society,	5.00
F. B. Church, Cuba. N. Y.,	1,00
Hubbard Stevens, Acton, Me.,	1,50
Harriet Stevens, do.,	1,50
Hannah Stevens, do.,	50
Joan Stevens, do.,	50
D. A. Haines, New Market, 1,00. M. S. Badger, do., 50. Other persons, do, 1,64, toward redeeming Eld. E. Hutchins' pledge,	3,14
Weare Q. M.—Church in Warner, 3.00. Church in Springfield, 3.08. Contributed at its last session, at Wendell, 4,75. J. Curtis. Wilmot. 5,00. J. Conant Wendell, 50c. M. Conant. do., 50c. J. Young, do., 26c. J. Merrill, do., 25c., J. Brown, Weare, 50c. Eld. H. Holmes &

POETRY.

For the Morning Star.

PRAYER.

Come, thou tiller of the soil,
Leave awhile thy ardu'us toil;
Lay aside each cumb'ring care,
Seek for quiet rest in prayer.

Merchant, labor not for pelf
To enrich thy present self;
Lasting treasure is no where
Promised save to men of prayer.

Lawyer, ne'er for others plead
Whilst thine is a greater need;
That God's mercy may thee spare,
Bend the knee—and bow in prayer.

Practiced in the healing art,
Canst thou cure the sin-sick heart?
He alone can relieve there
Who gives answer unto prayer.

Sinner, break off thy delay;—
Morrow is a doubtful day;—
Wouldst thou 'scape destruction's snare,
Join the Christian in his prayer.

Christian, thou hast tasted joy
Pure—unmixed with base alloy,
When thy Master met thee where
Thou had'st fixed thy place of prayer.

Come ye men in wisdom great,
Ye who hold high posts in state,
Bliss of yours will not compare
With that found in humble prayer.

Come ye sad, and ye oppressed,—
Weary souls that seek for rest,
Pray in hope—and not despair;
'Tis the Savior hears your prayer.

If ye fortune's favors know,
Or if sunk in deepest wo,
In want's gloom, or in wealth's glare,
Still ye need the aid of prayer.

Ye who ride upon the deep,
Ye who climb the mountain steep,
Ye who dwell in valley fair,
Ne'er neglect the hour of prayer.

Yes, in every clime or land,
Still obey the blest command;
Then the blissful song ye'll share;
Praise shall take the place of prayer. P.

For the Morning Star

THE BOY AT PRAYER.

Ay, rush to the sport, thou bright, innocent boy,
No care can disturb thee, or lessen thy joy;
Alike unconcerned for the future and past,
Thy aim but to enjoy all thy time while it lasts.
It well may befit thee to spend all the day,
In seeking for pleasure 'twixt ease and thy play,
Best pleased when permitted to 'scape from thy book,
And run with thy mates to catch fish in the brook.

Now ring the wild laugh in thy frolicksome glee,
Then call for thy mother to listen to thee,
And throw back the hair from thy fair sunny brow,
And in thy rude eagerness strive to tell how
Thou fled from thy mate with his blind-folded face,
And searched out each one from his dark hiding place,
And now, thou art thinking thy mother must hear
This tale of thy mirth with a listening ear.

Yes, yes, she rejoices thy pleasure to see,
Yet thinks of sad days in the future for thee;
When none may be faithful to watch o'er thy path;
When she who now hears thee is wrapped up in death:
Consumption has marked her as death's easy prey,
And thy mother, my child, is passing away;
Yet fain would throw over thy infantile mind,
Some bulwark of strength ere she leaves thee behind.

O what shall I do for thee, beautiful boy,
To shield thy young heart from the world's dark alloy?
Away from the tempter thy footsteps to guide,
From guilt and pollution thy feelings to hide,
That when thou hast finished life's journey below,
And done up the work that God gives thee to do,
Thy spirit, unfettered triumphant may soar,
To dwell with the blest in bliss evermore?

I'll yield thee an offering to Him who hath died,
A way of salvation for thee to provide,
Whose ear is ne'er heavy, his eye never dim;
Whose power can keep all intrusted to Him;
And thou, precious child, must attend in thy youth,
To Him who claims worship in spirit and truth,
O then his rich mercy and grace thou wilt share,
And rest in a Savior's unwavering care. Mary.

TEXAS.

COL. POLK ON THE TEXAS QUESTION.

As Mr. Polk is now one of the prominent candidates for the Presidency, his opinions on the great exciting questions of the day become a matter of general interest. The following letter to the committee of a recent Anti-Texas meeting in Cincinnati exhibits his views on the Texas and Oregon questions.

Columbia, Tenn., April 23, 1844.

Gentlemen—Your letter of the 30th ult., which you have done me the honor to address to me, reached my residence during my absence from home, and was not received until yesterday. Accompanying your letter, you transmit to me, as you state, "a copy of proceedings of a very large meeting of the citizens of Cincinnati, assembled on the 29th ult., to express their settled opposition to the annexation of Texas to the United States." You request from me an explicit expression of opinion upon this question of annexation. Having at no time entertained opinions upon public subjects which I was unwilling to avow, it gives me pleasure to comply with the request. I have no hesitation in declaring, that I am in favor of the *immediate re-annexation* of Texas to the territory and government of the United States. I entertain no doubts as to the power or expediency of the re-annexation. The proof is clear and satisfactory to my own mind that Texas once constituted a part of the territory of the United States, the title to which I regard to have been as indisputable as that to any portion of our territory. At the time the negotiation was opened with a view to acquire the Floridas, and settlement of other questions, and pending that negotiation, the Spanish Government itself was satisfied of the validity of our title, and was ready to recognize a line far West of the Sabine as the true Western boundary of Louisiana, as defined by the treaty of 1803 with France, under which Louisiana was acquired. This negotiation, which had been first opened at Madrid, was broken off and transferred to Washington, where it was resumed, and resulted in the treaty of Florida, by which the Sabine was fixed on as the Western boundary of Louisiana. From the ratification of the treaty of 1803 with France, until the treaty of 1819, with Spain, the territory now constituting the Republic of Texas, belonged to the U. S. In 1819, the Florida treaty was concluded at Washington, by Mr. John Q. Adams, (the Secretary of the State,) on the part of the U. S., and Don Louis De Onis, on the part of Spain; and by that treaty this territory lying West of the Sabine, and constituting Texas, was ceded by the United States to Spain. The Rio del Norte or some more Western boundary than the Sabine could have been obtained, had it been insisted on by the American Secretary of State, and that without increasing the consideration paid for the Floridas.—In my judgment, the country west of the Sabine, and now called Texas, was most unwisely ceded away. It is a part of the great valley of the Mississippi, directly connected by its navigable waters with the Mississippi river, and having once been a part of our Union, it should never have been dismembered from it. The Government and people of Texas, it is understood, not only give their consent, but are anxious to be re-united to the United States. If the application of Texas for a re-union and admission into our Confederacy, shall be rejected by the United States, there is imminent danger that she will become a dependency, if not a colony of Great Britain—an event which no American patriot, anxious for the safety and prosperity of this country, could permit to occur without the most strenuous resistance Let Texas be re-annexed, and the authority and laws of the U. S. be established and maintained within her limits, as also in the Oregon Territory, and let the fixed policy of our Government be, not to permit Great Britain or any other foreign power to plant a colony or hold dominion over any portion of the people or territory of either. These are my opinions; and without deeming it necessary to extend this letter, by assigning the many reasons which influence me in the conclusions to which I come, I regret to be compelled to differ so widely from the views expressed by yourselves, and the meeting of citizens of Cincinnati whom you represent. Differing, however, with you and with them as I do, it was due to frankness that I should be thus explicit in the declaration of my opinions.

I am, with great respect,
your obedient servant,
JAS. K. POLK.

To Messrs. S. P. Chase, Thomas Heaton, &c. Committee, Cincinnati.

MR. CLAY'S LETTER ON THE TEXAS QUESTION.

To the Editors of the National Intelligencer:

Gentlemen: Subsequent to my departure from Ashland, in December last, I received various communications from popular assemblages and private individuals, requesting an expression of my opinion upon the question of the annexation of Texas to the United States. I have foreborne to reply to them, because it was not very convenient, during the progress of my journey, to do so, and for other reasons. I did not think it proper, unnecessarily, to introduce at present a new element among the other exciting subjects which agitate and engross the public mind. The rejection of the overture of Texas, some years ago, to become annexed to the United States, had met with general acquiescence. Nothing had since occurred materially to vary the question. I had seen no evidence of a desire being entertained, on the part of any considerable portion of the American people, that Texas should become an integral part of the United States.—During my sojourn in New Orleans, I had, indeed, been greatly surprised, by information which I received from Texas, that, in the course of last fall, a voluntary overture had proceeded from the executive of the United States to the authorities of Texas to conclude a treaty of annexation; and that, in order to overcome the repugnance felt by any of them to a negotiation upon the subject, strong and, as I believed, erroneous representations had been made to them, of a state of opinion in the Senate of the United States, favorable to the ratification of such a treaty. According to these representations, it has been ascertained that a number of senators, varying from thirty-five to forty-two, were ready to sanction such a treaty. I was aware, too, that holders of Texas lands, and Texas scrip, and speculators in them, were actively engaged in promoting the object of annexation. Still, I did not believe that any executive of the U. States, would venture upon so grave and momentous a proceeding, not only without any general manifestation of public opinion, in favor of it, but in direct opposition to strong and decided expressions of public disapprobation. But it appears that I was mistaken. To the astonishment of the whole nation, we are now informed, that a treaty of annexation, has been actually concluded, and is to be submitted to the Senate, for its consideration. The motive of my silence, therefore, no longer remains, and I feel it to be my duty, to present an exposition of my views and opinions upon the question, for what they may be worth, to the public consideration. I adopt this method as being more convenient than several replies to the respective communications which I have received.

I regret that I have not the advantage of a view of the treaty itself, so as to enable me to adapt an expression of my opinion, to the actual conditions and stipulations which it contains. Not possessing that opportunity, I am constrained to treat the question according to what I presume to be the terms of treaty. If, without the loss of national character, without the hazard of a foreign war, with the general concurrence of the nation, without any danger to the integrity of the Union, and without giving any unreasonable price for Texas, the question of annexation were presented, it would appear in quite a different light from that in which, I apprehend, it is now to be regarded.

The United States acquired a title to Texas extending, as I believe, to the Rio del Norte, by the treaty of Louisiana. They ceded and relinquished that title to Spain by the treaty of 1819, by which the Sabine was substituted for the Rio del Norte as our western boundary.—This treaty was negotiated under the administration of Mr. Monroe, and with the concurrence of his cabinet, of which Messrs. Crawford, Calhoun and Wirt, being a majority, all southern gentlemen, composed a part. When the treaty was laid before the House of Representatives, being a member of that body, I expressed the opinion, which I then entertained, and still hold, that Texas was sacrificed to the acquisition of Florida. We wanted Florida; but I thought it must, from its position, inevitably fall into our possession; that the point of a few years, sooner or later, was of no sort of consequence, and that in giving five millions of dollars, and Texas for it, we gave more than a just equivalent. But, if we made a great sacrifice in the surrender of Texas, we ought to take care not to make too great a sacrifice in the attempt to re-acquire it.

My opinions of the expediency of the treaty of 1819 did not prevail. The country and Congress were satisfied with it, appropriations were made to carry it into effect, the line of the Sabine was recognized by us as our boundary, in negotiations both in Spain and Mexico, after Mexico became independent, and measures have been in actual progress to mark the line, from the Sabine to Red river, and thence to the Pacific ocean. We have thus fairly alienated our title to Texas, by solemn national compacts, to the fulfillment of which we stand bound by good faith and national honor. It is, therefore, perfectly idle and ridiculous, if not dishonorable, to talk of resuming our title to Texas, as if we had never parted with it. We can no more do that than Spain can resume Florida, France Louisiana, or Great Britain the thirteen colonies, now composing a part of the United States.

During the administration of Mr. Adams, Mr. Poinsett, who was then minister of the United States at Mexico, was instructed, by me, with the President's authority, to propose a re-purchase of Texas; but he forebore even to make an overture for that purpose. Upon his return to the United States, he informed me, at New Orleans, that his reason for not making it was, that he knew the purchase was wholly impracticable, and that he was persuaded that, if he made the overture, it would have no other effect than to aggravate irritations, already existing upon matters of difference between the two countries.

The events which have since transpired in Texas are well known. She revolted against the government of Mexico, flew to arms, and finally fought and won the memorable battle of San Jacinto, annihilating a Mexican army, and making a captive of the Mexican President. The signal success of that revolution was greatly aided, if not wholly achieved, by citizens of the United States, who had migrated to Texas. These succors, if they could not always be prevented by the government of the United States, were furnished in a manner, and to an extent, which brought upon us some national reproach in the eyes of an impartial world. And, in my opinion, they impose on us the obligation of scrupulously avoiding the imputation of having instigated and aided the revolution with the ultimate view of territorial aggrandizement. After the battle of San Jacinto, the United States recognized the independence of Texas, in conformity with the principle and practice which have always prevailed in their councils of recognizing the government "*de facto*," without regarding the question *de jure*. That recognition did not affect or impair the rights of Mexico, or change the relations which existed between her and Texas. She, on the contrary, has preserved all her rights, and has continued to assert, and so far as I know, yet asserts, her right to reduce Texas to obedience, as a part of the republic of Mexico. According to late intelligence, it is probable that she has agreed upon a temporary suspension of hostilities; but, if that has been done, I presume it is with the purpose, upon the termination of the armistice, of renewing the war and enforcing her rights, as she considers them.

This narrative shows the present actual condition of Texas, so far as I have information about it. If it be correct, Mexico has not abandoned, but perseveres in the assertion of her rights, by actual force of arms, which, if suspended, intended to be renewed. Under these circumstances, if the government of the U. States were to acquire Texas, it would acquire, along with it, all the incumbrances which Texas is under, and among them, the actual or suspended war between Mexico and Texas. Of that consequence there cannot be a doubt. Annexation, and war with Mexico, are identical. Now, for one, I certainly am not willing to involve this country in a foreign war for the object of acquiring Texas. I know there are those who regard such a war with indifference, and as a trifling affair, on account of the weakness of Mexico, and her inability to inflict serious injury on this country. But I do not look upon it thus lightly. I regard all wars as great calamities, to be avoided, if possible, and honorable peace as the wisest and truest policy of this country. What the United States most need, are union, peace, and patience. Nor do I think that the weakness of a power should form a motive, in any case, for inducing us to engage in, or to depreciate the evils of war. Honor, and good faith, and justice, are equally due from this country towards the week as towards the strong. And, if an act of injustice were to be perpetrated towards any power, it would be more compatible with the dignity of the nation, and, in my judgment, less dishonorable, to inflict it upon a powerful, instead of a weak foreign nation. But are we perfectly sure that we should be free from injury in a state of war with Mexico? Have we any security that countless numbers of foreign vessels, under the authority and flag of Mexico, would not prey upon our defenceless commerce in the Mexican gulf, on the Pacific ocean, and on every other sea and ocean? What commerce, on the other hand, does Mexico offer, as an idemnity for our losses, to the gallantry and enterprise of our countrymen? This view of the subject supposes that the war would be confined to the United States and Mexico as the only belligerents. But have we any certain guaranty that Mexico would obtain no allies among the great European powers? Suppose any such powers, jealous of our increasing greatness, and disposed to check our growth and cripple us, were to take part in behalf of Mexico in the war, how would the different belligerents present themselves to Christendom, and the enlightened world? We have been seriously charged with an inordinate spirit of territorial aggrandizement; and without admitting the justice of the charge, it must be owned that we have made vast acquisitions of territory, within the last forty years. Suppose Great Britain and France, or one of them were to take part with Mexico, and by a manifesto, were to proclaim that their objects were to assist a weak and helpless ally to check the spirit of encroachment and ambition of an already overgrown republic, seeking still further acquisitions of territory; to maintain the independence of Texas, disconnected with the United States, what would be the effect of such allegations upon the judgment of an impartial and enlightened world?

Assuming that the annexation of Texas is war with Mexico, is it competent to the treaty-making power to plunge this country into war, not only without the concurrence of, but without deigning to consult Congress, to which, by the Constitution, belongs exclusively the power of declaring war?

I have hitherto considered the question upon the supposition that the annexation is attempted without the assent of Mexico. If she yield her consent, that would materially affect the foreign aspect of the question, if it did not remove all foreign difficulties. On the assumption of that assent, the question would be confined to the domestic considerations which belong to it, embracing the terms and conditions upon which annexation is proposed. I do not think that Texas ought to be received into the Union, as an integral part of it, in decided opposition to the wishes of a considerable and respectable portion of the confederacy. I think it far more wise and important to compose and harmonize the present confederacy, as it now exists, than to introduce a new element of discord and distraction into it. In my humble opinion, it should be the constant and earnest endeavor of American statesmen, to eradicate predjucies, to cultivate and foster concord, and to produce general contentment among all parts of our confederacy. And true wisdom, it seems to me, points to the duty of rendering its present members happy, prosperous, and satisfied with each other, rather than to attempt to introduce allien members, against the common consent, and with the certainty of deep dissatisfaction. Mr. Jefferson expressed the opinion, and others believed, that it never was in the contemplation of the framers of the Constitution to add foreign territory to the confederacy, out of which new States were to be formed. The acquisitions of Louisiana and Florida may be defended upon the peculiar ground of the relation in which they stood to the States in the Union. After they were admitted, we might well pause awhile, people our vast wastes, develop our resources, prepare the means of defending what we possess, and augment our strength, power, and greatness. If hereafter, further territory should be wanted for an increased population, we need entertain no apprehensions but that it will be acquired by means, it is to be hoped, fair, honorable and constitutional.

It is useless to disguise that there are those who espouse and those who oppose the annexation of Texas upon the ground of the influence which it would exert, in the balance of political power, between two great sections of the Union. I conceive that no motive for the acquisition of foreign territory would be more unfortunate, or pregnant with more fatal consequences, than that of strengthening one part of the common confederacy. Such a principle, put into practical operation, would menace the existing, if it did not certainly sow the seeds of dissolution of the Union. It would be to proclaim to the world an insatiable and unquenchable thirst for foreign conquest or acquisition of territory. For if to-day Texas be acquired to strengthen one part of the confederacy, to-morrow Canada may be required to add strength to another. And, after that might have been obtained, still other and further acquisitions would become necessary to equalize and adjust the balance of political power. Finally, in the progress of this spirit of universal dominion, the part of the confederacy which is now the weakest, would find itself still weaker from the impossibility of securing new theatres for those peculiar institutions which it is charged with being desirous to extend.

But would Texas, ultimately, really add strength to that which is now considered the weakest part of the confederacy? If my information be correct, it would not. According to that, the territory of Texas is susceptible of a division into five States of convenient size and form. Of these, two only would be adapted to these peculiar institutions to which I have referred, and the other three, lying west and north of San Antonio, being only adapted to farming and grazing purposes, from the nature of the soil, climate, and productions, would not admit of those institutions. In the end, therefore, there would be two slave and three free States probably added to the Union If this view of the soil, and geography of Texas be correct, it might serve to diminish the zeal both of those who oppose and those who are urging annexation.

Should Texas be annexed to the Union, the United States will assume and become responsible for the debt of Texas, be its amount what it may. What it is, I do not know certainly; but the least I have seen it stated at is thirteen millions of dollars. And this responsibility will exist, whether there be a stipulation in the treaty or not expressly assuming the payment of the debt of Texas.—For I suppose it to be undeniable that, if one nation becomes incorporated in another, all the debts, and obligations, and incumbrances, and wars of the incorporated nation, become the debts, and obligations, and incumbrances, and wars of the common nation created by the incorporation.

If any European nation entertains any ambitious designs upon Texas, such as that of colonizing her, or in any way subjugating her, I should regard it as the imperative duty of the United States to oppose to such designs the most firm and determined resistance, to the extent, if necessary, of appealing to arms, to prevent the accomplishment of any such designs. The executive of the United States ought to be informed as to the aims and views of foreign powers with regard to Texas, and I presume that, if there be any of the exceptionable character which I have indicated, the executive will disclose to the co-ordinate departments of the government, if not to the public, the evidence of them. From what I have seen and heard, I believe that Great Britain has recently formally and solemnly disavowed any such aims or purposes—has declared that she is desirous only of the independence of Texas, and that she has no intention to interfere in her domestic institutions. If she has made such avowal and declaration, I presume they are in the possession of the executive.

In the future progress of events, it is probable that there will be a voluntary or forcible separation of the British North American possessions from the parent country. I am strongly inclined to think that it will be best for the happiness of all parties that, in that event, they should be erected into a separate and independent republic.—With the Canadian republic on one side, that of Texas on the other, and the United States, the friend of both between them, each could advance its own happiness by such constitutions, laws, and measures, as were best adapted to its peculiar condition. They would be natural allies, ready, by co-operation, to repel any European or foreign attack upon either. Each would afford a secure refuge to the persecuted and oppressed driven into exile by either of the others. They would emulate each other in improvement, in free institutions, and in the science of self-government.—Whilst Texas has adopted our Constitution as the model of hers, she has, in several important particulars, greatly improved upon it.

Although I have felt compelled, from the nature of the inquiries addressed me, to extend this communication to a much greater length than I could have wished, I could not do justice to the subject, and fairly and fully expose my own opinions in a shorter space. In conclusion they may be stated in a few words to be, that I consider the annexation of Texas, at this time, without the assent of Mexico, as a measure compromising the national character, involving us certainly in war with Mexico, probably with other foreign powers, dangerous to the integrity of the Union, inexpedient in the present financial condition of the country, and not called for by any general expression of public opinion.

I am respectfully,
your obedient servant,
H. CLAY.

BIRNEY ON TEXAS.

Lower Saginaw, Mich.
Feb. 28, 1844.

Gentlemen:—

It is but a short time since I received your note, written on behalf of a meeting of the citizens of Alleghany County, of all parties, requesting to know of me, as one of those who have been spoken of by their friends for the Presidency, what are my views upon the proposition to annex Texas to the Union.

In complying, as I cheerfully do, with the request—to your first interrogatory, "*Would the proposed annexation be constitutional?*" I answer in the negative.

Our government is strictly one of delegated authority. The "powers" imparted to it are carefully described and embodied in the Constitution. None of them authorizes the government in any way, to accept of a cession of foreign territory.—So far from it, they bear no relation, nor do they contain the slightest allusion to such an event.

I do not forget that Louisiana and Florida, once foreign territory, were annexed to the Union; but the President who projected and consummated the purchase of the former both knew and acknowledged whilst he was negotiating it, that it was unauthorized by the Constitution.

Nor am I unaware that some among us, of high authority in such matters, maintain that, as the Constitution confers on the government the power of making treaties, it consequently confers the power to acquire territory by treaty. This is a two-edged sword; for if the power to make treaties carry with it the incidental power to *acquire* without stint, territory of other nations, equally does it carry with it the power to *cede* without stint, the territory we already possess, to other nations. If we adopt the construction, that the treaty-making *department* is not to be limited by the "powers" imparted by the people to the *government*, then may whole States be transferred to other sovereignties—then is the integrity of the Union—nay, our political existence itself, in the hands of a President and two-thirds of a quorum of the Senate.

I am not averse to a liberal construction of the powers of the government wherever the objects sought are plainly allowed in the Constitution.—But when they are unknown to the Constitution, the liberal construction which become necessary to authorize them, is but another name for usurpation.

It ought never to be lost sight of, that in this country, the sovereignty, in substance, as well as in name, abides with the people; that the powers of the government are but emanations or portions of that sovereignty imparted to such of the citizens as may be duly called to administrative functions; and that these powers, whilst they are to be exercised solely for the general welfare, must not be exercised at random, but within the limits marked out by the people themselves in the Constitution. Should experience prove that these limits are too narrow, the people, on being duly resorted to, will, through their own instrumentality, the States, enlarge them as they may deem it expedient. Meantime the inconvenience arising from powers thought to be too much restricted, but which are susceptible of so complete a remedy, ought to be patiently borne with; for they are as nothing, when compared with the uncertainties, the disorders, the perils, the oppressions attending a government all at loose ends, vacilating and distracted by the varying opinions and conflicting theories of those who may successively be called to administer it. Governments without number have been brought to nought by what is called a liberal construction of their powers; but few have suffered loss by a rigid one. The liberal construction of to-day is not unfrequently made the ground-work of a more liberal, if not a licentious one to-morrow.

To your second question—"Supposing it constitutional, would you be favorable to annexation on any terms?" I reply I would not.

The permanent success of a government must have some relation to the extent of its territorial limits. Whilst they may, doubtless, be too narrow for the highest development of national prosperity, so may they be too large. Without saying that *our* territory is too large, I say it is large enough for all the just and useful purposes of government

I know no good reason why we should desire to have Texas united to us. The United States and Texas are not connected by large rivers watering both; nor are they separated from other nations by deserts, or by chains of mountains forming joint barriers of protection, and indicating that we ought to be ONE nation. If we desire annexation because she is conterminous with us, Texas once obtained, we shall for the same reason, burn for the annexation of Mexico; nor shall we be able to wholly quench our thirst but in the oceans which wash on all sides of the continent we inhabit.

So far am I from thinking annexation of Texas would be beneficial to us, I wish she was re-united to Mexico, and that as one people, they were rapidly advancing to the highest grade of intellectual and political power. To have such a power on our borders—one whose character and whose rights we could not help respecting—would most favorably affect us, as I think, in a variety of ways. One only I shall allude to:—It would restrain that wild, bucanier spirit of adventure, unhappily existing to a great extent in our country: a spirit that is at war with all solid improvement and true civilization, and which, unless juster notions can be made to prevail, will soon begin to set at defiance the restraints of our own government, and render the condition of weak communities on our borders, one of constant insecurity and alarm.

As a private citizen, I would do all that I honorably could, to defeat the scheme of annexation. So I would in any other public station than the one to which your note refers. The president is a *department* of the government, and stands in an altogether peculiar relation to the country. "Powers" are intrusted to him, not so much with a view to his dictating or even leading in any particular line of policy which wholly regards the ordinary pecuniary interests of the community, as to his being the conservator of the Constitution and of the honor of the government. Should he hesitate to use these powers to prevent a violation of the Constitution, or to resist the legislative bodies acting under the impulse of an inflamed constituency, misled and demanding of the government what it would be manifestly unjust and dishonorable in the government to grant—as, for instance, the repudiation of a national debt, or a fraudulent evasion of the obligations of a treaty—he would prove himself unworthy of the high trust reposed in him. Such a President as Washington, caring much for his country, little for himself—would, in such cases, breast the torrent with *all* his constitutional might, trusting that, in due time, wisdom would be justified of her children. But, in matters *purely of expediency or policy*, the executive ought not to be expected to cherish the feeling, or manifest the pertinacity that is generally considered allowable, if not commendable, in individuals differently situated. His duty *then*, is to fall in with the wishes of the people, matured and embodied in the deliberations of their representatives, altho' their views may, in important respects, differ from his.

My answer to your third and last inquiry—"Would you be willing to receive it as a territory?"—may be anticipated generally, from what I have said in answer to your second inquiry. But I trust you will receive indulgently a brief explication of my views on this subject:

I allow not to human laws, be they primary or secondary, no matter by what numbers, or by what solemnities ordained, the least semblance of right to establish slavery, to make property of my fellow, created, equally with myself, in the image of God. Individually, or as political communities, men have no more right to enact slavery, than they have to enact murder or blasphemy, or incest or adultery. To establish slavery is to dethrone *right*, to trample on *justice*, the only true foundation of government. Government exists not for the destruction of liberty, but for its defence; not for the annihilation of men's rights, but their preservation. Do they incorporate in their organic law the element of injustice? Do they live by admitting it in practice! Then do they destroy their own foundation, and absolve all men from the duty of allegiance. Is any man so besotted as for a moment to suppose that the slaveholder has an atom of right to his slave; or that the slave has resting on him an atom of obligation to obey the laws that enslave him, that rob him of everything—of himself? No one; else why do all just men of all countries rejoice when they hear that the oppressed of any land have achieved their liberty, at whatever cost to their tyrants?

On this ground, were there no other, I should say, we cannot receive Texas as a slave territory. We have no right to continue chains which we have no right to forge or impose.

But there are other grounds:—the Constitution of the United States does not permit the organization or continuance of slavery on domain brought within its exclusive jurisdiction. None of the specified powers authorize the establishment of slavery: nor is its establishment necessary or proper for carrying into execution any of these powers.

Again: Two of the objects of the government set forth in the preamble of the Constitution are, *to establish justice, and to secure the blessings of liberty*, in the land. With justice and liberty, slavery is wholly incompatible. All men so regard it. What then shall we do? Shall we so interpret the silence of the Constitution on this matter, as to make it outweigh the establishment of justice, and the perpetuation of the blessings of liberty, these high aims of the Union expressed in the directest terms? Surely not.

But admitting that on Constitutional grounds no valid objection can be made against the acquisition of foreign territory; who does not know that every institution, law, usage, or custom, existing in the acquired territory, inconsistent with the fundamental principles of the government making the acquisition, ceases, at the moment of annexation, as a matter of course? This is so plainly the instruction of common sense as to call for nothing but the mere statement of it. Thus, when the District of Columbia was ceded to the U. States, the slavery then existing within it being irreconcilable with fundamental objects of the government, *the establishment of justice, and the perpetuation of liberty*, became extinct the moment the transfer was made. There was not—there is not—there cannot be a slave within the District of Columbia, without totally disregarding not only the spirit, but the letter of the Constitution. The legislative indirection by which slavery was continued in the District after the transfer, was a device wholly unworthy the representatives of a people who had just adopted such a Constitution as ours. Could the question of the constitutionality of slavery in the District be submitted to a competent tribunal—one not made up of actual slaveholders and others under the bias of slavery—there could not be a moment's doubt as to the character of the decision. Before such a tribunal, the slavery question would be too bald for argument.

So, too, in regard to the slavery that existed in Louisiana and Florida, at the time of their transfer to the United States. But it was determined on by our rulers that it should be sustained. With that view, as the most feasible device, provision was made in the treaties of purchase for securing to the then resident slaveholders of these territories their *right (?)* of continuing to hold their slave property. By what authority? No power had been imparted by the people (admitting, for argument's sake, that they could impart such a power) to the government itself, or to any department or office of it, to establish or continue slavery within her exclusive jurisdictional domain.—To infer from the silence of the Constitution in regard to slavery as a national-government-concern, with full knowledge, too, that deliberation on this subject engaged the attention of the convention;—to infer, I say, from this silence, that the people intended to clothe the President and two-thirds of a quorum of the Senate with authority to introduce slavery into the government, and this, too, knowing, as we do, that Justice and Liberty had been placed as sentinels in its vestibule, would not only be absurd, but eminently disrespectful to the very source of all constitutional authority. Had Mr. Jefferson and Mr. Monroe accepted treaties providing for securing their peculiar privileges and immunities to an order of nobility or a religious establishment that might have existed in Louisiana and Florida when they were respectively ceded, they would not in so doing, have shown a more wilful disregard for the Constitution, and of the people by whose authority it was made, than they did in spreading the mildew of this accursed system over the fairest portion of our national domain.

To this two-fold violation of the Constitution, in the act of acquiring territory and in the provision made for the permanency of slavery, a third, of kindred complexion with the last, may be added. Instead of confining the operation of the treaties to the cases of the resident slaveholders of Louisiana and Florida, the only ones provided for, the slaveholders of the States were allowed without restraint, to introduce their slaves into these territories. From the first, this was permitted under our slaveholding executives, and it has been persisted in so long without being interrupted, or even questioned, that Louisiana and Florida slavery, as parts of the whole system, are now considered to be as firmly established, aye, and as lawfully too, as is the slavery of Georgia or South Carolina, under their respective black codes.

The unauthorized purchase of Louisiana must be regarded as, in its consequences, the most disastrous event for our country to be found in its political history. In saying this, I neither forget nor underrate the advantages of the acquisition in a merely territorial point of view. But might not those advantages have been as certainly secured without bringing on ourselves the odium and the ills which we are now suffering, from having extended and strengthened the empire of slavery? Would not the people, on being properly appealed to, have so amended the Constitution as to have authorized the acquisition, whilst they carefully guarded against the continuance and diffusion of slavery in that vast region, out of which three slave States have already been carved?

Next to the purchase of Louisiana, in calamitous consequences to the country, was the admission of Missouri into the Union as a slave State. Into this struggle the slave power entered with a fierceness that did not seem to characterize it in former times. But it did not forget (it never does) to eke out the lion's skin with the fox's tail.—That struggle, in which, too, treachery in the North did its part but too well, issued in the complete triumph of the enemies of the Constitution. Its friends, vanquished, betrayed, retired discouraged from the field. From that time till the present, the government has been swayed by men who show, in the enslavement of their fellowmen, how heartily they despise the truths of the Declaration of Independence; by men whose lives are but the expression of the coarse, barbarian contempt with which every claim of humanity, and every principle of just and equitable government may be spurned and trampled on in the face of God and man. Their power, too, has been exercised in the same insolent spirit of overseership that marks brutal rule at home over the ragged starvelings of their rapacity and avarice.—The free States send their members of Congress to Washington to be overawed, corrupted, and despised. The venal orators and declaimers of Athens, who sold themselves and their country to Philip, were not looked on with supremer contempt by their supercilious purchaser, than are the betrayers of the North by their slaveholding overseers, when driving them to their daily task of official meanness and servility.

Such is the condition of our affairs now: one for which we have been prepared, mainly by the two annexations that have already taken place, and by the admission of Missouri into the Union. It is a sad condition, but not devoid of hope; for again are the friends of the Constitution and of universal liberty rallying, and fast swelling the ranks of a party in whose success lies, as I firmly believe, the only reasonable ground of hope for rescue of the republic from its most dangerous and most insidious foe. Already it is evident that the constancy, and energy, and activity of the Liberty party are not without some of their proper fruits. The sagacious begin to discover that the slave power has met with an adversary more formidable than any it has yet had to cope with; that confusion and despondency are showing themselves among the leaders of its battalia; that the rescue of the government from that dark power, and the crowning blessing of our holy struggle, *its utter and everlasting overthrow*, shall, at no very distant period, cause the song of praise and thanksgiving to ascend from all the borders of the land to HIM in whose might we have fought, and who has given us the victory. At such a time, in such a crisis, to receive Texas as a slave territory, would be a grievous event to be added to the already unhappy catalogue of events of kindred character, that have all been used to establish injustice in the land, and to perpetuate the evils of the most abominable tyranny that man has ever usurped over his fellow man.

I am, gentlemen, very respectfully,
Your obedient servant,
JAMES G. BIRNEY.

To Messrs. Wm. E. Austin, David Shields, Jas. Clark, Committee.

OBITUARIES.

Departed this life in Natick, Mass. sister Sarepta D. Taylor, wife of Mr. Samuel Taylor, jr. of that place, and daughter of Dea. Levi Dakin of Embden, Me. The deceased was married in March last, and removed with her husband to Natick, where they settled with every prospect of enjoyment and prosperity. But, alas! how uncertain is human bliss! She was taken unwell in the first part of April; at first, her case did not seem alarming; but suddenly her disorder took a serious turn, and resulted in inflammation of the bowels; of which she died on the 23d of that month, in the 20th year of her age. Seldom has the death of any individual been productive of deeper grief to relatives, friends and acquaintance, than that of the subject of this notice. Young, amiable and accomplished, she was likely, on these accounts, to occupy a large place in the hearts of her friends. But what rendered her more deeply endearing, was the evidence of firm, consistent piety. She professed religion some 5 years since, was baptized by Eld. Wm. Badger, and united with the 2nd Freewill Baptist church in this town, it being then the residence of her father. And her prayers and exhortations, and her consistent, godly walk, will long live in the memory of those who knew her. Her remains were conveyed to this place, a funeral sermon was preached by Eld. Badger from 1 Cor. 7: 29, and they were then committed to earth, amid the tears of numerous relatives, and the deep and sincere sympathy of surrounding friends. Her friends, and especially her husband, are in deep affliction; but they mourn not as those without hope. A. Pease.

East Wilton, Me. May 25, 1844.

Br. Burr:—The following hymn was sung at the funeral of sister Sarepta D. Taylor, (see obituary,) understood to have been composed by a lady who watched her dying bed. Please insert it in the Star.

Yours, A. P.

To the departed Sarepta.

Sister, thou hast early left us, borne by angels to the skies;
Bleeding hearts could not detain thee, thou hast gained the immortal prize,
Fondly we the hope had cherished that thy presence long would cheer;
As the spring flower, thou hast perished, to flourish in a higher sphere.
Memory now my heart is stirring, with report of bygone days,
When thy voice so clear and plaintive, sweetly hymned the Saviors' praise.
Ah! our hearts no more will gladden, at those angel strains of thine;
Vacant is thy place, and lonely is this stricken heart of mine.
Oft the tender glow reminds me of those eyes now closed in death,
Glowing once with warm emotion, resting now the clods beneath.
Farewell, dear one, thou hast given the parting kiss, the faint adieu,
'Weeping husband, sisters, brothers, no longer can I stay with you.
O 'tis hard those ties to sunder, but I'm going to my rest,
Passing from this world of sorrow to recline on Jesus' breast,
But the love that bears me from you will your wounded spirits heal,
Trust him, for he careth for you; sure he doeth all things well.
Hush then, nature, thy repining; though our souls are sundered now,
Soon, to part no more, united, we around the throne shall bow. S. T.

Died in Brookfield, April 3d, Mr. John Cook, formerly of Wakefield, N. H. aged 51 years. He made a profession of religion in early life; and although he possessed a kind, amiable, and benevolent disposition, which endeared him to all his relations and friends, yet he was not sufficiently watchful and strayed far from the fold of Christ; at times, however, he felt deeply interested, mourned over his past life, and sighed for the return of those days in which he enjoyed the satisfaction afforded by a life spent in obedience to God. In the autumn of 1841, he again found peace in believing and joined the F. Baptist church in Brookfield, of which he remained a useful and worthy member until his decease. His sickness was long and distressing, but he bore all with Christian fortitude and patience, and when he was about to leave the world, he rejoiced in the full assurance of a glorious immortality. He has left an afflicted and disconsolate widow to mourn his loss, "Blessed are the dead who die in the Lord." B. C.

Died in this town, May 27th, of inflammation on the brain, Fanny Maria, daughter of Oliver E. and Vienna Wendell, aged 1 year, 2 months, and 3 days.—Her sickness was of only one week's duration, and very severe. Was it not for the consoling thought that our lovely little Fanny is with Jesus, who has said "suffer little children to come unto me, and forbid them not," and that she will be raised again at the last day, our loss would be insupportable.

On the death of her only brother and sister, by a sister of the deceased, aged 12 yrs.

I had a brother and sister once
Who with me walked and played,
But ah they both are gone
And numbered with the dead.

Sweet sister thou wast lovely,
Thy voice it was most mild;
Thy smiles did soothe my sorrows,
Though I'm affliction's child.

My brother first was taken,
My sister now is gone,
And I am left on earth awhile
Till Jesus bids me come.

But it was God that did it
And I must not complain;
For He it was that gave them,
And He has called them home.

S. A. W.

THE MORNING STAR.

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For the Morning Star.

Worldly Good Unsatisfactory.

Observation, as well as experience, teaches us that mankind are not, nor never can be satisfied with the things of the world. They are like the grave which does not say, "It is enough." No sooner are our necessities provided for, than we add our luxuries. How true it is, that we need something to move our nobler powers. How soon the reflecting mind exclaims, Earth cannot be man's abiding place; and, with Watts,

" Were I possessor of the earth,
And called the stars my own,
Without thy graces and thyself,
I were a wretch undone."

Kind reader, are you toiling for the necessary things of this world, (as you call them) and neglecting the kingdom of God? If so, you are wrong; seek first the welfare of your immortal soul, that part which never dies, and, as sure as Holy Writ, all necessary things shall be added unto you. If you work in God's vineyard, you will receive wages—an hundred fold in this life, and in the world to come life everlasting. Seek for truth and hold it fast. Be not tossed about by the whims and notions which are filling the world with all kinds of visionary and dreaming shadows. Seek for wisdom which is from above, which alone can guide in the sure path to heaven. K. K.

For the Morning Star

Heaven on Earth.

We hear much said about heaven, its wonderful beauties, enrapturing scenes, vast delights & uninterrupted bliss. We talk of these with eagerness and delight, indulging the hope that all we say of heaven will be fully realized by us, at some future day. We often defer too much to the future, and instead of entering heaven here, and partaking largely of its nature and joys, we content ourselves with believing it future and obtainable, and scarcely put forth an effort to actually *dwell* in heaven, and have heaven dwell in us, while on the earth. Many well meaning individuals look upon this life, as being doomed to perpetual and uninterrupted cares, anxieties and trouble, (and there are enough of these,) without the possibility of escaping them, or sharing in the joys of heaven, otherwise than by anticipation. Acting upon this belief, life is almost a blank to them, so far as relates to the enjoyment of heaven on earth. But the regenerate may share largely in the actual pleasures of heaven, though not in that perfection, that the Bible induces us to believe we shall hereafter. If the joys of heaven are ever realized, they will be entered upon in this life, and no person, who does not in this life, have a hope in Christ, can have a well founded reason for expecting a seat at the right hand of God. The degree of heaven, to which every regenerate individual may participate, in the spirit and blessings of heaven, while here, is as boundless as the ocean of God's love. Some have succeeded in "walking with God continually;" "walking blameless in his statutes and ordinances:" "preserving themselves blameless," & enjoying the presence of God continually. Every believer *may* do this, and not wait for death to pass them into heaven, but enjoy heaven here.

The *intelligently* pious family presents to us the most striking illustration of heaven, that the eye can behold this side the eternal world. Attentively gaze upon one of the domestic circles, were Christianity has effected one of its powerful and noiseless triumphs, and brought all the members under its soul elevating influence. Here you find unadulterated and unremitting love the bond of union, the law of love the unerring rule of all action. The natural appetites, desires and passions are sanctified by Christian affection; purity becomes the guardian of constant peace, and the infirmities of natural corruption are governed by the strength of steady principle, and the constant flow of the tide of kindness. Here, God is honored with acceptable morning and evening sacrifices, and the daily repasts are eaten with thankful hearts, sanctified by the word of God and prayer. In such a family, order, love, peace and devotion continually mingle, forming a scene which angels view with delight. Such was the family of Zechariah and Elizabeth; such was the family of Lazarus, Martha and Mary, where Jesus so often resorted to spend the intervals between his labors and journeys. Of such will that innumerable family be composed, which shall eventually stand around the throne of the Lamb. S.

For the Morning Star.

Scripture Exposition. No. 132.

"And Lebanon is not sufficient to burn, nor the beasts thereof for a burnt-offering." Is. 40: 16.

The prophet, in the chapter from which this passage is taken, was treating of his favorite subject, the coming of Christ, and his sufferings for sin. He gave a sublime description of the wisdom, power and majesty of Jehovah, in order to show the folly of idolatry, and the inefficiency of any human efforts to make an atonement for the sins of the world.

Lebanon was a mountain in Syria, and was the most elevated in that country. It was noted in former ages for its growth of cedars. The cedar, as it grew on this mountain, has been justly reckoned an object of unparalleled grandeur & beauty in the vegetable kingdom. It was often 12 feet in diameter, & more than 100 in the spread of its boughs. Its height was greater than the pine in this country. It sent forth a fragrant perfume. Much of the temple of Solomon was built of cedar. This tree grew on the summits and declivities of the mountain. Other parts were occupied with olive plantations, vineyards, and various other valuable productions. These, all combined, formed "the glory of Lebanon."—But if these innumerable trees were all cut down for a pile for a mighty altar, the wines of Lebanon poured out as a libation, and the immense herds of beasts that ranged those forests, brought and burned as a sacrifice, all would be insufficient to atone for sin. The just law of a holy God demanded a more costly sacrifice and richer blood. It required the offering of a divine Person, the Son of God, the delight of angels, and the express image of the great Eternal. This offering has been made, and now the chief of sinners may be saved. J. F.

For the Morning Star.

SOBRIETY.

" Never man was truly blest,
But it composed and gave him such a cast,
As *jolly* might mistake for *want* of joy."

We are aware that this idea does not comport with the sentiment of some individuals, if we may judge from observation. But incongruous as it may seem, is it not the doctrine of the New Testament, as exemplified in the life of our Savior, and his Apostles? Sobriety not only implies the exclusion of vain laughter and jolity, but is, in fact, *habitual temperance* and *gravity* in all the thoughts and words and acts that characterize life. The idea has obtained with many, if we may decide by their practice, that a spirit of gleefulness or high-toned zeal in religion, is evidence of deep and fervent piety. But we are far from believing that the periodic effervescent gusts of joy, constitute the greatest proof of a truly good and righteous man. If we adduce the example of our Savior, we see a spirit of sedateness and sobriety in all his course. Says Paul, " Or whether we be sober it is for your cause." Again we are instructed to be 'sober,' for the reason that " our adversary, the devil," will take the advantage if we are unguarded in this respect. Thus, sobriety often saves us. How dignified and blessed the man, who adheres to the principles of religion in a life of sobriety! " Behold him seated on mount *serene*, above the fogs of sense and passion's storm." With calm and elevated soul, he views far beneath him, the wildered multitude, and hears unmoved the fitful gusts of folly and revenge. He laughs not at the trifles of men.

SIMPLE.

Appleton, Me. May 1844.

For the Morning Star.

THE MINISTRY.

Astonishing as it is, very many ministers of the gospel 'leave the word of God to serve tables.' This, said the apostles, is not reason. So ought ministers to say in this enlightened age. 'But if any provide not for his own house he hath denied the faith, and is worse than an infidel.' Please refer this to the indolent; not to the minister whom the church permits to live in poverty.

If we do not keep our worldly business in successful operation, our families must suffer. Sad thought indeed; and much reason for it; so long as the church is so covetous; so long as there is no self-denial, no prayers of faith, no bearing the cross, and no anxiety for the salvation of a fallen world; and so long as Christians live in splendor and luxury, regardless of the suffering millions around them, or even the poor in their midst.

But their negligence does not justify the gospel minister in engaging in secular business. What, then, shall I do to support my poor family? Solemn question! Let the church answer on her part. Christ says, 'go ye, and preach the gospel.' Preach, pray, visit, and exhort with all long-suffering and meekness, humbly and confidentially trusting in the living God. He careth for thee. Lo! I am with you alway. This is the promise of Jesus,

" That dear Friend
On whom our hopes of heaven depend."

Can ye not believe? Sanctifying grace, O Lord, impart! that thy servants may believe thy promises to be 'yea and amen, in Christ Jesus;' and that 'he is the same, yesterday, to-day, and forever.' 'The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head.' 'It is enough for the disciple that he be as his Master.' Enough? Yes; ye should rejoice that ye are counted worthy to suffer shame and reproach for the name of Christ Jesus.

'O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night, for the slain of the daughter of my people!' Let this spirit pervade the heart of the minister, and the spirit of the world will not trouble, but Christ be 'all and in all' to him.

O that the ministry may be sanctified, and the entire church set apart, soul, body, and property, to the great work of evangelizing the world. Amen and amen.

T. C. PARTRIDGE.

For the Morning Star.

Advice from Experience.

Brother Burr:—For years my mind has been exercised on the imporiance of preachers being prepared for their calling; and I wish to express my feelings to my young brethren. I am now in the twenty fifth year of my pilgrimage. The changes I have passed through have been considerable, and the acquaintance I have formed is somewhat extensive. Within one year after God, for Christ's sake, converted my soul, as I have reason to trust, and humbly believe, he called me to preach the unsearchable riches of Christ. Since then I have known both how to be abased, and how to abound, and have observed as a general thing where churches have opposed the advancement of education, or any of the moral and benevolent enterprises of the day, they have taken the back ground, and the individual objectors have not, from appearance, been spiritual and persevering as the gospel requires to be wise unto salvation, and useful in the precious cause of Jesus Christ.

I do hope the time is not far distant, when education and a mind for improvement in divine things, will meet with but little or no opposition from the Christian community. I presume if such had experienced the necessity of a well cultivated mind, and the importance of adding to their "faith, virtue; and to virtue, knowledge;" and had seen the need of being intelligent and useful in the holy ministry, instead of opposing education and religious improvement, they would have burnt out the midnight oil in search of its precious treasure. My circumstances were always limited, being in my young days a mechanic,—and I still keep my hatchet and shave,—and having but little opportunity in my juvenile years, I find myself but poorly prepared to fill the important station of my holy calling. But I am fully resolved, by God's grace, to do all I can in his cause, and be as useful as my little ability will admit; and I would advise all my young brethren, who feel "Wo is unto me if I preach not the gospel," notwithstanding opposition, never to give up the search for knowledge; but to persevere, until (if possible) you gain the very summit, and "drink deep of the crystal fountain." How can you expect in future days to be useful in the ministry of God's word, without intelligence? Ignorance and superstition, are not the means of making men humble or useful; neither are those who possess them the only ones who experience and live religion. We have the demonstration that our high schools share in abundance in the display of God's converting power; and, other things being equal, those ministers who are the most intelligent, are the most useful and beneficial to society. Why not then obtain the same ability to do good? and, as you have the opportunity, prepare yourselves for the gospel field, and enter the work with a warm heart, and a well enlightened mind; that you may "do good unto all men, especially unto them who are of the household of faith." The expression is often made, "if God calls men to preach, he will qualify them." Yes, I thank God he will; but how? He calls us to a holy life, and will make us holy, but must we not use the means? God will not do for us, what we can do for ourselves. The objection is, "they are going too fast,—they want to be like other nations;—they want a king! "Beware lest any man spoil you through philosophy and vain deceit." My dear brethren, receive this from one who has had experience and knows the want of an education: and let no small thing hinder you from seeking knowledge, and becoming learned and virtuous;" that you may be men of God—"workmen that need not to be ashamed." "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." L. G. GARDNER.

Dryden, N. Y. May 8, 1844.

For the Morning Star.

One thing that don't look well.

It don't look well to see Christians of one denomination stay at home all day on the Sabbath, while those of another denomination are worshiping within a stone's throw of their dwellings. J.

For the Morning Star.

What is Repentance?

The answer to this question generally is, "godly sorrow;" quoting Paul to the Corinthians, (2 Cor. 7:10.) where he says, "For godly sorrow *worketh* repentance to salvation not to be repented of." Godly sorrow, then, is the moving principle by which we obtain repentance. The remainder of the verse above quoted reads thus: "But the sorrow of the world worketh death." It no more follows, then, that godly sorrow is repentance, than that the sorrow of the world is death. What, then, is repentance? Mr. Brown, in his dictionary of the Bible, thus defines it: "A change of mind, arising from conviction that we have done wrong, and leading to amendment of conduct—it includes just views of the evils of sin, a conviction of guilt and danger, sincere contrition and sorrow, humble confession to God, forsaking of sin in heart and practice, endeavors after universal obedience, carefulness against relapses into sin." From the above quotation it appears that repentance is, (1.) a change of mind, &c., that is, we consider our course of conduct wrong and leading to bad consequences: wrong, because it is contrary to the dictates of our own consciences and the revealed will of God; consequently it is sin, and leadeth to death. We also have a desire, so far as it is in our power, to make amends for our past conduct, by making restitution where it is necessary, and a determination to do differently in future. (2.) It includes just views of the evils of sin; that is, we view sin in its true light: that it is in its nature destructive to our best interests, hostile to the object for which we were created, and leads to destruction. (3.) A conviction of guilt and danger: of guilt, because we have sinned against a merciful God: of danger, because he hath said, "the soul that sinneth it shall die." (4.) Sincere contrition and sorrow: that is, deeply affected with grief for our sins. (5.) Humble confession to God: an acknowledgement of our evil ways, and of our guilt in consequence of them. (6.) Forsaking of sin in heart and practice. We abhor sin in all its forms, and ourselves, because we have sinned voluntarily. We turn from our sin, deny self, take up our cross, and begin immediately to follow Christ. (7.) Endeavors after universal obedience. We commence in earnest to keep all the commands of God; desiring to do all that is in our power, by following the dictates of the Spirit, to repair the breach our sins have made in the world. (8.) Carefulness against relapses into sin. Having learned the consequence of sin, we set a double guard against it, and seek protection of God by prayer and supplication in every temptation. Such is repentance as applied to man in the Scriptures of truth. H. T. C.

For the Morning Star.

An Exposition of 1 John 3:9.

BY ELD. J. KIMBALL.

Read before the Ministers' Conference of the New Durham Q. M., held at Barnstead, May 7th.

Published by request.

" *Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*" 1 John iii. 9.

I. What we are to understand by "being born of God." Being born is coming into life: being born of God is coming into spiritual life. Previous to this, the sinner is dead in trespasses and in sin.

II. What is the meaning of the expression in the text, "cannot sin." In remarking upon the inability of man, it should be divided into two classes, natural and moral.

1. Natural inability. Cain could not have killed Abel, had Cain been the weakest, and Abel aware of him.

MORNING STAR.

WEDNESDAY, JUNE 26, 1844.

The Pastor, at Church Meetings.

Our correspondent "C." asks in the last Star, "Will some one point out the duties of a pastor, as it respects doing business in a church? Does he occupy a station different from a private member? If so, what is that station?" These questions merit consideration.

The usage and church polity of the Free-will Baptist denomination recognize distinctly the fundamental principle of true republicanism, that "all power lies in the will of those governed;" that as in state, so in church, "the power is in the people." The minister, ipso facto, possesses no more power than any other brother in the church; "all ye are brethren." The pastor of a church, fills an office or station in the church which no other member does; but that office gives to him no power to lord it over the flock of Christ; he may vote as the other brethren, but no more; he cannot throw one vote for himself and another for the office he fills as pastor. When a church votes the pastoral care to a minister, it then empowers him to act in all the duties of pastor. We suppose that all the questions of "C." may be embraced in this one—Is it the place of a pastor to preside as chairman in the business meetings of the church? We conceive that this question should be answered in the affirmative—that it is the appropriate place for the pastor to preside as chairman in the business meetings of his church. The Holy Ghost makes ministers overseers in the churches, and as the office of moderator of a meeting confers no power, we can see no objection to the pastors filling that station. We believe this is the general usage of other denominations also, who are no ways Episcopal. Whether or not the being pastor of a church necessarily implies the office of chairman, we are not at all disposed to argue. We simply mean that this is the appropriate place for a pastor, and where it is made a question whether the station of chairman grows out of the office of pastor, it would be proper for the church to pass a standing vote, that the minister be the chairman in meetings for church business of discipline and labor.

Some reasons shall be assigned why the pastor should preside in meetings for church discipline. 1. He may be supposed to be as competent to discharge the duties of chairman as the other members of the church. 2. The pastor will frequently wish to make some suggestions of what is to be done in the cases that may come up for labor, and these suggestions will come better from him as chairman of the meeting than otherwise. 3. If the pastor be not the chairman it would most usually happen that he would make many of the motions, and would also have to vote, and frequently this motioning and voting of the pastor of the church, would necessarily be of such a nature as to give offence to those labored with and their friends, and so produce disaffection towards the minister, which would impair his usefulness, all which may be avoided by his being (considered or appointed) the presiding officer of the meeting.

These are our thoughts—perhaps they will satisfy our inquirer "C." and if the churches will consider all the bearings of the subject, we think they will be of the same opinion.

P. S. B.

Strafford Academy.

On our return home from the New Hampshire Yearly Meeting, we tarried a day or two at Strafford Centre, and have a few things to say touching the Academy. The present Preceptor, Mr. Samuel Farnham, comes well recommended by the Professors at Brunswick, at which College he is about to be graduated. We liked his appearance:—Looks as though he might fill up the school again with a good number of students. But he has altogether too small a number to commence with this summer term; and we say it sincerely, he ought to be immediately encouraged and patronized by all the friends of education in the vicinity of the Academy, and by Freewill Baptists in all parts of the state who are wishing to educate their children at an Academy.

Strafford Academy is very pleasantly situated, allowing ourself to be judge who have instructed in it for three years. But of its fine location no more shall be said, as this is a point acceded to on all hands. Another idea in our mind is this,—The school has been taught for the few last years by a good and pious young man who felt a good interest for the school, but was a member of another denomination, and this fact has had its influence and some of our brethren have not felt so much interested to send out their children to this school. Br. Farnham is a Freewill Baptist, and as such feels an interest in the prosperity of the denomination. Eld. John Chaney, under whose pastoral care he lived while fitting for College, speaks well of his piety; and Br. J. J. Butler and O. B. Cheney, speak in high terms of his scholarship, as well as his teachers in College. It is probable also that Br. Farnham, as most of our brethren before him have done, has had to meet the expenses of his education by his own industry; and we suppose him to be dependent for his support now on the tuition he shall receive from his pupils. These several considerations constrain us to say that his school *ought* to be sustained, by a good patronage from the Freewill Baptists in this state.

We learn that one of our ministers was at the pains to make inquiries last year, and as the result ascertained, that Freewill Baptists in New Hampshire were sending not less than 200 students to Academies belonging to other denominations. If this were the fact, or if but half that number were sent to other Academies from Freewill Baptist families; and our own Academy in the state is left ill patronized, we ask, *Is it right?* We think not. Such is not our economy in other matters; nor is it the usage of other denominations, in respect to their own schools. Our brethren may now give their children equal advantages for an education—encourage the Trustees and Br. Farnham—act on the principle of consistency as Christians and Free-will Baptists—by sending out their sons and daughters to be educated at Strafford Academy. They have done it—Will they not do it again? Brethren, think on these things.

P. S. B.

USELESS PREACHING.

Preaching of the "right stamp" is not unnecessary; but there are several things which men preach, that if they were true could possibly do no good, and as they are false, they are calculated to do nothing but injury. It is perfectly useless to preach *Universalism*. If it is true, none are made holier or happier by believing it. Men are just as sure of endless happiness while they disbelieve it, as while they believe it. Facts go to show that this doctrine has an immoral tendency, and from this its advocates cannot free it. As long, then, as the preaching of Universalism does no good, but is productive of much evil; and its belief or unbelief has nothing to do with the *eternal state*; it certainly is useless to preach it, even if it is true.

Fatal necessity is another doctrine that does not require any ministerial aid. Men know they are irresponsible for that which is unavoidable; and that whatever is, and was eternally ordained in the councils of unchanging, all-pervading Fate, must inevitably take place. In the belief of this doctrine men can pacify their consciences in the commission of any crime, because it was unavoidable; and he must be a madman who can blame himself for doing as adamantine fate irresistibly doomed and decreed in the immutable purposes of Heaven.

Men are naturally prone to cast the blame which their sins merit on another; and this doctrine makes it very convenient to throw all the blame back upon the great Controller of all events. It is useless, and worse than that, as it destroys that eternal distinction which God has made between virtuous and vicious actions; for it would be as just to applaud and reward the pirate for his course of life, as the self-denying Missionary of Jesus Christ. If this doctrine is true, it should never be preached, at least, not in this world; for many persons are bad enough even while our *laws* are endeavoring to show them that they are responsible for their conduct. But it is false. We hope that those who believe it will let it sleep on until it sleeps the sleep of death.

It is useless likewise to preach against paying ministers. Now this sort of preaching cannot do any one the least good, and it has done a vast injury. Men are naturally stingy and selfish enough, without having it preached to them. No doubt this sort of preaching has been the means of converting some, if we may call it conversion. Many would never have professed religion, had they thought it would have cost them any money. But when they are taught that religion costs nothing, instead of being taught that "except a man deny himself of *all that he hath*," he cannot be a disciple of Christ, and they consent to become Christians under these views; it is no wonder they are worse than they were before—more selfish, miserly, and penurious. Conversions that make men two-fold more the children of hell than they were before, may cause some rejoicing among fanatical brains; but will never cause rejoicing in heaven. Ministers are not ethereal, but would soon become so, or, as is often the case, be constrained to leave the whitening field for the more lucrative callings, to wit: following the plough, or working out by the day in order to avoid starvation, were this doctrine generally preached. Covetousness is idolatry.

M. W. A.

"Universalist Watchman."

The Watchman complains bitterly of our unfairness, just because we did not wish to fill our columns with his "defence." His "defence" was an admirable exemplification of an Arithmetical rule called Permutation, as it shows how many *changes* can be rung on a few bells. He accuses us of "base misrepresentation," simply because we said, from the authority of Mr. Balfour himself, that he held that the mind of man was not immortal. He charges us with the crime of laboring to make our readers "think that Mr. Balfour is an infidel." If showing that Mr. Balfour was a *materialist*, and that mankind had no *conscious existence* between death and the resurrection—that soul and body *slept together* in the grave,—that there was no *world of disembodied spirits*,—if showing this proved him an infidel, we labored successfully. We have never sought a controversy with the "Watchman," nor have we endeavored to avoid a discussion.

We wish it fairly understood, that the Watchman charged us with falsehood because we said that Universalists did deny every fundamental doctrine of the Christian church. We have hitherto only been showing that we were correct in this statement. If the Watchman will now admit this, the matter is at rest; or if he chooses, we will engage to show the *fallacy of any article in his faith*, we care not which. We still believe the scheme is anti-christian and opposed to the faith of the Christian church, and consequently we are ready *to take the negative of any proposition* he will vindicate, in accordance with his faith.

M. W. A.

Eld. Alvah Buzzell wishes his communications to be sent to Springvale, Me.

Babylon and Egypt.

Dr. Sanborn will deliver a Lecture this evening at the Town Hall, on the History of Babylon and Egypt. The Lecture will be accompanied with about 40 splendid Paintings, or illuminated Diagrams. He is well recommended by some of the first clergymen of Boston, who have heard his lectures, and we doubt not those who attend will get the worth of their money. Tickets 12 1-2 cents.

Register for 1845. Clerks of Q. M's. should forward their returns for the Register without delay. We wish to put it to press by the 1st July; and the returns will be needed soon after. In sending reports with other business, be sure and put them on a half sheet by themselves, so that they can be cut off.

Agents. We give a list of our Agents on the first page. The three first months of the Vol. will soon be past. Those who have not paid for the Vol. and wish to obtain it for $1,50, will have to pay soon.

We publish an unusual number of quarterly meeting notices this week; but they will be found to contain many things worthy of notice. We rejoice to see our brethren taking such a decided stand against the disorganizing movements of the day.

Good!—We learn from the Morning Chronicle, that the American Unitarian Association, at their late meeting, in Boston, passed resolutions condemnatory of slavery, and refusing to sanction the "principle, that, in the case of any minister or missionary who may be aided or employed by the Executive Committee, it should be deemed a disqualification for the performance of the appropriate duties of his office, in any section of the country, that he is supposed or known to entertain, and to have publicly expressed opinions adverse to the institution of slavery."

We learn from the Christian Palladium, that the Christian connection are about establishing a Theological School at Meadville, Pa.

In 1843, Br. D. C. Topping of Ohio baptized 102 persons, four of whom had been Roman Catholics.

The C. Baptists number 70,000 in Virginia, divided into 516 churches. They are provided with about 250 pastors and itinerant preachers.

The New-Hampshire Baptist Register has been considerably enlarged. We hope bro. Worth will receive an addition to his subscribers sufficient to cover the additional expense incurred.

Fall of Ministers.

"Let him that thinketh he standeth take heed lest he fall."
—*St. Paul.*

Rev. N. E. Johnson, late of N. York city, and for some years (prior to the last) Editor of the New York Evangelist, has been found guilty by the Presbytery of Newark, N. J., of drunkenness, visiting the worst part of the Theatre, and gross licentiousness. The evidence being overwhelming he pleaded guilty, and was deposed from the Ministry and cut off from the Church without a formal trial—such being his choice.

Bishop Onderdonk.—It is stated in the Philadelphia papers, that Bishop H. U. Onderdonk has tendered his resignation to the Committee of the Protestant Episcopal church of that diocese, as Bishop thereof. It is said that the Bishop has for some years been addicted to the inordinate use of ardent spirits, and had he been a simple rector, would probably have long since been deposed from the ministry. He was lately waited upon by a large body of the clergy, and the scene was most affecting. After entering his house, they knelt together in silent prayer to God for wisdom and strength, while tears and sobs attested the depth of their grief, for the necessity of their most painful duty. As the result of this interview, the Bishop resigns his Episcopal functions.

Most Melancholy.—We learn that a clergyman, Rev. Joy Hamlet Fairchild, of Exeter, N. H., and formerly of South Boston, attempted to commit suicide one day last week, by cutting his throat with a razor. The wound inflicted is very severe, but it is thought he will recover.

Mr. Fairchild has been respected for many years as an able, pious, and faithful Congregational minister—but there has lately been strong reasons to suspect that his moral conduct has long been corrupt, and that he is unworthy of exercising the holy duties of his office. We learn that an ecclesiastical council was to have been held this week to investigate charges against him, and the mental excitement from shame and mortification, was doubtless the cause of his determination to add to his sins by attempting to rush unbidden into the presence of his Maker.

He is since dead.

Mr. Miller's Confession.

Mr. Miller is now in Boston, attending the advent conference. Agreeably to previous notice he delivered a discourse on Tuesday evening, May 28th, in the Tabernacle, in which he made, what he called *his confession*. He stated that what he had preached and published respecting the coming of the Lord in '43, was done honestly, that he fully believed it, but that now the time had all transpired, and he was proved to be mistaken—that when the time passed he felt bad—felt lonely, thought he should never have any thing more to say in public—he felt worse on the account of others than he did for himself. He said there was an error somewhere in the calculation, but he could not tell where. He now had no definite time—he should wait God's time—it might come in a day, it might not come in fifty years, he could not say exactly when—he was waiting.

This is magnanimous and Christian. So far as the controversy with Mr. Miller is concerned respecting '43, it is enough; there is, however, one other error, into which he has been betrayed, which should have also been confessed—the error of denouncing and censuring others who could not subscribe to his '43 error, or who endeavored to show him and others wherein he was mistaken. There have been some very hard things said, which Mr. Miller now, probably regrets. There is no subject, perhaps, in the whole circle of theological investigation, in which, even great and good men are more liable to err, than in the interpretation of prophetic numbers and symbols. There is much that is plain in prophecy, and much that is, as yet, quite ambiguous. Men have been for centuries concocting theories upon passages of doubtful interpretation, but as time has rolled on, their theories have, one after another, been exploded and passed away, like the visions of the night. Prophecy should be studied with a deep sense of our own infirmities—our nothingness before God, and our opinions promulgated with caution and charity. Dogmatism is wholly inadmissible here, and he who indulges in it, does not know himself.—*Christian Herald.*

R.

For the Morning Star.

New-Hampshire Yearly Meeting

—Held its last session at the F. W. Baptist meeting house in Alton, June 7th, 8th, and 9th, 1844.

1. Prayer was offered by Eld. S. B. Dyer. Chose Eld. Thos. Perkins, Moderator, Eld. S. B. Dyer, Assistant Mod., and Eld. D. P. Cilley, Treasurer.

2. Heard and accepted the minutes of the last Conference.

3. Received Eld's B. S. Manson and J. Rand, Corresponding Messengers from Parsonsfield Y. M.

4. Received the reports from the several Q. Meetings, of which the following is a summary:

1. New Durham Q. M., Reported by G. W. Bean, Clerk.

It is not a time of revival in this Q. M. save in one church, which is experiencing a few mercy drops. Most of the churches are steadfast, though somewhat afflicted by trials. The cause of temperance is advancing. The benevolent enterprises are receiving more attention than formerly, particularly the cause of Sabbath Schools. During the past year, one minister, Br. John J. Currier, has died. One has been ordained. There have been added by baptism, 112, by letter, 33, dismissed, 72, excluded, 34, died, 42.—This Q. M. now consists of 32 churches, 37 ordained ministers, 3 licentiates, and 4051 communicants.

2. Sandwich Q. M., by James Baker, Clerk.

The year past has been one of some interest. Many of the churches have been favored with revivals and additions; and some have shared bountifully in the blessings of God. The ministry is well united. A good degree of interest is felt in the causes of Temperance, Missions, Sabbath Schools, Education, and other benevolent efforts, especially the abolition of Slavery.

During the past year, one minister has been ordained, 2 licensed, and one, Eld. John Dow, has died. 166 have been added by baptism, 35 by letter, 79 dismissed, 18 excluded, and 22 have died. This Q. M. now contains 33 churches, 19 ordained ministers, 12 licentiates, and 3124 communicants.

2. Weare Q. M., by J. S. Harriman, Cl'k.

In many of the churches of this Q. M. the severest trials have been experienced. Some brethren who once enjoyed and respected the ordinances of the gospel have broken all fellowship with former brethren, with churches, and finally with the connection; yet, notwithstanding this, the majority of the Q. M. remain steadfast in the faith of the gospel.—The Q. M. has been obliged to request the credentials of one minister, Eld. John Morse, of Newbury. The other ministers are in fellowship and good union. There is some good interest felt in the different benevolent enterprises of the day, both by ministers and people. 2 chh. have been added the past yr., 2 brethren licensed, 1 minister dismissed, 1 excluded; 64 added by baptism, 37 by letter, 55 dismissed, 66 excluded, and 16 have died.

This Q. M. now numbers 26 churches, 20 ministers, and 1337 communicants.

4. Wolfborough Q. M., by B. F. Parker, Clerk.

The past year has not been one of great prosperity in this Q. M. but it has been measurably kept from those distractions which so extensively prevail in the religious world.—Few of the churches have been favored with revivals; yet union and steadfastness have generally prevailed. Sabbath Schools receive considerable attention; Anti-slavery excites much interest. Temperance principles are well established. A little is done for the cause of Missions; but no *organized* effort is made. One church has been added the past year, and one ordained minister, Eld. Joseph Davis, has died, 63 have been added by baptism, 12 by letter, 28 dismissed, 7 excluded, and 14 have died. This Q. M. now consists of 17 churches, 17 ordained ministers, 1 licentiate, and 1008 communicants.

5. Lisbon Q. M., by E. B. Parker, Clerk.

The past year has been one of varied scenes and peculiar excitement, calculated to affect the Christian community materially. Some of the churches have waded through scenes of deep trial, being rent and divided by contention and difference of opinion. Many affectionate brethren have seceded, giving heed to the cry now being made, "*Come out of her, my people*," &c. Notwithstanding all this, most of the churches enjoy good and heavenly union with God and each other.—The several sessions of the Q. M. have been characterized by great unanimity of feeling, and an anxious desire to extend the cause of the blessed Redeemer. The benevolent institutions of the age are not so generally carried out as might be desired, yet they have many warm and devoted advocates. The cause of Anti-slavery is rapidly gaining ground. Some of the churches have flourishing Sabbath Schools. Not so much has been contributed as duty might have required; yet something has been done for the spread of the gospel. Our father in the gospel, Eld. Joshua Quimby, died March 31, 1844, in prospect of a blessed immortality.—During the past year, one church has been dismissed, one brother licensed, 33 added by baptism, 22 by letter, 72 dismissed, 13 excluded, and 8 have died. This Q. M. is now composed of 15 churches, 13 ordained ministers, 4 licentiates, and 1137 communicants.

6. Rockingham Q. M. by Eld. P. S. Burbank, Clerk.

The annual report of this year does not give intelligence of such revivals and additions as that of last year, but the churches are generally steadfast and walking in gospel order. But one church in this Q. M., the ch. at Portsmouth, has suffered from the unhappy effects of the disorganizing movements which are now almost universally distracting the church of Christ. With this exception, the churches composing this branch of Zion, are enjoying peace and prosperity, though too little consecration to God prevails. Most of them have settled pastors, but some smaller churches have preaching only a part of the time. Every church in this Q. M. sustains a Sabbath School; some of these are very prosperous. Several of the churches also sustain the Monthly Concert, and it is hoped that all are doing something for benevolent purposes. Our conferences and sessions of the Q. M. have been harmonious and interesting seasons. The interest in the Anti-slavery cause is increasing; some of the ministers in this Q. M. are among the warmest advocates for emancipation, and all of them are in some degree interested. Temperance is making some progress. The subject of Missions and Education are as dear to us as ever. There is still vastly too much worldly-mindedness in the churches, and they yet need line upon line on the *Bible doctrine of holiness to the Lord*, and full consecration to the work of saving souls. Statistics and alterations for the past year are as follows:—Added by baptism 30, by letter 91, dismissed 30, excluded 25, died 15, and one minister has been ordained. This Q. M. now comprises 13 churches, 11 ordained ministers, 3 licentiates, and 1690 communicants.

7. Deerfield & Nottingham Q. M., by Alexander Lucy, Clerk.

It is rather a low time in this Q. M.; but a general steadfastness and good union prevail in the churches. Some interest is felt in the cause of Missions; and the Temperance Reform and Sabbath Schools are receiving increased attention; and the poor, down-trodden slave is not forgotten. During the past year, 15 have been added by baptism, 10 by letter, 8 dismissed, 4 excluded, and 4 have died. This Q. M. now consists of 5 churches, 4 ordained ministers, 1 licentiate, and 433 communicants.

8. Wentworth Q. M., by Eld. Asa Messer, Clerk.

The state of religion is low in this Q. M.—the disorganizing spirit now prevalent has caused much excitement, and one church has been nearly destroyed by it. Other churches are laboring to advance in the things of religion. The various benevolent enterprises, particularly Anti-slavery, Temperance, and Sabbath Schools, are making some progress. During the year past, one church has been added, 9 have been added by baptism, 4 by letter, 3 dismissed, 36 excluded, and one has died. This Q. M. now consists of 4 churches, 2 ordained ministers, and 114 communicants.

From the preceding reports it appears that this Y. M. now comprises 8 Q. Meetings, 145 churches, 123 ordained ministers, 24 licentiates, and 12,894 communicants.

5. Chose a Committee of 7 to nominate delegates and substitutes to the next General Conference. Also to consider what number of delegates to send, what the probable expense will be, and the means of defraying the expenses by the Y. M.—viz. Eld's Joseph M. Harper, S. Dana, D. S. Frost, J. Walker, G. W. Russell, Br. Wm. Burr, and Eld S. B. Dyer, who subsequently reported as follows:

1. That it is important to send a full delegation. 2. We would nominate for delegates and substitutes as follows:

Delegates.	Substitutes.
Eld. Peter Clark,	Eld. I. D. Stewart,
" Enoch Place,	" John Kimball,
" John Pinkham,	" David Moody,
" Jos. M. Harper,	" S. J. Pitman,
" Simeon Dana,	" Thos. Perkins,
Bro. J. D. Quimby,	" N. Brooks,
Eld. Ebenezer Fisk,	" L. Mason,
" D. S. Frost,	" H. Holmes,
" Silas F. Bean,	Br. B. F. Parker,
" N. K. George,	" F. Moulton,
" John Chaney,	Eld. H. Webber,
" P. S. Burbank,	" D. P. Cilley,
" I. G. Davis.	" S. B. Dyer.

3. We recommend that the delegates living within the limits of the New Durham Q. M. be paid $24 each for traveling expenses; Sandwich Q. M. $25; Weare Q. M. $24; Lisbon Q. M. $26; Rockingham Q. M. $23; Wolfboro' Q. M. $25; and Deerfield, &c. $23.

4. Recommend that three cents per member be raised in the Y. M. for defraying the expenses of the delegates, and other incidental expenses. J. M. Harper, *fo rCom.*"

6. Voted to accept and adopt the Report.

7. Voted, That we recommend that whenever members shall secede from our churches, if they cannot be reclaimed, they should be excluded; and returned as such in all our statistical reports.

Received resolutions on the subject of slavery by Eld. J. Chaney, who addressed a large and attentive audience near two hours on the resolutions, with much interest and feeling.

[The resolutions were similar to those adopted at the Rockingham Q. M. at its May session, published in the Star of the 5th inst. and were adopted unanimously, the congregation rising in their favor as well as the delegates.]

7. Voted to pass the following resolution on Missions;

Resolved, That the Savior's positive command to his ministers to go into all the world and preach the gospel to every creature, the benevolence of the effort to evangelize the world, and the certainty that our Foreign Mission must soon be relinquished, and our Missionaries recalled, unless much more is done to sustain this cause than has been done heretofore, should induce all the members and friends of our denomination to contribute more liberally and constantly, and pray more fervently for the support and success of this enterprize.

8. Chose Elds. J. Chaney and H. Webber, Corresponding Messengers to the Parsonsfield Y. M. and Eld. R. Dunn, substitute.

Voted to adjourn without day. Prayer by Eld. E. Hutchins.

The meetings of worship were well attended. Though the Sabbath was rainy, yet there were three public meetings held in the place—at the meeting house, in a large barn, and at the school house—all very near each other, and we believe there were 8 or 9 sermons preached on the Sabbath. A collection was taken on the Sabbath for our Foreign Mission cause of $33,41.

May the blessing of God attend our kind friends, who received and entertained us during the Yearly Meeting.

D. P. Cilley, *Clerk.*

Manchester, June 20, 1844.

N. B. The next Y M. is to be held with the 1st church at North Sandwich.

D. P. C.

New-Hampshire Christian Conference. Our Christian Baptist brethren of this State held their annual Conference at Franklin, June 5th and 6th. There were 18 ministers present and 12 brethren as delegates and 9 ministers (we suppose) as visiters from other religious bodies. We learn from their minutes that the N. H. Conference contains 4932 communicants, 64 ordained ministers, and 15 licentiates. We find the following among the resolutions passed by the Conference:

Resolved, That we as an associated conference do most deeply regret the late movement among certain churches connected with this conference upon the subject or cry, "*Come out of Babylon*," and we do most solemnly publish our protest against the false accusation of calling all Protestant churches "Babylon:" and whereas certain have already been excited to leave their church membership among God's saints through fear of being destroyed and lost forever, for having their names upon a church record, we advise all Christian churches not to receive such disorganizers nor countenance such needless divisions among honest saints.

Resolved, That if any preacher connected with either of the sectional Christian conferences shall use his influence or openly aid such division, by preaching and teaching in favor of the breaking up of churches, we recommend that after proper admonition, such persons, if obstinate, should be excluded from the conference to which they may have belonged.

Resolved, That it is perfectly scriptural to have distinct organized bodies of believers in Christ as the church of God, and that the word of God demands of all the members of such a distinct church to obey all the commands and ordinances of Jesus Christ.

Resolved, That it it is the duty, when practicable, of all Christian believers to have a regular standing in some distinct tangible company of professed believers in Jesus Christ, called a church, and that any course that will have a tendency to prevent this scriptural combination must be anti-scriptural, and one strong manifestation of disorganization.

Resolved, That while this conference firmly believe in the personal, visible coming of our Lord Jesus Christ, we cannot and dare not attempt to fix the definite time of his appearing, and cannot sympathize in the least degree with the disposition manifested in some places, to raise a party, either on the time of the advent or a uniformity of belief in the interpretation and application of Daniel's visions, as we believe the propagation of such a sentiment is calculated to draw a division line between brethren.

Foreign Mission.

For the Morning Star.

Dear Brother Burr:—

The following tale, from the "British Singhason," a native work, affords so good an illustration of the Hindu's high veneration for the cow of Brahmin, that I translate and send it for the Morning Star, as I think it will be likely to interest those of your readers, who take an interest in the Hindu character. The hero of the tale is a rajah, (king) by name Birabikramadeb, of whom many wonderful things are fabled in the Hindu shasters, representing him as a prodigy of all that is great, good and holy. Omitting the introduction, as unimportant to the story, the tale thus begins.

"Rajah Birabikramadeb reigned in the city of Abunta. All his subjects regarded the Bhogobat, and were the worshipers of Bishnoo. They were benevolent, being filled with all good attributes. In daily assembly, the rajah conversed with all his pundits (wise men) and listened to the holy shasters. Seeing the rajah's very holy deeds, the gods in heaven bestowed on him daily praise. Thus it was, on a certain day, in the court of Indra, that Sumitra, his companion, spoke to him, 'O god, in earth dwells Rajah Birabikramadeb, whose glory is so great as to afford happiness to the inhabitants of heaven, blessed is he, it is desirable to see him. Thus saying, Indra and Sumitra came to earth. Just at this time the rajah had mounted his steed, and was entering the forest in the pursuit of game. As he is wandering about in search of game, he is observed by Sumitra, who to prove his true greatness, assumes the form of a *cow*, and bellows like one in great distress. Hearing the pitiful lowing of the cow, the rajah at once dismounts and embraces her, thinking thus in his mind: 'In this solitary wilderness, are many tigers and other ferocious beasts. Had I not seen this cow, the danger she is in would have been unmanageable by me. Now, having seen her, it would never be proper to forsake her. As the rajah thus considers, Indra takes the form of a mighty tiger, and roars most frightfully, and raising his awful tail, approaches the cow. The rajah now places the cow behind him, and so faces the tiger. Again the tiger gives a tremendous roar, and thus the cow speaks. 'O rajah! thou art a most holy man, thus to defend me.' Saying this, the cow turns from the rajah, and flees into the midst of the forest. The rajah seizing a sword in his hand, gives chase. At midnight the tiger again approaches the cow. Seeing this, the rajah, in an agony says, 'O wicked tiger! kill not this cow. If you wish flesh, *eat me;* but spare the cow.' The rajah thus speaking, the tiger replies, 'O man! what occasion have I for you? I always slay cows. These are my food. Why should you die for this cow?' The rajah again answers, 'O tiger! I am a rajah! this is a cow! In the holy shasters it is written, hesitate not to give your life for a cow, or for a Brahmin, and in this way, save their lives. I will not therefore desert this cow. Devour me, and when I am dead, do what you please with the cow.' The rajah speaking such *firm words*, the cow and tiger resume their own forms, and thus address rajah Birabikramadeb: 'O rajah! of earth, your glory is precious to the gods.' Thus speaking, they praise the rajah, and say, 'O rajah! we are inhabitants of heaven; to know thy greatness, we took these delusive forms. We have proved your true greatness; now whatever you wish, we will bestow, for a sight of us shall not be in vain.' Thus speaking, Indra and Sumitra give rajah Birabikramadeb a Kamadhenu, and say, 'O! rajah, take this Kamadhenu, because you well defended the cow.' Thus Indra and Sumitra speaking, give the rajah the Kamadhenu and tell him its glory. 'Such,' they say, 'is the glory (great value) of this cow, just as much milk as you desire, so much milk she gives,' (or will give.) Thus speaking, they leave the rajah, and return to heaven. The rajah takes (this wonderful) cow, and returning home, meets a poor brahmin in the road. He holds an infant in his arms, and weeps in great distress. Seeing him, the rajah enquires, 'O brahmin! why do you weep in this manner?' The rajah thus inquires, and the brahmin answers, 'O rajah! I am exceedingly poor. I had a wife, bringing forth this child, she expired; now this infant being motherless must die. In this distress, I weep.' The brahmin thus speaking, the rajah, thinking in his mind, said, 'I will give this Kamadhenu to this poor brahmin. Eating the milk of this cow, may this infant be preserved.' Thus he says, and gives the Kamadhenu to the brahmin, and says, 'O brahmin, take this Kamadhenu, with its milk support your infant.' The brahmin takes the cow, and is greatly rejoiced, and praising rajah Birabikramadeb, showers blessings on his head. The rajah now mounts his ærial vehicle, and so enters the city of Abunta." J. P.

Religious Intelligence.

For the Morning Star.

Good News from Illinois.

Br. Burr:—I take the liberty to communicate to the readers of the Star a brief account of a revival of religion in Cole Co. Ill. Being called upon last fall to preach a funeral sermon not far from where I live, I attended and was invited to return, which I did, and continued to preach in the neighborhood. Just as the spring opened, the Lord began to pour out his spirit; sinners were awakened and converted and Christians much revived. A Freewill Baptist church has been formed there, known by the name of the F. W. B. church at Whetstone creek, Coles Co. Last Sabbath we had a communion season, and the Lord was with us. The work is still progressing to the confusion of the enemies of Zion. The work is deep and thorough. May the Lord carry it on until the kingdoms of this world shall become the kingdom of the Lord and his Christ. Matthew Baker.

N. B. I wish my communications sent to Stuart P. O. Cole's Co. Ill. instead of Campbel. I would inform my friends that I am well and my family except my wife. Her health is poor, and we have thought it doubt-

ful whether her life should continue a year. My son John is no more. I should be glad to receive visits or letters from my old friends, Elders I. Eaton and S. Shaw. M. B.
May 17, 1844.

For the Morning Star.

LYNN, Mass. June 13th, 1844.

God forbid that we should glory save in the cross of our Lord Jesus Christ. The Lord is with us, and we begin to feel that in his name one can chase a thousand and two put ten thousand to flight. Our Sabbath school prospers and every thing looks encouraging with us here. Our congregation is increasing, and our meeting house on the Sabbath is well filled. Our prayer meetings also are very well attended, and interesting. God meets with us. The brethren and sisters have covenanted with Him to labor for a revival. We mean (like good old Jacob) to wrestle until day dawns upon us; for we know if we ask bread of our heavenly Father he will not give us a stone; neither if we ask of him a fish will he give us a serpent. We find that hitherto we have asked nothing, and now we are determining to plant ourselves firm on this promise, "Whatsoever ye ask in my name, it shall be done unto you." We ask that the God of peace may sanctify us wholly; that we may be transformed by the renewing of our minds, that we may put off the old man with his deeds, and put on the new man. We plead for that faith that views God's promises,

All centered in his Son;
Smiles at impossibilities,
And cries it shall be done.

May the Lord of hosts increase our faith, strengthen our good resolutions, and pour salvation upon this little branch of his Zion. Brethren, pray for us, that our faith fail not, and that we may have (as did the trembling Hebrew when he trod the roaring wave and called upon his God) an arm stretched forth to help us, and that we may hear that soul-cheering language, "It is I, be not afraid." We are resolved to throw ourselves from the old crazy wreck of unbelief and indecision, and fearlessly plunge the ocean of God's promises, that we may be prepared when Gabriel shall wake the nations with his trumpet and call them forth to judgment, to fly from the wreck of nature, and ride triumphant amidst the falling worlds to the paradise of God, where the Lamb in the midst of the throne shall feed us and lead us to living fountains of waters, and God shall wipe away all tears from all eyes; and there shall be no more death there, neither sorrow nor crying, neither shall there be any more pain, for the former things have passed away. Praise God forever, Amen and Amen.

WM. P. MERRILL.

For the Morning Star.

Deerfield & Nottingham Quarterly Meeting.

The May session of this Q. M. was held with the first F. W. B. church in Nottingham, on the 24th, 25th and 26th, of the month. Heard from all the churches. According to the epistles, it is rather a low time in this Q. M. but generally the brethren are in love and union. Corresponding messengers from the New Durham and Rockingham Q. M's. were cordially received, and had the privilege of voting in the conference.

Brother William Evans, and br. Edward F. Gerrish, members of the church in Nottingham, were publicly set apart to the office of deacons in said church, by prayer and the laying on of hands; and the following resolutions passed.

Resolved, that we highly deprecate the *disorganizing and fanatical spirit* which has recently manifested itself among the professed Christian community; and as friends of good order, will raise our warning voice *against it*.

Whereas it is highly important that every Christian congregation should embrace within it a prosperous *Sabbath school*—Therefore,

Resolved, that we, members of this conference, will use our influence to sustain a good Sabbath school in the place where we worship.

The word was preached by Elder P. S. Burbank, Eld. I. G. Davis, Br. Morrison, and others; which was entertaining and instructive. Good feeling was enjoyed through the meeting, and we trust this was not a lost privilege. Elder S. B. Dyer and Elder J. O. D. Bartlett were appointed delegates to the N. H. Yearly Meeting. Eld. Dyer and Elder J. Marsh corresponding messengers to New Durham Q. M.

Some interest is felt for the cause of Missions and there are a few brethren who are willing to communicate for its support.

As no request was made for the next session, a committee was chosen to select a place and give notice in the Star.

It is to be held on the last Saturday and Sabbath in August next.

ALEXANDER LUCY, *Clerk*.
Nottingham, N. H. June 1844.

For the Morning Star.

Wheelock Quarterly Meeting

—Held its last session with the church in Cabot, at the west hill meeting house, on the 31st of May and 1st and 2d days of June, 1844. A large number of delegates attended, and much business was done by the conference, mostly with good feeling and union. We were favored with messengers from Corinth and Lisbon Q. Meetings, whose labors with us, we trust, were not in vain. The meetings of worship were solemn and interesting. Most of the churches were reported to be in a low state; but not all. That doctrine which is taught by many among us at this day, that all the churches are in Babylon, and that Christians should separate themselves from her, has no good effect. And our prayer is, that all Christians may contend earnestly for the faith once delivered to the saints.

The following resolves passed in the conference, almost unanimously.

Whereas at the present time, there are men professing to be religious teachers, who are going about and declaring that all the churches of every denomination are in Babylon, and calling upon Christians to separate themselves from them—And whereas, in our opinion, such preaching is contrary to the spirit of truth and of the word of God, mischievous and disorganizing in its effects, —therefore,

Resolved, by this conference, that we utterly disapprove of such teaching in this Quarterly Meeting, and exhort our brethren to beware of such teachers and of their doctrine, and stand fast in the liberty wherewith Christ has made them free; and contend earnestly for that faith and gospel order, once delivered to the saints.

Resolved 2d, by this conference, that we highly approve of the course pursued by the Morning Star, the organ of our denomination, and that we will use our utmost endeavors to increase its patronage.

Resolved 3d, that this conference highly approve of the organization, object, and operation of the F. W. Baptist Education Society, and that we recommend to our brethren and sisters, to encourage their agent in his efforts, by their donations and contributions, for the accomplishment of the object of his appointment.

The next Q. M. will be held with the first church in Lyndon, on the last Saturday and Sunday in August next. Conference Friday preceding

JOHN GOULD, *Clerk*.
Walden, Vt. June 7th, 1844.

For the Morning Star.

Farmington Quarterly Meeting.

The summer term of the Farmington Q. Meeting was held with the church in Phillips on the 11th and 12th inst. Letters were received from nearly all the churches, from which it appears that a general steadfastness pervades the Q. M., and a good degree of interest is manifest in the various benevolent enterprises of the day. In the course of this session, an arrangement was made whereby the business of the H. M. Society was transferred to the Q. M., which was resolved into a Missionary Society, for the purpose of carrying forward that and other benevolent institutions of the day. The business in future is to be done in Q. M. Conference, and agents appointed in the several churches to attend to making collections, &c. At the close, a collection of $9,47 was taken in aid of the Foreign Mission Society, as an extra effort, while we anticipate the individual churches will not be backward in making collections in season to be forwarded to meet the wants of that Soc. the present season.

By request from the 3d church in Wilton, a council was appointed to set apart Br. JAMES ROLLINGS to to the work of the gospel ministry.

Delegates were appointed to the Kennebec Y. M. and cor. mess. to Anson, Otisfield, and Waterville Q. M's.

Our next session will be held with the 2d ch. in New Sharon, commencing on the 2d Tuesday in Sept. next, at ten o'clock, A. M.

THO'S PARKER, *Clerk*.
Farmington Me. June 17

For the Morning Star.

Kennebeck Quarterly Meeting.

The last session of the Kennebeck Q. M. was held with the third church in Lewiston. All the churches, with the exception of three, viz. 1st and 4th in Gardiner and 1st Lewiston, were reported. As to the state of religion in this Q. M. it is a very low time, but there is a spirit of steadfastness manifested in all the churches that reported themselves, and as a general thing good union prevails, and as a Q. M. we are well united in all the benevolent enterprises of the day. In one or two there has been some little revival since last Q. M. and some additions. At our last session, we enjoyed quite a refreshing season. The preaching was instructive and spiritual, and the brethren and sisters came up and bore their testimony in favor of Zion, and some backsliders confessed their wanderings. We were led to conclude on the whole that it was rather an old-fashioned, or perhaps I might say a new fashioned meeting.

The next term of this Q. M. is to be held with the first ch. in Greene at their meeting-house on the river road.

Correspondiug Messengers to other Q. Meetings—Farmington Q. M., Eld. B. L. Lombard—Bowdoin Q. M., Eld. E. G. Eaton—Windsor Q. M., Eld. Mark Getchell—Otisfield Q. M., Eld. Josiah Libbey.

Delegates to Y. M., Elders Allen Files, Josiah Libby, Mark Getchell, and brethren Cornelius Toothaker, Isaac Snow, John Lowell, and John B. Jones.

RESOLUTIONS.

Whereas, intimations have been given that the F. W. Baptist Biblical School is to be located in New York, and whereas our Education Society originated in Maine, and was designed especially for the convenience of our denomination in New England,—Therefore—

Resolved, That, in our opinion, the prosperity of this institution requires its location in the State of Maine; and that the Managers of our Education Society have not a just right to remove said School from N. England.

Whereas Eld. M. M. SMART, Principal of our Biblical Department, has been a faithful and a competent teacher: and has expended much time for its benefit and prosperity—Therefore—

Resolved, That we place implicit confidence in his integrity and ability to have the charge of our Biblical Department.

Resolved, That each church in this Q. M. are hereby requested to investigate the subject of slavery, and ascertain as far as practicable the standing of each member on this subject, and report at next Q. M. E. G. EATON, *Clerk*.
Brunswick, Me. June 14, 1844.

For the Morning Star.

Gorham Quarterly Meeting

—Held its May session with the Cape Elizabeth church. Reports were received from nearly all the churches composing the Q. M. A general steadfastness is reported as prevailing, and good union as existing in the churches. Revivals have been enjoyed in three of the churches during the last quarter. But a general apathy seems to pervade the religious community, and too much indifference to the glory of God, the welfare of Zion, and the salvation of souls, exists in the church.

The business of the conference was transacted with a good degree of union; although from its amount and character a large portion of the time of the Q. M. was required for its completion. The counsel and labors of brethren from the Waterborough, Parsonsfield, Cumberland, and Bowdoin Q. M's. were joyfully received. The preaching was solemn and impressive, and attentively received by the congregation.

It was voted that corresponding messengers and members of councils have their *expenses* paid by the Q. M. while attending to the duties assigned them.

Voted, That an assessment of two cents per member be laid on the churches composing this Q. M. to defray Q. M. expenses. At the January term, the following resolution was adopted.

Whereas, the Scriptures of Divine truth declare that whatever is done to one of the least of Christ's disciples, is done to Him, therefore—

Resolved, That he who gives his influence to sustain slavery, either directly or indirectly, in church or state, lends that influence to onslave Jesus Christ in the person of His followers.

The next session of the Q. M. will be held with the first church in Westbrook, at Saccarappa Village, August 28th and 29th.

C. O. LIBBY, *Clerk*.
Gorham, June 7th, 1844.

Rhode Island Quarterly Meeting.

The annual meeting of this Q. M. was held with the North Scituate church, May 23 and 24. No business of special public interest was transacted except the reading of the letters from such churches as were represented by letter. The letters showed a very cold state of religion in most of the churches, though some had a few accessions within the year. Most of the churches are enjoying tolerable union and a general desire seemed to be expressed for refreshing showers of divine grace from the presence of the Lord.

In the Min. Conf. there were several important resolutions discussed, and some of them adopted. Throughout the discussions of the meeting, harmony and the utmost good feeling prevailed. The anniversaries of the H. and F. M. Societies were held—reports read—officers chosen—sermon preached—resolutions passed and collections taken.

At the close of the meeting on Thursday evening the Lord's Supper was administered; the season was very solemn and impressive.

T. H. BACHELER, *Clerk*.
Rose of Sharon.

For the Morning Star.

Clinton Quarterly Meeting

—Held its last session on the 8th and 9th inst., at German Flats. Eld. D. W. McKoon was appointed Moderator, and the writer, Clerk

We enjoyed a good season. The churches generally reported prosperity. In the conference the following resolutions were passed:

Resolved, That we approve the plan proposed by the Y. M. for raising a permanent fund for Home Missions, and that we will do all in our power to carry it out.

Whereas the making or vending of alcohol as a beverage is a flagrant sin and opposed to the peace and good order of society—Therefore,—

Resolved, That those professed Christians and philanthropists, who are not willing to do all in their power to break up these practices, are not worthy, under the present light, of the high name they bear.

Whereas American slavery is one of the greatest political and moral evils, opposed alike to humanity and Christianity, contrary to reason and revelation, and consequently a great sin against God and all holy beings,—Therefore—

Resolved, That it is our duty to withdraw from that foul system our support, both politically and ecclesiastically.

The next Q. M. is to be held at Newville, on the 7th and 8th of Sept. Min. Conf. on the evening of the 6th. Essayists, D. W. McKoon, M. C. Brown, and the writer.

The following brethren were apppointed delegates to Y. M.: D. W. McKoon, H. Whitcher, M. C Brown, D. S. Heffron, Wm. Hunt, E. Spicer, J. Wilson, A. Brown, O. W. Smith, John Fullonton, E. Holmes, and D. Humphreyville.—Substitutes, S. Brayton, H. Loomis, I. Young, V. Elliot, P. Phillips, R. Sholes, Wm. Spaulding, B. Boss, J. Champion, and E. Persons.

In conclusion, let me say that the plan for raising H. Mission funds, presented by the Y. M. and approved by this Q. M., is the following: Each church is to raise a sum equal to 25 cts. for each male member, and 12 1-2 for each female. This plan should be adopted by every church in the Y. M. and carried into effect; for the money is greatly needed; and it is hoped the churches will do it, and send their donations by the delegates to the Y. M. H. WHITCHER, *Clerk*.

For the Morning Star.

Waterborough Quarterly Meeting

—Held its June session with the church in Wells. The churches were all reported but one. With a few exceptions, union and steadfastness prevail among them. The business of conference was done principally on Tuesday afternoon. On Wednesday morning, as the people assembled for public worship, the conference voted to occupy the forenoon in the discussion of anti-slavery resolutions. Bro. Chaney of South Berwick being called upon, presented the following preamble and resolution, on which he spoke some more than an hour in a very interesting manner, and was followed by bro. Moulton of Portland, in his usual clear and forcible style.

[The resolution was the same as the 1st passed by the Rockingham Q. M. at its last session; and as it has been already published in the Star, it is omitted here.]

We have no doubt good was done in this discussion. A very good season was enjoyed in communion at the close of the afternoon service. Corresponding messengers were appointed to Gorham, Parsonsfield, New Durham and Rockingham Q. Meetings. The next session of this Q. M. will be held with the church in Sanford, Springvale, first Wednesday and Thursday in Sept. next. Conference Tuesday preceding, at one o'clock, P. M. T. STEVENS, *Clerk*.

N. B. Those churches that have not paid their proportion of the sum required by the Yearly Meeting are requested to do so at the next term, without fail. T. S.

For the Morning Star.

TROUPSBURGH, Steuben Co. N. Y., June 11, 1844.

Br. Burr:—We feel it duty and a privilege to send a few lines to inform you of the prosperity of Zion in this place. We are few in number; but we have reason to thank the good Lord, for he is reviving his work in some places among us. Our last Quarterly Conference was held in the town of Bingham, Potter Co., Pa., commencing the 31st of May. Chose Eld. Jesse Harding, Moderator. Had a short discourse preached, and then proceeded to the business of the conference. The churches reported in union generally. We have 6 churches, containing in all 103 members. Eld. Wm. P. Cool reported that there had been a new church raised up in Bingham and Independence of 20 members, who requested admittance into the Q. M.

Voted to receive them.

Another in Troupsburgh of 6 members was received.

Voted, that it shall be the privilege of any of the churches of the Q. M. who feel it their indispensable duty, to attend to the ordinance of washing feet in the absence of the Elder.

Voted, that we as a body believe American slavery to be an awful sin in the sight of God, and that we will use our influence in every possible way against it.

Agreed that our next quarterly session be held in the town of Sweden, Potter Co., Pa. commencing Friday, Sept. 13th.

Before our meeting came to a close, the Lord visited us in a powerful manner. Believers were comforted, and filled with the glory of God. Sinners were awakened, and backsliders alarmed, and we hope that our labor will be like bread cast upon the water, which will be gathered after many days. DUTTON STILES, *Clerk*.

For the Morning Star.

Harmony Quarterly Meeting

—Held its last session with the Salem church on the 1st and 2d inst. Eld David Dudley, Moderator. The churches were generally reported by letter. They were all in love and union, undisturbed by the commotions around them. There is a great want of preaching throughout this Q. M. Our meetings of worship were refreshing and highly interesting. Preaching by Eld. David Dudley, Eld. Jonathan Heath, and the writer, and many powerful exhortations by the brethren and sisters, and some good was done in the name of the Lord Jesus. Our next term will be held with the Hale church in Harden Co., Ohio, on the 1st Saturday in Sept. next. Conference on Friday preceding at the same place.

ERASTUS HARVEY.
Perry Township, Logan Co., O., June 7, 1844.

For the Morning Star.

Adams Co. Quarterly Meeting

—Held its last session with the church at Fair Mount, May 24th and 25th. Eld. A. C. Eggleston, Moderator. The churches reported good union, steadfastness, and growth in grace. The business was done in union and love—meetings were well attended, solemn and interesting. The church at Barry was received a member of this Q. M.

Voted that the next session be held with the 1st church of Adams Co., commencing Aug. 30th.

P. GODING.
Ill., June 1, 1844.

For the Morning Star.

A New Quarterly Meeting.

Four churches set off from Meigs Q. M. and two others, formed by the writer, were organized into a new Q. M on the 25th inst. called the Athens Q. M. This Q. M. receives the Treatise as containing an expression of their Faith and practice; adopted the principles of Moral Reform as they are advocated by the Freewill Baptist Connection—appointed a sub-agent in each church to procure subscribers for the Morning Star and make sales of Books and pay the monies they may receive to the Agent of the Q. M. who is answerable to the Q. M. The Q. M. voted to recommend the writer as a suitable person for Book and Star Agent of the Q. M.

D. C. TOPPING.
Athens Co. Ohio, May 29th, 1844.

Religious Notices.

Boston Quarterly Meeting.

The next term of Boston Q. M. will be held with the first F. W. B. church in Lowell, the 9th of July next. We request the clerks of the several churches to be particular in making their reports, for a report from this Q. M. will be made for the Register.

J. M. DURGIN, *Clerk*.

ACKNOWLEDGMENT. The subscribers hereby acknowledge the liberal favors of their numerous friends who gave substantial evidence of their good will, at a donation visit on the 1st of May—also the subsequent tokens of regard from those who were not permitted to join in that very pleasant and interesting interview. To us it is one of "life's sunny spots." If the donors derive as much true satisfaction as have the receivers of their bounty, they have not lost their reward—yet we fervently pray that they may know, by the abundant favors of our heavenly Father, that it is more blessed to give than to receive. J. L. SINCLAIR.
O. E. SINCLAIR.
West Buxton, Me. June 1844.

General Intelligence.

TWENTY-EIGHTH CONGRESS.

WEDNESDAY, June 12.—In the *Senate*, memorials on the subject of Texas, were presented from North Carolina and South Carolina.

Mr. Walker submitted a resolution calling upon the President for information as to British interference with slavery in the Southern States,—After some debate, the resolution was laid over until the next day.

Mr. Benton gave notice of his intention to bring in a joint resolution, to amend the Constitution of the United States, in relation to the election of President and Vice President.

A joint resolution in relation to Cherokee claimants, was then taken up, and gave rise to debate.

In the *House*, the Army appropriation bill was referred to the Committee on Ways and Means.

Mr Hopkins of Va., presented a resolution to pay the funeral expenses of those whose lives were lost on board the Princeton. The appropriation proposed is $1,500. Mr. Jones moved to lay the resolution upon the table, which motion was lost by a vote of 124 to 40.

The proposition to pay these expenses was opposed strenuously by Messrs. Dromgoole and Adams, on the ground of establishing a bad precedent. Mr. Hopkins stated that the House had virtually ordered all the expenses which had been incurred, by ordering a Committee in conjunction with the Senate to incur them.

The resolution was then amended in a form to require the Clerk of the House to pay one half the funeral expenses, or $775; and as amended, it was adopted, ayes 103, noes 82.

The House went into Committee of the Whole upon the bill to prohibit, under pains and penalties, all private Expresses.

THURSDAY, June 13.—In the *Senate*, Mr. Benton called up his bill for the annexation of Texas, and made a speech upon the occasion of the motion to give the bill a second reading, in continuation of the first speech on Monday. He spoke for nearly two hours, and in the course of his remarks animadverted upon the course of the President in communicating the rejected Treaty to the House of Representatives.

The bill was laid on the table by a vote of 25 ayes to 20 nays.

Mr. Wright reported adversely upon the bill making Chicago a port of entry. Mr. Berrien reported favorably upon the bill regulating arrest on mesne process in the District of Columbia.—The Civil and Diplomatic bill was then taken up.

In the *House*, a portion of the morning was consumed in an appeal by Mr. Adams from the decision of the Chair that a motion to re-consider the veto vote upon the Eastern Harbor bill could not be entertained. The appeal was debated at length, but upon the question being taken, the House by a vote of 97 to 85 sustained the decision of the Chair.

The House then went into Committee of the Whole, and took up a Supplementary Naval bill, making an appropriation for deficiencies in the service. Messrs. Barnard of New York, Dean of Ohio, and McKay, debated the bill, until the Committee rose, and the House took a recess at half-past 2 o'clock.

FRIDAY, June 14.—In the *Senate*, the President sent a message to the Senate, covering correspondence between the late Minister to Mexico, and the Mexican Secretary of State.

The Civil and Diplomatic Bill was passed, and sent to the House.

The bill to make choice of electors for President and Vice President on one day was called up, and after a short but warm debate was laid upon the table, to give way for more important business.

The Naval Pension Bill was called up and passed, on motion of Mr. Evans.

The Naval Appropriation Bill was called, and several amendments, moved by the Naval Committee, were agreed to. The Senate non-concurs with the House in regard to the abolition of whipping and the disallowance of grog.

In the *House*, the following Bills were received from the several standing Committees, with a large number of a private character.

From the Committee on Commerce, a bill to extend Morse's Telegraph to New York.

The vote upon the Joint Resolution in relation to the transmission of British Mails was re-considered, and an amendment incorporated appropriating not more than $10,000 for establishing more facilities in the reception of mails from Germany. It was stated that the German population numbered 2,500,000, and that it was right to make this appropriation.

The Speaker's table was then cleared by the reference of Senate Bills upon it, and Executive communications.

SATURDAY, June 15.—In the *Senate*, this morning, Mr. McDuffie by courtesy, was allowed to reply to the great Texas speech of Mr. Benton the other day.

In the *House*, this morning, Mr. Ellis called up a string of resolutions, heretofore reported, denouncing a National Bank. After a call of the House, the resolutions were adopted—Yeas 108, Nays 63.

After the disposal of a mass of unimportant matters, a motion was made to reconsider the vote on the passage of the bill for the settlement of land claims in Louisiana, Missouri and Arkansas.

Mr. White contended that the motion could not be now entertained. The Speaker decided otherwise. Mr. White appealed, but the House sustained the decision.

The vote on the passage of the bill was then re-considered—Yeas 91, Nays 77,—to the great dismay of certain speculators on the claims.

The question on the passage of the bill again rose, but the bill being in the Senate, a message was sent asking its return.

MONDAY, June 17.—In the *Senate*, upon the reading of the journal, Mr. Evans rose to do what he had not had an opportunity of doing before, and gave a general but brief *expose* of the condition of the Treasury, leaving all comments with the Senators themselves.

The large receipts into the Treasury, had made it necessary to provide for the out-standing loan.

These receipts would exceed for the past year $27,500,000, and the expenses would be but little more than twenty millions two hundred and fifty thousand dollars. The Senate might make their own comments upon this. Mr. Evans spoke briefly and to the purpose, declaring that his anticipations were more than realized, &c.

The Senate went into executive session, and afterwards adjourned *sine die*.

In the *House*, messages were received from the Senate, and one of them proposed an extension of the 16th and 17th Joint Rules of the Senate and House, so that bills could be sent from the Senate and from the House of Representatives.

A proposition was also received to extend the session until 4 o'clock.

The Revolutionary Pension Bill, for the relief of widows, came from the Senate with amendments, proposing extension of the Pension Act of 1843, for 4 years. The amendments of the Senate were concurred in, and the bill was passed and signed.

The Speaker announced the District Bank Bill to be in order when Mr Campbell of South Carolina, proposed an amendment to the bill, giving the power to collect their debts only. The amendment was agreed to, and the Senate assented to the passage of the bill as amended.

In the mean time the Senate had sent a resolution to the House extending the session until 4 o'clock.

This not having been acted upon, a resolution came to extend the session until 2 o'clock.

It now wanted 4 minutes to 12 o'clock.

The call by yeas and nays commenced to lay the motion upon the table. Two minutes of the four was occupied in signing enrolled bills, several of which were pending and *in transitu* between the two Houses of Congress.

The Speaker. This House stands adjourned *sine die*.

Congress adjourned on the 17th and we complete our account of its doings this week. We shall now have more room for a greater variety of news.

N. H. LEGISLATURE.—The Legislature adjourned on Wednesday of last week, to the 20th Nov. next. The bill for the incorporation of our establishment was postponed to that time.

List of Acts and Resolutions Passed during the Session.

ACTS to incorporate the Fitchburg, Keene and Connecticut Railroad Company; to incorporate the Northern Railroad Company; to incorporate the Proprietors of the Great Falls and Conway Railroad; (none of the railroads incorporated can take land without the consent of the owners); making appropriations for the militia; to sever Nelson Gile and Isaac Eastman from school districts in Lebanon, and annex them to school districts in Enfield; to remedy the multiplicity of Executive Sessions; to alter the names of certain persons; in amendment of Chap. 9 R. S.; in amendment of Chap. 140 R. S.; in amendment of Chap. 227 R. S.

AN ADDRESS for the removal of certain militia officers.

RESOLUTIONS appropriating $500 for contingent expenses; to authorize the transfer of unexpended funds appropriated for the blind, to the education of the deaf and dumb; appropriating $1800 for the deaf and dumb; and $500 for the blind; appropriating $5000 for the N. H. Asylum; appropriating $300 for the instruction of State Prison convicts; for publishing abstracts of quarterly returns of banks in the N. H. Patriot and State Gazette; authorizing the Treasurer to borrow $30,000; authorizing survey of Pittsburg; authorizing Chatham to send a representative; for printing the acts and resolves in the Portsmouth Mercury; appointing Jacob C. Carter, Librarian; in favor of Currier & Hall; in favor of J. M. Rix and others; in favor of W. M. Smith; in favor of James Clark; in favor of R. D. Mooeres and others; in favor of J. S. Morrison and another; in favor of E. Cross; in favor of S. B. Lord; in favor of Charles Young; in favor of R. D. Mooers and others; in favor of N. B. March; in favor of W. Carter, Jr.; appointing William Fiske keeper of the State House and State House Yard; for fitting up a chapel in the old State Prison; fixing on Nov. 20, 1844, for the re-assembling of the legislature; for taking the sense of the legal voters of the State relative to abolishing capital punishment; to take the sense of the legal voters of the State relative to amending the Constitution.

Arrival of the Acadia.

FIFTEEN DAYS LATER FROM EUROPE.

The Acadia arrived at Boston on Wednesday last from Liverpool, which port she left on the 4th inst.

By this arrival London papers to the 3d, and Liverpool to the 4th inst., have been received.

There was a further decline and great inertness in the cotton market. The prices of cotton had fallen within a space of four weeks a penny and a half per pound—a very remarkable decline in so short a period. There does not appear to have been any material change in the general state of trade, or in the state of the money market.

The long pending case of Daniel O'Connell and his associates, who had been tried on an indictment for conspiracy, had been brought to a close, by the overruling by the court of all objections to the verdict, except in regard to one of the Traversers, Father Tierney, who, in the opinion of two of the Judges, was entitled to a new trial. The Court proceeded to sentence O'Connell to imprisonment for twelve months, and to pay a fine of £2,000, and to give sureties in the amount of £5,000 for his good behavior for five years. The other Traversers, except Tierney, were sentenced to nine months' imprisonment, and £50 each.—They were immediately conveyed to their respective places of imprisonment.

The overland mail from India had not arrived. There is, therefore, no later news from China.

Gov. Davis had arrived in London, and Mr. Ryan the agent of Illinois, was also there. It was anticipated that the object of their visit would be accomplished.

The Paris banking house of Messrs. Caccia & Co., has declared its insolvency. The debts are said to amount to several millions of francs. M. Caccia was banker to the pope.

The subject of the annexation of Texas continued to be a prolific theme of discussion in the English papers.

The Constitutionel asserts that the French government has protested against the annexation of Texas to the United States.

M. Jaques Lafitte, who contributed in a considerable degree to the success of the Revolution of July 1830, died at his house in Paris on Sunday evening the 26th ult. of consumption. M. Lafitte was born in 1767, and had consequently attained the 77th year of his age.

The news from the continent is, generally, unimportant. There had been a short, but bloody civil contest in Switzerland. Actual hostilities commenced, and there was a severe battle between parties of 300 or 400 men on each side, in the defile of Triente, near Montigny, on the 21st of May. The Lower Valasians retreated, and it was thought the contest was over for the present.

Mr. Polk a Slaveholder.—A writer in the Cincinnati Herald says it is not true that Mr. Polk is "one of the largest slaveholders in the South-west. He has *only* 30 or 40 negroes on his plantation in Mississippi, besides two or three who reside with him!

A correspondent of the Liberty Press, writing from Lexington, Ky., May 20, says: The deeds by which C. M. Clay "emancipated his slaves—some forty or more—will take effect next January. They will then become freemen, paid laborers—self-guided, self-responsible. Other large slave holders in this vicinity are likely to follow his example, at no distant day."

ROYAL L. PORTER, ESQ., editor of the American Traveller, died of consumption, in Charlestown, S. C. where he had gone for the benefit of his health, on the 13th inst. We were formerly acquainted with Mr. Porter. He possessed many fine qualities.

STATE WHIG CONVENTION.—At the Whig Convention of this State, held at Concord on the 19th, Gen. Anthony Colby, of New-London, was nominated for Governor; Joseph Low, of Concord, Joseph Healy, of Washington, John Rogers, of Orford, Benjamin M. Farley, of Hollis, Rufus Parish, of Gilmanton, and Samuel Garfield, of Langdon, for Presidential Electors; and Ichabod Goodwin, of Portsmouth, George W. Nesmith, of Franklin, Thomas M. Edwards, of Keene, and Joseph Sawyer, of Piermont, for members of Congress.

GRANITE FREEMAN.—Friend Hood has got out the first No. of his new paper at Concord, which he calls the "Granite Freeman." It makes a very respectable appearance. It is to be devoted to anti-slavery, politically and morally; and if the friends of the cause will come forward and give it a competent support, we have no doubt it will do much execution in its behalf. Such a paper is greatly needed in the State, and we do hope it will be sustained.

The New York Republic says, it is a novel and somewhat painful feature of the times that the great masses of the country seem to have lost their faith in politicians. We wish such were the fact—but the people trust more in politicians than in themselves.

The Mayor of New York, has commenced in good earnest the work of reform in that city. He has closed the grog-shops and other dens of vice on the Sabbath, and has taken efficient measures to put a stop to hawking newspapers about the streets on that sacred day.

Upwards of 5000 emigrants have landed at Milwaukie since the commencement of navigation this season, and the presumption is that the population of Wiskonsan will increase the present year, at least 25,000. Where's Florida? Where's Texas?

Uses of the Navy.—The New Orleans Bee, May 29, tells us that "as soon as information was conveyed to the U. S. brig-of-war Somers, which was cruising off the Balize, of the flight of negroes belonging to the pilots, with the schooner La Fayette, she immediately made sail in chase of the fugitives." Verily, the Somers will become famous yet.

Distressing Accident.—On the 11th inst. Mrs. ELIZA DENSMORE of Bartlett, N. H., aged 71 yrs, in company with a Miss Poindexter, a young woman, was driving over a bridge, in Conway, in a chaise. The horse became frightened, and ran the chaise back against the railing. Miss P. sprang from the carriage, and took hold of the horse. A miller near by at his mill saw their danger, and ran to relieve them; but just as he arrived, the horse backed the chaise over the railing. It was some 12 or 14 feet to the water, and the water in that place was some 10 feet deep. The horse fell on Mrs. Densmore, killing her almost instantly, and completely crushing the chaise.

Mrs. Densmore was a distinguished lady, hopefully pious, and the widow of the late Mr. Solomon Densmore, who died in March last. She was greatfully beloved in life, and her sudden and unexpected exit is deeply lamented COM.

Sally Miller's Case.—This extraordinary case still occupies the court at New Orleans. The Picayune, May 29, says:

It is the strangest affair we ever knew. A white woman upwards of twenty years in negro bondage; married and the mother of reputed slaves; sold at auction; and now sueing her soi-disant first owner, whose name she bears! It is a most extraordinary and a sad romance of real life. The trial will last for some time.

Weekly List of Letters Received.

A. K. Moulton 2, J. C. Holmes, N. Purinton, J. Gould, J. W. Rogers, R. M Sargent, E. G. Eaton, H. Whitcher, P. Goding, Z. Young, T. Parker, E. Noyes, F. Lyford, J. M. Harper, W. P. Merrill, A. H Chase, J. Bryant, T. Tebbets, J. Haynes, J. Wight, D. P. Cilley, B. H. Stevens, S. Hutchinson 2d., E. C. Willey, J. L. Sinclair, C. Small, G. Ulmer, J. H. Smith, W. Badger, A. Foster, N. Bradley.

From Post Masters.

P. Dunn, S. Thing, H. Miller, E. Crosby, C. Church, J. Stevens, J. H. Town, J. Crombie, J. Peckins, H. Kimball, L. Kidder, H. W. Scovell, H. Harrington, H. Cowles, G. W. Stone, T. Eaton.

New Agents.

Eld. E. C. WILLEY, Bridgeton Centre, Me.
Eld. D. C. TOPPING, Book and Star agent for Athens (O.) Q. M.

Receipts For Books.

A. Lucy, 1,25. Z. Young, 2,00. J. Bryant, 50c. J. Wight, 2,00. A. Ayer, 24c. B. S. Manson, 50c.

Subscribers for the Star.

J C Holmes 1. N Purinton 2. H Miller 1. J Sawyer 1. S Bradley 1. T Tifft 1. M D L Stevens 1. J W Rogers 3. J H Smith 2. A Foster 3. N Bradley 2 H Whitcher 1. O W Smith 3. J Choat 1. W B Smith 1. Z Young 1. E Jones 1. T Parker 1. E Noyes 1. F Lyford 3. A H Chase 1. J Haynes 1. R Dean 1. B H Stevens 3. H Harrington 1. N G Sturges 1. A K Moulton 1. F Nute 1. T Eaton 1.—42.

Home Mission.

Z. Sprague, East Randolph, Vt.,	1,00
M. Macomber, Wilton, Me.,	50
B. R. Macomber, do.,	50
M. A. Farmer, do.,	25
Widow Pease, do.,	25
Deerfield Church,	75
A friend of missions, Deerfield,	3,00
Church at Lewiston Falls, Me.,	6,00
J. Green, Shelburne,	50
Sally Place, Strafford,	25
2d. Church, Sandwich,	3,13
Whole amount,	16,13

WM. BURR, *Treasurer*.

Foreign Mission.

Sarah Evans, Rochester,	3,50
B. Foss, do.,	1,50
Deerfield Church,	1,12
Mr. Dick, Marshall, N. Y.,	50
Mrs. Dick, do.,	50
Farmington Q. M.,	9,47
B. Ledbetter, Farmington, Me.,	25
Balance of former collections in Farmington church, by G. W. Bean,	28
Church at Lewiston Falls,	4,06
J. Green, Shelburne,	50
John K. Place, Strafford,	12½
David M. Place, do.,	12½
2d. Church, Sandwich,	3,13
Montville Q. M., which, with thirteen dollars before sent, will constitute Eld. Asa Burnham a life member,	2,00
Whole amount	27,00

WM. BURR, *Treasurer*.

Books Forwarded.

One package to Eld. E. Noyes, Boston, Mass., by Niles' Express.

MARRIED

In Wilmington, Mass. May 16, by Eld. J. M. Durgin, Mr. Jephthah Jones and Miss Mehitabel Woodruff, both of Billerica. At the same time and place, Mr. Hiram Harrington and Miss Fanny Cook, both of B. By the same, May 26, Mr. Thomas Day and Miss Roxanna Allen, both of Portland. June 2, Mr. Ruel Butters and Miss Mary Butters, both of W. At the same time, Mr. Joseph M. Emerson and Miss Alimora P. Allen, both of B.

In New Hampton, Nov. 30, 1843, by Eld. S. Dana, Mr. JOSEPH W. SHEPARD of Holderness, and Miss FRANCES A. DANA, of N. H. June 2, Mr. ARTHUR L. SMYTH of Holderness, & Miss MARY J. DANA, of N. H.

May 12, by Eld. J. L. Sinclair, at West Buxton, Me. Mr. John Cousens of Kennebunk, and Miss Sylva M. Haley, of Hollis.

Notice

IS hereby given that the Carroll County Anti-Slavery Association will hold their Annual Meeting at Tamworth Iron Works, on Thursday, the 4th of July, next. Meeting of business to commence at 10 o'clock. At 1 o'clock, an address will be given by Elder Elias Hutchins of New-Market. We hope the friends of the cause will attend, especially in Eaton, Conway, Albany and Sandwich, as this meeting is held in the upper part of the County for their accommodation. A lecture may be given in the evening, also.

F. K. BROWN, *Secretary*.
Ossipee, June 18, 1844.

STATE OF NEW HAMPSHIRE,

CARROLL SS. *To the Heirs at Law of the Estate of MARGARET DOCKHAM, late of Sandwich, in said County, deceased, and all interested therein,* GREETING.

YOU are hereby notified that JOHNSON D. QUIMBY, intends exhibiting his account of administering said Estate, at a Court of Probate to be holden at West Ossipee, in said County, on the second Tuesday of September next.

Dated at Tamworth, in said County, this fifth day of March, A. D. 1844.

By order of the Judge,
3w10.] OBED HALL, *Register*.

Farm for Sale.

THE subscriber offers for sale his Farm, situated 1 mile from Meredeth Village, containing about 1 hundred acres of good land, having commodious buildings, and never failing water, suitably divided into mowing, pasturage, till

POETRY.

For the Morning Star.

THE GRAVE IN THE WILDERNESS.

The bright sun had just risen above the horizon
As the emigrants merged from the copse to cross the
Prairie of the South West—A thousand blushing
Flowers bowed the wanderers' welcome, and zephyrs
Awoke to brush with silken wing Nature's last tear-
drop
From Daffia's glowing cheek; and round the travelers
Flung his spicy arms, and delicious odor breathed.
Still the wanderers sighed for their far off mountain
home.
One there was in that little group, whose feverish and
Burning brow, spoke near approach to the spirit-land,—
Her faint and trembling voice,—her anxious look awoke
Parental wish to rest the weary flower, now
Reclining on the mother's breast, weary and low,—
Far on the left lay the skirted wood, where rose the
Magnolia's lofty head with its snow-white flowers
Glittering in Aurora's early beams, and many
A waving bough flushed with delight bespoke the
Flowing stream of Nature's nectar reviving all.
Thither with quickened step the traveler bent his
Lonely way. Now the tall rank grass was passed, and
but
A few short paces distant shone the sparkling stream,—
Bright mirror of the wilderness, reflecting naught
But nature's self in nature's own sweet loveliness.—
The place seemed fit haunt for spirits of etherial
Mould, where meeting oft, of God and heaven converse,
Adoring much the Eternal Majesty divine,
Whose sweet countenance, imparting life, light and
joy,
Glows in the stars and in the opening flower, and
Flings a radiance from the crystal stream most pure.—
Here in this sequestered spot the anxious father
Wove, from vine and tendril, exuberant and many
A goodly bough, a sylvan bower wherein to
Lay the fast declining Rosa. Seventeen short summers
Had scarce fled since first she breathed the ambient air,
And to the fond parent gave hopes of future joy.
Those hopes now departed all. Consumption's clay
cold
Grasp had seized her heaving lungs, and now the lamp
of
Life burned feebly, and the darkness of the yawning
Grave drew near. Lay me gently down, said the dying
Girl, and let me look on the clear and flowing stream.
How much it reminds me of our own white-pebbled
Brook, where oft I watched the sparkling waters as
they
Hurried by, and calmly spoke of sunny days.
The mid-day sun had long been passed, and as Rosa
Turned her languid eyes toward the azure vault, one
Lone star, like an angel's lamp, hung o'er the darkened
East. She thought on one, now watching the twinkling
orb,
Which to their early fancy bespoke the home of the
blessed.
Remembrance of the last eve in that far off home,
Where Edward joined with them in the evening song,
Came vividly to mind. O let me once more
Listen to those notes again for the last time, faintly
Whispered the fast declining one. For a moment
silence
Reigned. Now for the first time music broke in on the
Silent air of the wilderness, wild and lonely

"The day is past and gone."

The deep, clear voice of the father trembled not,
The sweet, low and distinct accents of the expiring
Girl ascended upward toward the throne of God,—
Keen anguish hushed a mother's voice, and sobs and
Tears instead of song from brothers came. Full well
they
Knew that trembling voice would sing on earth no
more.
The hymn of praise now over, prayer ardent now
offered
To the Father of Spirits, aid invoked for
Support in this hour of dissolution and grief,
The calmness of heaven succeeded, and now nothing
Was heard save the sweet warble of some unknown
bird
As he poured forth the mellow notes of praise, pleasing
To the Most High.—Come near to me my dear mother
Said the pale and languid sufferer. Tell Edward
That you laid me near the flowing stream, beneath the
Lofty shade, and that over me the wild flowers
Gaily waive their lovely heads; and the sweet song of
Birds makes vocal the palmy grove, and one brilliant
Star sheds down its mellow light, to illumine my
Narrow house. Mark the place of my repose, that the
Wanderer in after days may know I rest in peace.—
Now the bright eyes closed, and the slumber of the
grave
Drew near:—The night wore on, and the anxious pa-
rents
Watched by the lowly couch.———
————Leaving its Orient
Cave, the day, star had commenced its lofty tour
Before Rosa woke from her heavy sleep. Calmly,
She spoke of that land of blessedness where friends
will
No more part, and sighing flee away. She ceased
To speak, the angel of the covenant, true to his
Promise, came to lead the ransomed spirit home.
Her bright eyes glowed with unearthly luster, and a
Smile played about the countenance while she without
A sigh or groan, bid the world a long,—long adieu.
The fond mother and confiding sons poured out their
Grief, while the pious father turned his face toward
Heaven and meekly said, "The Lord gave and the
Lord hath taken away, and blessed be the name of
The Lord."
Heavily passed that day and with many a
Tear, as they sat beside the dead. A mother's hands
Prepared the shroud, and parted those golden tresses
which
Used to sport wanton with every gale, but now lay
Motionless on her snowy neck. On her bosom
Wild flowers were placed. A grave was now opened in
That lonely wild, and as the birds were now singing
Their evening lay, the father, mother, brothers, all
Knelt around the corse and poured out the full soul
In humble prayer to God, heart thrilling yet full of
trust.
Rising they were strengthened for the mournful task,
Then placed her gently in the narrow house, and for
The last time looked upon that marble brow, and all
But the father turned away: for how could they see
The cold damp earth fall on that sweet, heavenly face,
That so oft had smiled upon them, now lovely in
Death? Ah! who can tell the anguish of that father's
Heart as he leaned over the spade and breathed out
Solemn prayer to God? Prayer that falters not,
But lingers round the throne, until Great Jehovah
Sends his Spirit down, and assurance gives of aid,
Holy, and divine. His heart was firm and he shrunk
Not from the mournful duty, trying and severe.
While the grave was filling up, the dim twilight gray
Flung around the landscape the pall of night, and a
Stillness as of death made awfully solemn the
Sacred bower. The wind that all day long sung
The requiem of the departed Rosa, now held his breath,
And zephyr dared not stir. Mournfully that little
Group sat around the new-made grave, when a low and
Solemn whisper like distant music came floating
On. None spoke, but on every heart it fell with deep
And soothing power. High-wrought imagination
Told of angel voices joined, to welcome home the
Departed saint.
The night was soon passed, the morning
Sun arose and awoke the balmy air. Around
That lone grave, stood the mourning band, and burning
tears
Bespoke their anguish deep, as they turned their backs
and
Their journey on pursued.
Over that grave the wild rose
Now blooms, fit emblem of innocence and love.

D. M. L. R.

Middlebury, N. Y. May 31st, 1844.

COMMUNICATIONS.

For the Morning Star.

Liberality of Karen Converts.

In his journal of March 16, 1843, Mr. Mason, a Baptist missionary among the Karens, gives an interesting description of the delightful situation of a somewhat rich converted Karen with whom he was staying. The flower garden of this convert is spoken of as "a very pleasant place, a fearfully pleasant place"—an earthly paradise. The owner, however, considered nothing he had as his own. His own language was, "All, *all* is God's. While I am here on earth, he allows me to have charge of these things for my support, and through his goodness I have enough for myself and family, and a little to spare for my poor friends and strangers, with whom I endeavor to share it." This man has no children of his own, yet his house was full of poor children, some of them staying for a time, till their sickly parents became better able to take care of them; while others reside permanently with him. Before Mr. Mason left this excellent family, they put thirteen rupees into his hands, as their subscription to the Missionary Society. The man and his wife, the heads of the family, gave ten of this sum, and her aged mother gave the other three. The day before this sum was contributed by these liberal converts, several Hindoo pedlars called with their tempting articles. Now, reader, how much do you think this rich family paid for showy, attractive goods? They had only *one* rupee to spare for *such articles*, while they had *thirteen* the next morning for the *mission cause*. The fact that these people, though rich, were clad in garments so poor that many in similar circumstances would have spared the thirteen rupees for clothing and finery, and the one for missions, adds much to their honor as Christians. Oh, what a noble, Christ-like example this self-denying family, converted from heathenism, has set before the fashionable, worldly-minded, and self-indulging professors of religion in Christendom! If the church with its ample means of doing good, possessed half the disposition to make others happy which these Karens possess, if it would do half as much according to its means, to send the gospel to the heathen, it would confer numerous invaluable blessings on multitudes ready to perish. It would also clear itself from the sins of extravagance, covetousness, and a love of finery, sins which are destroying its character, making infidels, and offending God.

Dear reader, will you endeavor to become more like these noble Karens? Will you spare a little more from selfish purposes, that you may be able to do a little more for the cause of God? Who will you take as your models in this respect? Christ, the apostles, the primitive Christians, and these liberal Karens, or the fashionable, covetous, dressy, showy, and selfish professors and worldlings of Christendom? You MUST follow the examples of one or the other; and I ask again, WHO will you follow? Let me inquire once more, Whose examples are you following now?

E. HUTCHINS.

For the Morning Star.

Some things I don't like to hear.

I have taken up my pen, to put some talk on paper, hoping that the few hints which I may give in this communication may be of some use to all, and especially to those who are guilty of the things hinted at; and 1. Let me say, that I don't like to hear ministers talk long and loud about their brother ministers. It is a fact that there is a class of such men in the ministry, and they ought to repent of this *unbrotherly, anti-christian* practice forthwith. 2. The practice of finding fault with almost every sermon they hear. Alluding to a sermon, you will hear them say, *it* was a very shoal piece, how very ungrammatical and incoherent, how spiritless and dark—This, that, and the other idea were entirely foreign from his subject. Now I do not like to hear such language from any minister, for in ninety nine cases out of a hundred, it proceeds from a corrupt principle at heart. It is the fruit of the old demoniacal spirit of self aggrandisement, and the man that does it generally wants to be called great himself, but is too indolent to labor to look into the mysteries of revelation and become great and good,—therefore he acts on the shaving down principle, (i. e.) he calculates to shave down every other man till he shall appear in the eyes of others a little less than himself. Such men ought at least to remember that it is much easier to find fault with a good sermon, than it is to preach a good one themselves.—3. I don't like to hear our village and city preachers make unkind remarks about our *country churches* and *schoolhouse ministers*. And who are our village and city ministers? A few years since they were, (or at least some of them were) little boys, brought up by country parents, sent to country schools, converted to God through the instrumentality of school house preachers, nursed by country churches, and not a few of them have been raised up to their present eminent stations by the liberality of their *illiterate country brethren*. Such should remember the rock whence they were hewn, and the hole of the pit whence they were digged.* More Anon.

A TRAVELER.

* We have been acquainted with a good many village and some city preachers; but we do not recollect that we ever heard one of them speak lightly of their brother ministers in the country; nor did we ever suppose they thought themselves any better for preaching in a more populous place. Of one thing we are certain, if they did, they were wofully mistaken. Ministers are all brethren, whether in city, town, or country, and engaged in one common, important and glorious work, and should not weaken each other's hands by indulging in pride or envy. Such feelings come from the source of all evil and ought not to be harbored for a moment.

W. B.

MISCELLANY.

ANECDOTE.

"In a certain place last winter, they engaged a professed infidel to instruct a reading school.—The school, when they came together one afternoon, were not able to read. The teacher, after several vain attempts to have them proceed as usual, sent one of his scholars to the neighboring house of a Christian professor, to request him to come into the school. It so came to pass, that the minister of the place was also at this house, and also went with the other to the school. As an awakening had begun in the town, the minister had little doubt what was the matter. When he came in, and saw the solemn appearance, he first said to the teacher, 'Sir, what is the matter with your school?' He replied, 'I do not know.'—Said the minister, 'Have you not been correcting them?' The master answered 'No, we have had no disturbance.' 'Well,' said the minister, 'what then CAN be the matter?' 'I cannot tell,' replied the master. 'But you must have some opinion about it: tell me what you think it is.'—Not able to endure any longer, the poor Deist burst into tears, and said, 'I believe it is the Spirit of God;' and in a short time, the teacher and fifteen of the scholars became apparent believers. I had this, the other evening, from the mouth of a worthy Christian brother, who was knowing to the fact."—*Life of Rev. Jeremiah Hallock.*

ORIGIN OF THE LARGEST BAPTIST CHURCH IN LONDON.

The Rev. Dr. Cox has the happiness of presiding over the largest church in London, of the denomination [Baptist] to which he belongs. How did that Church originate? It originated, I believe, in this way: A few individuals in the neighborhood of Hackney got together a few children to instruct on the Sabbath day; after a time they thought they would try and get some of the parents together on a Sunday evening, and talk with them. They did so; and thus a congregation was gathered together. These, I believe, were the circumstances under which the largest Church in London, of the Baptist denomination, originated. So, then, those who are deriving spiritual instruction and benefit under the ministry of Dr. Cox, to what are they indebted! To the labors of a few Sunday school teachers, gathering a few children together on the Sabbath day.—*S. S. Journal.*

Keep your temper.

THE TRAVELING TIN-MAN.

BY MISS LESLIE.

Mr. Warner owned a small farm in the state of Pennsylvania, not far from Maryland. He and his wife were Quakers. They had one son and two daughters, whose names were, Israel, Amy, and Orphy.

One beautiful evening, at the close of the month of August, they heard the noise of a tin trumpet. Soon they saw the cart of a tin-pedler rattling down the hill at a brisk trot. The tin-man came blowing his horn to the steps of the porch. After buying some articles, the farmer invited him to sit down and take supper with the family. He accepted the invitation very readily.

While the pedler led his horse into the barnyard to carry him a bucket of water from the pump, and to feed him by the light of the moon, the girls went to the back of the cart, when they were startled at seeing something alive, moving behind the round opening of the cover.

In a moment the head of a little black child peeped out of the hole. The girls were so surprised that they could not utter a word.—The young negro, afraid of being seen, popped down its head among the tins.

"Amy did thee see that?"—asked Orphy, in a low voice.

"Yes, I did so," replied Amy; "what can the man be doing with that little negro, and why does he hide it? Let's go and ask the child."

"No, no!" exclaimed Orphy, "the tin-man will be angry."

"And who cares if he is?" said Amy, "he has done something he is ashamed of, and we need not be afraid of him."

They then went quite close to the back of the cart, and Amy said, "Here little one, show thyself and speak; and do not be afraid, for nobody's going to hurt thee."

"How did thee come into this cart?" asked Orphy, "and why does the tin-man hide thee? Tell us all about it, and be sure not to speak loud."

The black child again peeped out of the hole, and looking round, said, "are you quite sure the naughty man won't hear us?"

"Quite sure," answered Amy, "but is thee boy or girl?"

"I'm a little gal," replied the child, "and my name's Dinah, and I'm five year old, and my daddy and mammy are free colored people, and they lives a big piece off, and daddy works out, and mammy sells gingerbread and molasses-beer, and we have a sign over the door with a bottle and cake on it."

Amy. But how did this man get hold of thee, if thy father and mother are free people? Thee can't be bound to him, or he need not hide thee.

Dinah. O, I know I ain't bounded to him—I expect he stole me.

Amy. Stole thee! What here in the free State of Pennsylvany?

Dinah. I was out picking huckleberries in the woods up the road, and I strayed off a big piece from home. Then the tin-man comed along, driving his cart, and I run close to the road side to look, as I always do when any body goes by. So he told me to come into his cart, and he would give me a tin mug to put my huckleberries in, and I might choose it myself, and it would hold them a heap better than my old Indian basket. So I was very glad, and he lifted me up into the cart, and I choosed the very best and biggest tin mug he had, and emptied my huckleberries into it.

And then he told me he'd give me a ride in his cart, and then he set me far back on a box, and he whipped his beast, and druv and druv, and jolted me so that I tumbled all down among the tins. And then he picked me up, and tied me fast with his handkercher to one of the back posts of the cart to keep me steady, he said. And then, for all I was steady, I could'nt help crying, and I wanted him to take me home to daddy and mammy. But he only sniggered at me, and said he would'nt, and bid me hush; and then he got mad, and because I would'nt hush up just in a minute, he whipped me quite smart.

Orphy. Poor little thing!

Dinah. And then I got frightened, for he put on a wicked look, and said he'd kill me dead if I cried any more or made the least bit of noise. And so he has been carrying me along in his cart for two days and two nights, and he makes me hide away all the time, and he won't let nobody see me. And I hate him, and yesterday, when I know'd he did'nt see me, I spit on the crown of his hat.

Amy. Hush!—thee must never say thee hates any body.

Dinah. At night I sleeps upon the bag of feathers; and when he stops any where to eat, he comes to the back of the cart and pokes in victuals, (he has just now brung me some,) and he tells me he wants me to be fat and good looking. And I'm almost all the time very sorry, only sometimes I'm not, and then I should like to play with the tins, only he won't let me. I don't dare to cry out loud, for fear the naughty man would whip me; but I always cry when we're going through woods, and there's nobody in sight to hear me. He never lets me look out of the back of the cart, only when there's nobody to see me, and he won't let me sing, even when I want to.

Amy. Now, Orphy, what's to be done?—The tin-man has, of course, kidnapped this black child to take her into Maryland, where he can sell her for a good price; as she is a fat, healthy-looking thing, and that is a slave State. Does thee think we ought to let him take her off?

Orphy No, indeed! Yonder's Israel coming to turn the cows into the clover-field. Little girl, lay quiet, and don't offer to show thyself.

Israel now advanced—"Well, girls," said he, "what's the doing at the tin-man's cart? Not meddling among his tins, I hope?"

"Israel," said Amy, step softly—we have something to show thee."

The girls then lifted up the corner of the cart cover, and displayed the little negro girl, crouched upon the bag of feathers—a part of his goods which the tin-man had not shown.

The young man was much amazed, and his two sisters began both at once to relate to him the story of the black child. Israel looked angry. His sisters said to him, "to be sure we won't let the man carry this child off with him."

"I judge we won't," answered Israel.

"Then," said Amy, "let us take her out of the cart, and hide her in the barn or somewhere, till he has gone."

"No," replied Israel. "I can't say I feel free to do that. It would be two much like stealing her over again. Put her down in the cart, and let her alone. I'll have no underhanded work about her. Let's all go back to the house. But say nothing."

The girls cautioned Dinah not to let the tin-man know that they had seen her, and to keep herself quiet; and they then went with their brother to the house, feeling very uneasy.

"Israel," said his mother, as he entered, "this friend is making the china as good as new, only that we can't help seeing the join; and we are going to give all the mended things to thee."

The tin-man having finished his work and been paid for it, said it was high time for him to be about starting, and he must go and look after his cart. He left the house for that purpose; and Israel looking out at the end window, said, "I see he's not coming round to the house again, but he's going to try the short cut into the back road. I'll go and see that he puts up the bars after him."

Israel went out, and his sisters followed him to see the tin-man off.

The man came to the bars, leading his horse with the cart, and found Israel there before him.

"Are you going to let down the bars for me?" said the tin-man.

"No," replied Israel, "I'm not going to be so polite; but I intend to see that thee carries off nothing more than belongs to thee."

"What do you mean?" exclaimed the tin-man, changing color.

"I expect I can show thee," said Israel.—Then stepping up to the back of the cart and putting in his hands, he pulled out the black child and held her up before him, saying, "Now, if thee offers to touch this girl, I think we shall be apt to differ. The tin-man then advanced towards Israel, and with an angry look raised his whip; but the fearless young Quaker (having handed the little girl to his sisters, who held her between them) broke a stick from a tree that grew near, and stood with a look of calm resolution.

The man went close up to him with his whip; but before he had time to strike, Israel seized him by the collar, and swinging him round to some distance, flung him to the ground with such force as to stun him, saying, "Mind, I don't call myself a fighting character; but if thee offers to get up, I shall feel free to keep thee down."

The tin-man began to move, and the girls ran to the house for their father, leading the little black girl whose screams were loud enough.

In an instant the stout old farmer was at the side of his son, and notwithstanding the struggles of the tin-man, they drew him by main force to the stable, into which they fastened him for the night.

Early next morning, Israel and his father went for a warrant and a constable, and were followed home by half the township. The county court was then in session; the tin-man was tried, and convicted of having kidnapped a free black child, with the design of selling her as a slave in one of the southern states; and he was punished by fine and imprisonment.

To conclude—an advertisement having been inserted in several of the papers, to tell where Dinah, the little black girl was to be found, and the tin-man's trial having also been noticed in the public prints, in about a fortnight her father and mother (two very decent free people of color) arrived to claim her; having walked all the way from their cottage in the next county. The meeting was most joyful to them and to her. They told at full length every particular of their anxious search after their child, which was ended by a gentleman bringing a newspaper to their house, containing the welcome news that she was safe at Micajah Warner's.

Amy and Orphy were desirous of keeping little Dinah in the family; and as the child's parents seemed very willing, the girls urged their mother to keep her instead of Cloe.—But Israel declared that he chose to have little Dinah himself if her parents would bind her to him till she was eighteen.

Israel was soon married, and lived in the house near the saw-mill. He prospered; and in a few years was able to buy a farm of his own, and to build a stone house on it. Dinah turned out very well, and the Warner family still talk of the night when she was found in the cart of the traveling tin-man.

A NEW ZEALANDER BEFORE AND AFTER HIS CONVERSION.

Aporo, (Apollus,) a native teacher, said, "In our heathen state we sat like beasts in ignorance: and as dogs, seeing others with something good in their mouths snatch it from them and fight, so we fought and killed each other. When a woman was found guilty of adultery, the tribes to which the parties concerned belonged, made war and killed the innocent as well as the guilty. When any one broke the *tapu*, murder was committed; when our women were confined, we put up a sort of *tapu*, and if any man approached, we allowed him to come near, and when he retired, we pursued and killed him. In our wars in former times, we were not satisfied with the death of a few of our enemies, but sought for the entire destruction of he tribe to which they belonged that we might take possession of their land. If murder was committed, we sought revenge for generations on the children's children of the murderers If our friends and children died, we considered them as gods and looked upon them for support in war, and supposed they came and whistled to us. Our priests said they could see these gods, and from their appearance tell whether we would be successful. We used to make as many mounds of earth, as we wished to represent tribes, over which the priests prayed; and at night they said the gods came, and so marked them as to inform us what would be the fate of each tribe. Those who were slain in battle were cut up, as we cut up pigs, to each man was given his share; we then made a fire, burned off the skin, and when the flesh was cooked, beat it with a stick till it was soft, and ate it with potatoes. The heads we stuck upon posts." I asked if he had eaten any. He replied, "Yes; and we used to think it sweet, like pork."

Pursuing his narrative, he said, "Our attention was first drawn from these things by European articles. This commenced at the north, and afterwards made its way down here. The articles were axes, guns, spades, and pipes. We supposed the musket to be a god, and were much delighted when we got one. We thought it would go off by blowing into the touch-hole; but when we found it would not, we applied a piece of burning stick. It went off immediately, and we were sure it was a god. When the muskets came, we began fighting with them from this place to Kawia and Tarankie, killing all we met with. As the thing just named came from the North, so did the good things We heard that while we were fighting, missionaries and their followers were praying. By and by Mr. W. came here, and went to Kawia, and returned by way of Waipa, leaving two native teachers. Another teacher came from Mangungo. Through their instructions a young Chief embraced Christianity; and at length a number of others. Afterwards Mr. Woon came, and then M. Whiteiy and Mr. Wallis; and by their means a great number embraced the gospel. Then the missionaries left; I did not turn Christian while they were here; but I went to look on, while a native teacher was addressing the people. I saw myself a sinner, and thought I should be left behind, as many were turning to God. I felt sorry on account of my sins, and had great distress of mind. I thought of my friends, long since dead, and prayed to God, and said:—'Though my friends are hidden or lost, God shall be my Friend.' I found relief, not by going back to my old practices, but by looking constantly to God, and remembering that Christ, the Son of God, made the payment for my sins. Then peace was made between God and my heart, as peace is made between two tribes who have been at war. They break a stick in two pieces, and lay them down between the tribes; then two of the principal men lay their hands upon them, and peace is made. My peace is of the same kind, but it is liable to interruptions. If old things come upon me and throw me down, my peace will be broken, but if they do not, my peace will not be broken, and I shall get to heaven."

WASHINGTONIAN CROWS.

The following piece of crow experience in drunkenness, is told by an Illinois paper:

"Col. B——— has one of the best farms on the Illinois river. About one hundred acres of it are now covered with waving corn. When it came up in the spring, the crows seemed determined on its entire destruction. When one was killed, it seemed as though a dozen came to its funeral: and though the sharp crack of the rifle often drove them away, they always returned with its echo. The Colonel at length became weary of throwing grass, and resolved on trying the virtue of stone. He sent to the druggist for a gallon of alcohol, in which he soaked a few quarts of corn, and scattered it over his field. The blacklegs came and partook with their usual relish, and as usual they were pretty well *corned*, and such a cooing and cackling—such strutting and swaggering! When the boys attempted to catch them, they were not a little amused at their staggering gait, and their zig-zag way through the air. At length they gained the edge of the woods, and there being joined by a recruit, which happened to be sober, they united at the top of their voices in caw-caw-caw-ing, and shouting either the praises or the curses of alcohol; it was difficult to tell which, as they rattled away without rhyme or reason. But the Colonel saved his corn. As soon as they became sober, they set their faces steadfastly against alcohol. Not another kernel would they touch in his field, lest it should contain the accursed thing, while they went and pulled up the corn of his neighbors. They have too much respect for their character, black as they are, again to be found drunk."

RUNAWAY NEGROES AMONG THE SEMINOLES.—We are informed that there are many runaway negroes, from Louisiana and Arkansas, at the Seminole negro town upon the Deep Fork, Canadian, in the Creek nation. Of this we have no doubt, being somewhat familiar with the social and local condition of this independent negro town. There are about two-hundred persons in the town, speaking a language of broken English, hard to be understood by a white man or Indian. This settlement is formed by the negroes removed by the Government from Florida, who were runaways from the Southern States, or their descendants. They lived independent of the Indians, by their union and cunning, and form a ready harbor for the runaways from the Indian country, the States of Arkansas and Louisiana. It is almost impossible for an owner to recover his slave when he once gets into this hive. The negroes will hide the runaway and feed him while his pursuers are in the country; and no reward will induce them to betray him; and frequently they have been known to repel by force, persons who have found their slaves and undertook to carry them away.—*Southern paper.*

OBITUARIES.

In Bangor, Me. May 11th, in the 22d year of his age, FESSENDEN, son of Thomas and Anna Finson. His disease was consumption, under which he lingered for some 3 or 4 mos. He was while in health a young man of much promise—strong, vigorous, and industrious; and had been selected as the object of parental hope and dependence. It was not until towards the close of life that this young man felt that he was a sinner, and gave himself to God. His convictions were deep and pungent. He felt to humble himself as in the dust before God. His cry was, "God, be merciful to me a sinner!" So great was his mental distress for a season, that his parents sometimes were called from their bed at mid-night to kneel and pray for him. Nor did they pray in vain; for about 10 days before his exit, his mind became calm and was filled with heavenly love and peace. His conversion was as clear as his convictions had been pungent. He now felt that old things were done away, and behold all things had become new. He felt deeply for the salvation of others, especially his own dear brothers and sisters, and earnestly warned and entreated them to seek religion. Before he expired, he took them by the hand separately, and exhorted them to prepare to follow him. To the mother he said, in the language of the dear Redeemer, "Weep not for me;" and to the father, "Be faithful unto death, and thou shalt receive a crown of life"—or words to that effect. When asked, if he had no word to leave for an absent and distant brother, he replied—"tell him, I love him still." After this, he said but little, and died with great composure. His senses continued till the last. He was interred on the 14th, and the many who attended, together with the deep solemnity which characterized the occasion, evinced how sincerely this young man had been esteemed.

ARTHUR CAVERNO.

Bangor, Me. June 1, 1844.

Died in Wheelock, Vt. May 28, sister ELIZA BRADLEY, wife of Br. Sewel Bradley, and daughter of Br. John and Mary Chase, in the 38th year of her age. The subject of this notice had been a professor of religion 20 years, and had ever adorned her profession with a godly life. She was baptized by Eld. Daniel Quimby of Lyndon, Vt. and added to the F. W. B. church, of which she continued a worthy and active member until death. Her last sickness was exceedingly distressing and of a number of weeks' duration, which she bore with truly Christian fortitude and patience. She was perfectly resigned to the will of God, and as the time of her departure drew near, her soul seemed to triumph over the sting of death—not a cloud darkened her heavenly prospect—Jesus was with her, and it was pleasurable to die in the embrace of such a glorious Friend. By this dispensation, her husband and children have sustained a loss which nothing in this world can repair. Her other relatives are bereft of a kind and affectionate friend and the church of a faithful member—but our loss is her infinite gain. Her funeral was attended on the 29th by a numerous congregation, who were addressed by the writer.

JONATHAN WOODMAN.

Died in Alexandria, N. H. April 19, Br. ALEXANDER MCMURPHY, aged 46 yrs. The subject of this notice experienced religion more than 50 years since, and for quite a number of years has been a member of the F. W. B. church in A. Br. M. has been a pillar in the church of Christ, while he has borne the burden in the heat of the day. In days gone by, when he was able to meet with his brethren, his voice was generally heard in the assembly of the saints, encouraging them to faithfulness and persuading sinners to seek the Lord. But for a number of his last years, he was deprived of this privilege, yet he enjoyed the blessings of religion in his family, while he daily surrounded the family altar. He suffered much in his last sickness, which he bore with patience until the messenger death came and released his happy spirit from the feeble, suffering body, to go and rest with his Redeemer.

AMOS BROWN.

Died in Alexandria, May 9, Br. JESSE GORDON, in the 81st year of his age. The subject of this notice professed faith in Christ, some more than 50 yrs. since. About 40 years of this time, he lived in the neglect of the duty of baptism; of course his enjoyment some part of the time was small. But after quite a struggle with his unworthy feelings, he was baptized by Elder John Hill, and united with the F. W. B. church in A., of which he remained a worthy member till his death. For a number of his last years, he gave up the cares of this life with all his worldly anxiety, seemed to consecrate himself entirely to the service of the blessed Redeemer. He delighted much in meeting with his brethren in Sabbath, prayer and conference meetings, and was ready to bear the consecrated cross of Christ, which he loved more than every thing else. He has left a number of children and friends, together with the church, to mourn their loss; but they feel that their loss is his gain, while they have good evidence that he has gone to that world where the wicked cease from troubling, and the weary are at rest. A. BROWN.

Died in Brownfield, March 9, widow MARY PEASE, aged 98 years. The subject of this notice was born in Sanford, Me. She was converted about the year 1799 and united with the C. Baptist church in Parsonsfield, under the care of Eld. Chadbourne. From that time until her death, she lived a practical Christian. For about two years before her death, she suffered much pain, with great patience. She contemplated her departure with much joy, believing that her Savior would take her to himself. She died in the triumphs of faith. She has left six children, with a numerous train of grand-children, and friends to mourn, but they mourn not as those who mourn without hope. May God in his infinite wisdom sanctify this dispensation of his providence to the everlasting good of the friends, and teach us all the frailty of mortal life.

E. H. HART.

March 16, MELVILLE, child of br. Benjamin Blake, aged 21 months. E. H. H.

March 25, CAROLINE, child of Mr. Sands Rounds, aged about 19 months. E. H. H.

Died in Columbia, N. Y. on the 12th of April, of scarlet fever, CYRUS YOUNG, second son of Eld. D. W. and Jane McKoon, aged 5 yrs. 2 mos. and 16 dys. The subject of this notice was one of the brightest earthly gems. Mildness and affection, combined with a budding intellect, which promised great usefulness, rendered him beloved by all who knew him, and dear to the domestic circle. While our dear brother and sister feel deeply afflicted by this stroke, they are prepared to appreciate the blessedness of the doctrine of a glorious immortality beyond the grave. Their tearful eyes, directed by Revelation,

Ken that world of light before us,
Where no blasting winds will blow;
Where our friends' will gladly greet us,
And our loved ones will us know.

At the funeral, a discourse was delivered by Eld. A. H. Miller, from Job 14:14. M. C. B.

Died in Sanborton, May 25, Mrs. LYDIA SMITH, widow of Mr. Henry Smith, in the 70th year of her age. Her disease was of the most distressing character. It made its first appearance on her face and neck; it baffled the skill of physicians; it assumed a cancerous appearance and affected the whole frame. She lingered in great pain for several weeks. Though racked in every joint no murmurings escaped her lips. She had for several years a firm hope in God, and died in the enjoyment of that hope, leaving a large circle of friends and relatives to mourn their loss. "Blessed are the dead that die in the Lord." Editors at the West are requested to copy. E. G. PERHAM.

At Meredith Bridge, May 23, Mr. LYMAN S. BATCHELDER, son of Nathaniel and Mary Batchelder, aged 20. His good morals and industrious habits secured to him the confidence of all, and his parents fondly looked upon him as their support in declining years. Being unable to work at Manchester, where he was engaged, he returned, and after 9 days extreme suffering with the Typhoid fever, having his senses only a few moments at a time, he was summoned hence.

I. D. STEWART.

Died in Newmarket, April 30, Mr. BRADBURY JEWELL, aged 37 yrs. His health was poor most of the time for about 15 months previous to his death. About 8 years ago, he obtained some hope that he had passed from death unto life; but fearing that his hope was not well founded, he did not make a profession of religion. A short time previous to his death, he was greatly revived, and died very happy. COM.

Died in Lee, 10th inst. Mrs. LYDIA ANN MATHEWS, aged 33 years. She never made a public profession of religion, but had indulged a hope in Christ for some time. Her amiable disposition, correct deportment, and standing in society, deservedly won for her a large share of the respect and esteem of those who knew her; and her death has made a chasm in her family and in the community, which will long remain. COM.

In Cornish, Me. April 17, MARSHAL, son of Wm. L. and Mary O'Brion, aged 5 yrs. In this inscrutable Providence of God, the parents are called to mourn the loss of one of the most interesting and lovely children.

"O ye parents, cease to sorrow,
O'er the grave of him ye love:
He has left a world of sorrow,
For a blissful seat above."

J. EDGCOMB.

Died in Chesterville, Me. April 2, sister LOIZA FOSTER, after a distressing sickness of about 10 mos. aged 30 yrs. 8 mos. and 16 days. She was the eldest daughter of Br. Martin Farrington, professed religion in her youth, and was baptized (I think) by Eld. S. Curtis some 14 yrs. ago, and joined the F. W. B. church in that place, in which she retained a standing until death. She was very low in her mind the first of her sickness; but in the latter part became perfectly composed and happy; had a great anxiety for her husband and others to enjoy religion; with Christian composure selected Eld. Wm Badger to preach at her funeral, from Rev. 14:13, the hymn and place of burial, and breathed out her last in bright hopes of a glorious immortality. She has left a husband (who spared no pains to make her comfortable with whom she had lived over 9 yrs.) two sons, with a large number of others to mourn her absence from their society, that is deeply felt by all; more particularly by the mourning, disconsolate husband. May the Lord sanctify her death to his good, and the good of all connected, is the prayer of all his best friends. JOHN FOSTER.

Died in Jay, May 19, sister DORATHA LIBBY, wife of Br. John Libby, son of Eld. Thomas Libby. She was born in Lebanon, Me. and experienced religion 10 years ago last August, was baptized by Eld. David Blaisdell, and united with the church in that town; 9 years since moved to this town (Jay) and united with the F. W. B. church and remained a good member till death. Sister Libby was an efficient school teacher. Her ability, both natural and acquired, was not at all inferior. I think it may be said that sister Libby was a good daughter, a loving sister, a very affectionate wife and tender mother. She was industrious and frugal. Her disease was the consumption. She was under the care and direction of physicians about 2 years, much of the time greatly distressed; but bore it with patience. The writer visited her a number of times and found her enjoying her mind well, in particular the last one but a short time before her exit. She retained her reason to the last; her hope was firm in the Lord and like an anchor to her soul, and doubtless she rests with the blest. Her husband by this dispensation is left with 3 small daughters, one an infant. He deeply feels his loss, and the care and great responsibility that rests on him. Though he is passing thro' deep affliction, the Lord sustains him. By the request of the deceased, the assembly on the funeral occasion was addressed by the writer, from Ps. 55:22.

JOHN FOSTER.

Boston & Maine Rail Road.

BOSTON to PORTLAND via. MEDFORD, WOBURN, WILMINGTON, ANDOVER, BRADFORD, HAVERHILL, PLAISTOW, NEWTOWN, KINGSTON, EXETER, NEWMARKET, DURHAM, DOVER, SOMERSWORTH SOUTH BERWICK, NORTH BERWICK, WELLS, KENNEBUNK and SACO.

SUMMER ARRANGEMENT.

ON and after MONDAY, May 20th, 1844, Passenger Trains will run daily (Sundays excepted, as follows, viz:

Leave Boston for Portland, at 7 A. M. and 2½ P. M.
Leave Boston for Somersworth at 7 and 10¾ A. M. 2½ and 6 P. M.
Leave Boston for Dover at 7 and 10¾ A. M. 2½ and 6 P. M.
Leave Portland for Boston at 6¼ A. M. and 4 P. M.
Leave Somersworth for Boston at 7¾ A. M. 3 and 5½ P. M.
Leave Dover for Boston at 5 and 8 A. M. 3¼ and 5¾ P. M.

The Depot in Boston is at the foot of Lowell st.

☞ Passengers are not allowed to carry baggage beyond $50 in value, unless notice is given, and an extra amount paid, at the rate of the price of a ticket, for every $500 additional value.

8] CHARLES MINOT, *Sup't.*

SPECIAL TRAIN.

A SPECIAL TRAIN will be commenced on MONDAY, May 20th, between GREAT FALLS, DOVER and PORTSMOUTH, leaving those places as follows, viz:—

Leaving Great Falls for Dover, at 7 A. M.
" Great Falls for Portsmouth, at 6¾ A. M.
" Dover for Portsmouth, at 20 minutes past 7 A. M.
" Portsmouth for Dover and Great Falls, at about 9¾ A. M.
" South Berwick for Dover and Great Falls, at 10¼ A. M.
" Dover for Great Falls, at 10¾ A. M.

C. MINOT, *Sup't.*

May 25, 1844. 6

VEGETABLE PULMONARY BALSAM.

FOR COUGHS, COLDS, ASTHMA or PHTHISIC, CONSUMPTION, WHOOPING COUGH, and all Pulmonary Affections and Diseases of the Lungs, this is believed to be the most popular and efficacious Medicine ever known in America, for proof of which, we would refer to those who have used it, and to the numerous certificates of physicians & others attached to the inside wrapper to each bottle.

A distinguished physician says "he regards it as a safe, convenient and very efficacious Medicine," another "that it has justly acquired a high reputation and so far as he can learn has never disappointed the reasonable expectations of those who have used it.

☞ Be assured that it is not *genuine* unless one or both of the written signatures of SAMPSON REED or WM. JON'N CUTLER, are found attached to a y

THE MORNING STAR.

$1,50 A YEAR, IN ADVANCE.] PUBLISHED BY THE TRUSTEES OF THE FREEWILL BAPTIST CONNECTION ..... AND EDITED UNDER THEIR DIRECTION. [WILLIAM BURR, AGENT.

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☞ All communications and business letters sent by mail (and in all other cases, except when they can be forwarded to our agents in Portland or Boston *free of expense*,) should be directed to WILLIAM BURR, DOVER, N. H.

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MORNING STAR.

For the Morning Star.

Nature and her laws contemplated.

This subject is one calculated to awaken all the latent sensibilities of taste, and picture to us scenes, the contemplation of which, will create in our bosoms the most pleasing and interesting reflections. That sensibility to beauty, termed admiration, is more uniformly excited by those objects, which, being out of our power, are not subject to a change by accident, caprice or fashion. The green lawn, the beautiful grove, the variegated landscape, the vast and trackless ocean, and the starry heavens, are all contemplated with admiration by every attentive beholder; and the reason why at once comes,—they are natural productions—the metamorphosing hand of fashion can neither change their form nor appearance; neither can caprice or accident touch them, with the finger of commutation.

We view the beautiful works of nature with overflowing delight In contemplating her, the thoughts become exalted, the mind is buoyed above the works of art, and placed upon the author of these wonderful productions. It must have been the intention of an all wise Providence to make extensive impressions upon us his creatures, in placing before our eyes such beautiful objects, as constantly meet them, as we gaze over the universe. We are led to inquire and that seriously, Are not these the works of God? Do they not show forth his superior power? The facts, which answer these interrogations, exhibit sufficient proof why we should contemplate nature with reverance and awe. We are ready to cry out with a transport of surprise:—How mighty is that being who created such a variety of objects, and keeps in operation all nature! It must be false reasoning to conclude, that any person, possessed of moral or religious sensibilities, can view the beautiful and enlivening displays of all the natural existence around them, but with wonder and love. Although the *emotions* of different spectators may vary widely in degree, according to the power of receiving pleasure or pain, yet they agree in kind—they are all brought to the same focus, but the powers of concentration are unequal—they are all led to admire, but in different degrees. It is proved by Rheterick, that sublimity affords the highest pleasure to the imagination—the emotions derived from subline objects, are distinguishable from all others. Where do we find sublimity, if not in the works of nature? Do they not show forth superior power and benevolence, connected with awful obscurity? Do they not exhibit the omnipotence of a supreme being, and his goodness in surrounding us with objects the most favorable to our welfare in this world, and privileges the most congenial to the preparation for another.

Next to sublimity, beauty is capable of exciting the highest admiration. That calm, gentle, soothing and elevating pleasure of taste, called beauty, is everywhere seen spread over the face of the earth. Then we have in every direction an assemblage of graces completely calculated to please the eye. "Nature, who is the most graceful artist, hath, in all her works, pursued a regularity which appears more beautiful on account of their fitness, propriety and use."

The fact, that all the whys and wherefores of the operations of nature, in all her minutia, are enveloped in awful obscurity, has always excited the wonder and surprise of the learned, from the most ancient period. Who can comprehend her movements? Mysterious round! We are lost in astonishment and admiration. How simple is the fact, that a stone when thrown into the air returns to the earth again. We say it is the attraction of the earth which causes it to return; and when we say this we express all we know about it. Here some of the laws which govern nature come into operation, and perhaps the power of *attraction* produces phenomena, more generally and constantly presented to our view, than any other. By this power, all kinds of matter, whether of the size of atoms or of worlds, are drawn towards each other, and held together. Were it not for this law, matter would not exist in any regular form Turn our eyes where we may, bodies present themselves which owe their regularity of shape to attraction. This law operates in a wonderful manner, upon the planetary system—like an invisible rein it directs them in their course, through a vast expanse of trackless ether, causing them to deviate from a straight forward course, and move in a circular manner around that body which is the centre of their motion. The effects of this law is very conspicuously seen in the formation of the drops of rain that fall to the earth—it is also seen in the dew, which it has collected into little globules upon the vegetable leaf. This law is indispensable to the preservation and existence of the present regularity, of both animate and inanimate matter. It is *attraction* that causes the particles which compose our bodies to cling together with such tenacity. Take away *cohesive attraction*, and we at once should crumble to atoms. How sublime, yet how simple! How minute, yet how magnificent is this law!

But to carry out the thought, with regard to nature's mysterious movements—are we not as much in the dark about the growth of a single plant? No one can tell how the smallest vegetable arrives at maturity. There are certain fixed laws which may govern the arrangement of the particles of matter, which enter into and form the bulk of the plant; but how this is brought about and accomplished, is beyond the conception of finite man. Although it has been ascertained that all vegetables are composed of the same constituent principles, and that it is owing to different proportions of these elements, that we have such a variety in the texture, color, taste, smell, as well as their several parts, such as flowers, seeds and fruit; yet, after knowing all this, we are obliged to break off abruptly, and say, it is so, but how this work is performed we know not.

From that subtle and invisible element, called air, we extract oxigen—the supporter of resperation. The inhalation of this constituent principle of air supports our lives—supports combustion, and at the same time enters into the composition of the globules of the water, of that pure and limpid stream, from which we so often slake our thirst. It would seem that the air would, at once, be drained of its oxigen, while so many millions of the globe are continually extracting it, if there were no means of replenishing. We find there is an all wise provision made for a fresh supply. Plants absorb the most deleterious of gasses from the atmosphere, carbonic acid, and retain the carbon while they emit the oxigen to supply the vacancy occasioned by resperation. Says Maxey, in speaking of air: "How wonderful is this element! how clearly does it discover infinite wisdom, power and goodness." Hitherto we have spoken of it in its calm and unruffled state; but when he who holds the sole control of the winds in his hands, sees fit to stir up and enrage their element powers—how the mighty fabrications begin to totter! the lofty oaks to bow in reverence—the tall pine to wave in obedience, and every little shrub to rack and writhe in agony. The great deep foams with fury, and in vain attempts to break its bounds—waves roll on waves and rear their foaming heads to the skies, as if to obey—nature shakes with convulsive motion, till at length all is hushed in the succeeding calm. What a contrast! nature now assumes her wonted serenity—everything is now lulled to sleep in the lap of stillness; and as a token of gladness a general smile ascends to the God of the universe. In closing these remarks, permit me to say, that the contemplation of nature should teach us one important lesson: viz. that *man*, as well as nature, is subject to decay. When we behold the faded leaf of autumn, fallen to the earth, it should remind us that we, too, must fall a prey to death, and moulder back to our mother earth—but in the midst of all these solemn reflections, there is one cheering hope and pleasing anticipation, that virtue will flourish in a blissful immortality. A. P.

Lebanon, (Me.) May 21, 1844.

For the Morning Star.

To Professors of Religion, Ministers, and Churches—Against Slavery.

You profess to be Christians—created anew in Christ Jesus unto good works; set for the defence of the gospel; the salt of the earth and light of the world. Yours is a good profession, a high calling, an exalted position. Your power of doing good or of doing evil is the most mighty power in the nation, the most potent wielded by men upon earth; and your responsibilities are in proportion to your powers. Whoever refuses or neglects to examine great questions of Christian morality and duty, you may not innocently or safely neglect or refuse. Whoever may be excused from action, where the destiny of souls and the glory of God are concerned, you, most assuredly, cannot be excused. Whoever may listen to the suggestions of carnal ease, worldly policy, or ambition, you may not thus listen. Whoever may close their eyes upon surrounding abominations, and the dangers of the church, or their ears to the cry of the poor, you certainly can have no excuse for closing yours.

THE CASE STATED. Come, then, consider the oppression and abomination that are done in this land of Bibles, sanctuaries, of churches and Sabbaths! Hear the cry of nearly three millions of your countrymen, including about two hundred thousand members of churches of your own sects. Run over the catalogue of their wrongs. See them chattelized—reduced to the condition of things, reputed and adjudged in law to be brute beasts;—denied the prerogatives of man; forbidden to hold property or to contract marriage; herded together like swine; denied the sanctities of the family relation; torn from each other and sold, without regard to the ties which bind husband and wife, parent and child, deprived the means of education; forbidden to read the Bible, or assemble freely to worship according to the dictates of their consciences, with none to molest or make afraid; driven to unrequited labor with the lash; existing not for themselves, but as appendages of others; degraded, crushed, defenceless, utterly unprotected by the law, at the mercy of their oppressors, "entirely subject to the will of a master to whom they belong," their free moral agency counteracted, insulted, denied; their allegiance to the one great Father of all, who has said, "Thou shalt have no other gods before me," set aside by the law of unlimited subjection to an earthly master. In this condition they are held during life, without any recognized right of redemption; and legal impediments, in most of the slave states, are thrown in the way of emancipation by the master. The slave child follows the condition of the mother, though the father may be free, and hold his own child as a slave, or sell him for gain in some of the states. The principle business of many of the slave-holders is to raise slaves for sale. But in this slave-holding and slave traffic, ministers of various sects very extensively participate.

SOMETHING TO BE DONE. Here, then, is human suffering to be commiserated and relieved. Here is humanity, crushed and bruised, to be healed; here is humanity degraded to be elevated. Here is ignorance to be instructed. Here are heathens to be evangelized. Here is oppression to be rebuked—iniquity to be reproved—abominations to be done away. Here are sinners to be called to repentance—professors of religion to be reproved—the ministry to be purified—the sanctuary to be cleansed—religion to be vindicated—the Savior in the person of the least of his brethren, hungry, athirst, naked, and in prison to be visited, ministered unto, and cherished. In all this, do you find nothing for your hands to do? Are you not men, and do you not claim to be Christians? If God works by means, if men, and especially Christians, are to be the active voluntary instruments of his purposes of mercy, on whom does such a work properly devolve, if not upon you? Do you not worship the God of the oppressed, the avenger of widow and the fatherless—the refuge of the poor and needy. Do you not claim to be followers of God, as dear children—to be devoted to his service—to be engaged in his work—to be laborers in his vineyard. If he is the friend of the friendless, should you not be? If he lifts the poor from the dust and from the dunghill, should you not labor to do so? If he says, "Break every yoke—let the oppressed go free!" should it not be your privilege to re-echo the mandate. If "out of Zion shall go forth the law, and the word of the Lord from Jerusalem, if the priests' lips should keep knowledge, and men should seek the law at their mouth," should he not look to his ministry and his church to be as his mouth, and to put a difference between the clean and the unclean? You claim to be the disciples and imitators of him who was anointed to preach the gospel to the poor, to heal the broken-hearted, to proclaim deliverance to the captive, and the recovering of sight to the blind, to set at liberty them that are bruised. If you are Christians, the work of Christ should be your work, and his mission yours. How, then, can you decline partaking with him in this work? The Son of God was manifested that he might destroy the work of the devil; and should not his church militant engage in the same warfare? Can you doubt that the works of the devil include slave-trading and slave-holding? What can be more fiend-like then to reduce the soul of man, made a little lower than the angels, to the condition of a brute—to buy and sell the image of God, the purchase of a Savior's blood, the temple of the Holy Ghost, as four-footed beasts are sold in the shambles—to bury the immortal mind of man in the darkness of heathenism—to quench the light of knowledge—to enchain the deathless spirit—to annul marriage—to withhold education—to prohibit the Scriptures—to substitute the despotic sway of man for the moral government of God. How can you fight under the banners of the Captain of human salvation, without waging an uncompromising warfare against this gigantic system of sin?

WHAT CAN WE DO? Do you ask what you can do? or how the work demanded of you shall be performed? or what measures and methods you should pursue? It is easy to say what you should not do. You should not frame apologies for oppression. You should not sustain oppressors in the church or in the state. Be not partakers of other men's sins. They that forsake the law praise the wicked; but he that keepeth the law contendeth with them. Let not a sceptical statesman, himself a slave-holder, rise up in judgment and condemn your hardness of heart, by reminding you that sixty years before you rejected this warning, he trembled at the reflection that "God is just and that his justice shall not sleep forever.

A FREEWILL BAPTIST.

For the Morning Star.

DECISION.

No one thing is more essential to the success of any enterprise, than decision. No good degree of progress can be made in any scheme or pursuit, where human agency is concerned, without a competent share of decision. No where is this principle more essential, or more constantly called for, than in the daily walk of the Christian; and when happily combined with other corresponding traits, it is no where exhibited to more advantage than in the Christian character. So essential is it to the pilgrim's progress, in this life, that a person may as well think of crossing the wide Atlantic in a direct line, without the aid of compass, chart, sail or steam, as to advance directly to heaven without decision. The allurements and temptations besetting the Christian's path are too numerous to allow him to walk undeviatingly onward, without he shares largely in this principle. A temptation is thrown in the way of the undecided, his very indecision renders him unprepared to manfully and promptly resist it; at first he hesitates, then begins to parley, by parleying becomes more familiar with the temptation; the increase of familiarity lessens the moral repugnance he first felt in his bosom against it, and in nine cases out of ten, he yields; and by yielding weakens his moral powers and strengthens their antagonists, thus rendering the chance of his overcoming the next temptation still more hazardous; each successive step rendering his situation more dangerous. Thus it is, with not one instance only, but with numerous instances, occurring daily. All for the want of cultivating decision. Not thus with the person fully resolved to serve God at the loss of all things else. His course is ever onward. The world may display all its gorgeous allurements in unparalleled magnificence, but he heeds them not, save to scorn them; his eye is fixed upon the mark and his course is steady. The enthusiast, novelist, and curious, may present their various and fascinating schemes before him; but he gazes upon them, only to pity their authors and supporters; he is rooted and grounded in the faith and wants to increase.

How vastly less difficult for one to prosper and succeed in the Christian life, with decision than without it. To one who is fully resolved in his own mind to be wholly the Lord's, the path of duty is an easy one. He knows the world, his brethren, and God expect his life to correspond with his profession, and he daily endeavors to effect this correspondence. Beholding the path of duty, he does not stop to inquire what this friend, or that person will say, if he pursues such a course; he goes forward, making the will of God his rule of conduct, regardless of the censures of others, if his conscience and his God approved his conduct. The cross is not so weighty, in the performance of Christian duties, to one possessing a good degree of decision, as to the one measurably destitute of this noble quality. It is for the want of this, that we have so many sickly and pineing professors in community, who do not seem to have any permanent growth in grace. If they advance a little one day, they have not the resolution to maintain their ground, but fall back the next; thus constantly fluctuating, without exerting a healthy influence in favor of Christianity, or enjoying much of its consolations, all for the want of cultivating promptness and decision in their own minds.

If we have but little of this principle and desire more, we can acquire it with trifling effort, considering its worth. Commence by being particularly careful to exercise prompt decision in the *little* every day occurrences of life. Decision here will insure decision in larger affairs. Life is, in a great measure, made up of little circumstances, and if we are prompt and decisive in these separately, we shall be in life as a whole. S.

Those who are forward to win general admiration are seldom calculated to bestow individua happiness.

Morality is the best when administered as nutritious aliment—not as a physician's dose.

Be guarded in discourse, attentive, and slow to speak.

For the Morning Star.

Rum-drinking Christians.

Reader are you acquainted with any such beings? Does your Bible recognize such Christians? Does the Lord Jesus Christ know such to be his followers? No; "I never knew you, depart from me, ye that *work* iniquity." Rum-drinking Christians! what horrid incongruity in the terms. Rum-drinking is the bane of civilized life, the curse of community, and the destruction of domestic happiness, the ruin of property, reputation, body and soul. It is the gratification of an artificial, unsanctified appetite; a selfish, animal, sinful indulgence. Christian, or disciple of Christ, is one who *denies* himself, takes his cross and follows Christ, possessing the same mind, with Christ, aiming for the happiness of society, the salvation of his fellow men, and the honor of God. Is there the slightest degree of affinity between rum-drinking and Christianity, or have they the least sympathy for each other? Rather, is there not an absolute repugnance existing between the two; to that degree, that where the one is the other will not be? Yet, there are persons professing godliness, and even members of churches, who, to this late hour, advocate the habitual drinking of ardent spirit, and, what is still worse, enforce their pleadings by their example! It is with shame that I record such a specimen of depravity, nevertheless it is a true one. Let me ask, does the drinking of ardent spirit make a person a *better* Christian? Does it increase his devotion and deepen the tone of his piety? Does it render his prayers more fervent, effectual and spiritual? Is his daily walk as becomes godliness in consequence of drinking ardent spirit? Does the Holy Ghost need the *enlightening* and *stimulating* influence of ardent spirit to aid him, in reproving and interceding for man? Is there not *energy* enough in the means God has appointed for carrying forward his work, without calling in the aid of one of the devil's agents, alcohol? A person under the exciting influence of alcohol, will talk more rapidly than otherwise; but will he talk more coherently? Do you listen to the unintelligible jargon of a person a "*leetle corned*," with more pleasure, delight and approbation, than to the conversation of a sober, reasonable man? Do you not rather turn from such a person in disgust? And do you think to present to the Lord as an acceptable offering, a sacrifice, which you would not offer to your governor, nor accept yourself? Be not deceived; God is not mocked; if a man sows or drinks rum, he will reap loss, ruin, disease, and death!

Oh! you rum-loving professors of religion, how long, ere you will cease to pervert the right ways of the Lord, standing as decoys, to lead the unsuspecting into the snares of destruction, and giving sanction, by your precept and example, to one of the most unhallowed and destructive practices that ever existed! Reflect a moment upon the course you are pursuing; you profess to love Christ, but in tippling you deny him; you *pray*, it may be, for the upbuilding of his cause, and in drinking, you labor against your prayer, to demolish it; you exhort sinners to repentance, at the same time you set before them an example, which, if followed out, would lead them to destruction. Your conduct grieves the children of God, disheartens his servants and dishonors him. The sooner you abandon your cups or your profession, the sooner you will cease to act the part of the hypocrite. The Lord help you to refuse the evil and choose the good; to *deny* yourself and follow him. TEMPERANCE.

For the Morning Star.

Off Horse.

I very well remember a certain horse my father owned, when I was a lad; he was accustomed to work in the team upon the off side. But sometimes we had occasion to use him elsewhere, and then he exhibited the influence habit possessed over him. If he was attached to a carriage, he would travel upon the off side of the way, if the carriage and loading went into the gutter, or elsewhere, it mattered not to him, provided he could pursue his accustomed track.

The horse is not the only offish animal the world knows. We have some *biped* animals, who bear a striking resemblance to the old horse in this respect. Some professors of religion there are, who exhibit the appearance of having been *habituated* to walking on the off side, if they did not *originally* possess a large share of offishness. Such exhibit the effect of this habit or originality, by opposing every projected movement of their brethren, unless such movement should perfectly coincide with their off-side selfish views. For instance, the church is in want of a minister to labor with them; measures are taken to obtain one; but if they should not concur in every particular with the notions of these one sided people, why they are at arms length at once, will do nothing about the business, neither counsel, advise nor assist in any manner, whatever. The church is thus thrown into a straight place; they must either proceed without unity, which is bad, or do nothing, which is worse.

If the body should wait for the action of these off-side travelers, they might wait until dooms day, and then be found waiting in vain, for any other action than fault finding. Or the brethren wishing to walk according to godliness, observing God's house as a house of order, and to aid them in so doing, may wish to adopt a Covenant; when these few immediately raise the cry of "new measures," "innovation," "Babylon," &c. "I want nothing to do with such stuff," and away they move to the *off-side*. Thus some of our churches are cramped in their efforts to do good, and impeded by these one-sided persons, who hang as a mighty incubus to prevent their progres-ive action.

If this should meet the eye of any offending, may they comply with the injunction, "up out of this place." FARMER.

For the Morning Star

Religious business Stereotyped.

What is that? It is always choosing the same men for a Committee in a church, year after year; sending the same brethren messengers to Q. M. year after year; having the same men presiding officers in Q. M. sending the same persons delegates to Y. M. &c.—This makes it all stereotype. Perhaps there may be some others just as good men for business as those employed. Let's see—try some of them before the old ones die, and we have to commence all new. L. R.

Preserve self-possession, and do not be talked out of conviction

For the Morning Star.

Reflections upon the past.

In the calm hour of contemplation, how sweet to retrace the scenes of childhood, those fugitive moments of unalloyed felicity, that have flown with the rapidity of time! Unnoticed, and uncounted, they have sped their way, until, numbered with all past time, nothing remains but their grateful and hallowed recollections. But amidst the vast, the awful, and overwhelming ravages of *time*, how rich the boon of memory! By its magic power, the youthful pleasures of life's sunny morning are portrayed in retrospection, transporting us back to those delightful days, when, pillowed upon the bosom of maternal love, we felt nor feared the approach of sorrow nor death. Happy indeed could those days of pure, though unconscious bliss, have continued. But, alas! how soon their *innocency*, as well as their simplicity, has fled.—Not only are the finest sensibilities of nature, the most exquisite and generous sentiments, *subdued* if not *destroyed* by the world's cold policy; but the *soul* that nobler part of our existence, is contaminated with *sin*. Instead of perennial sweets and unfading flowers, life's cheerless pathway is beset with the brier and the thorn, the beast of prey that howls and the serpent that lures but to destroy. Life becomes a warfare, in which all are to be individual actors. The quicksands of passion are to be avoided, temptations overcome, the fight of faith accomplished, and victory achieved by the strength of Him who kindly and freely arms for the moral conflict. The clouds of adversity may lower, the tempest rage; but safely glides the fragile bark, if submitted to the skill of that unerring Pilot, whose voice "the winds and the sea obey." Sweeter far than the thoughts of early life is the retrospection of days and years devoted to the cause of virtue and religion. When with unwearied step we have urged our progress in its toilsome way, until doubt, difficulty and danger have receded, and success triumphant crowned our humble exertions; then when the last tear shall have fallen, the last earthly trial shall have been succeeded by ineffable pleasure, how infinitely will that joy be enhanced, by recounting the dangers escaped midst the perilous voyage of human life! How grateful the repose of *heaven*, when toil and suffering shall have ceased forever! How joyous *immortality*, when death and the grave shall have lost their dominion! J. A. S.

For the Morning Star.

A Fragment.

No clouds appeared to obscure the genial rays of the orb of day as it arose to awaken the animate creation to life, on the first morning in June. The early inhaled air at once enlivened the spirit, urging it to join its note of praise to heaven with the sweet melodies of the morning songster. It was the day on which many met to worship and consult the interests of religion in a Quarterly Meeting, and with others I walked to the house of God. Many impressive truths were delivered; but at last another speaker arose, when all was listless attention. His head was silvered over with the white locks of time—his system palsied with the infirmities of years, and feeble nature seemed to have performed almost her last office.

He speaks;—"My text is Faith," said he; and we were then entertained for half an hour with his lucid exposition of gospel faith, and exhorted to *first* obtain, and then to contend for it; but not first get into doctrinal contention, and then labor to maintain our visionary belief; "for this is the reason so many embrace the new theories of modern times; and when a new doctrine is presented hereafter, they will readily receive and have strong faith in it, but time proves it false, and their belief a faith founded on *will*. Such my brethren is not gospel faith." His mind exhibited the clear perception and concentrative thought of former years. His counsels to the Christian were a treat rarely enjoyed; and when he spoke of the drama of life retiring, when faith would yield to sight, hope to fruition, he seemed almost like a visitant from those "sunny climes."

We left the house of God with gratitude for the instruction of the day; but none shall we more fondly cherish than that imparted by our esteemed father in the gospel, Elder *Aaron Buzzell*. CLEMENT.

Tunbridge, Vt. June 1, 1844.

For the Morning Star.

THE BIBLE CLASS.

Young persons are frequently solicited to join the Bible class, and the reply as often is, I have no time to get a lesson. What!—time for every thing else, and no time to study the word of God, the only sure and safe guide through this world of trouble and affliction to the haven of eternal rest? With such individuals there is no lack of sufficient opportunities during the week to arrange all their business affairs in such a manner that they will subserve their best worldly interests, and contribute to their bodily comfort and convenience; neither is it difficult to take a small portion from each day in the week and devote it exclusively to the fashions of the times and to various amusements. Others may excuse themselves by saying that they are accustomed to read some portion of the Bible every day. Well, this is as it should be; but be careful, Christian reader, that you distinguish between a superficial, careless reading, and the fulfillment of the command, to study the Scriptures. This command is not given to youth and children, alone; but it is alike binding upon the aged and middle aged. Would it not be a pleasing sight to see whole congregations join in a class for mutual instruction? Yes, to see parents and children all unite and spend an hour on each holy Sabbath in carefully and prayerfully studying the Bible. S. ——s.

L——n, June 7, 1844.

For the Morning Star.

EXCESSIVE WEALTH.

It was a remark of the celebrated William Wirt, "that excessive wealth is neither glory nor happines. The cold wretch," said he, "who thinks only for himself;" who draws his head within its shell, and never puts it out but for the purpose of lucre & ostentation, who looks upon his fellow creatures, not only without sympathy, but with arrogance and insolence, as if they were made for no other purpose than to pamper his avarice, or to contribute to his aggrandizement, such a man may be rich, but he can never be happy, nor virtuous, nor great." And we are told in Holy Writ, that "he that maketh haste to be rich shall not be innocent." The very principle which governs a man whose mind is bent on accumulating riches, is a principle which leads to all and every injustice, and oppression, which ingenuity can devise and avarice execute; and if such conduct brings only discontent and remorse in this world, it would seem that it might deter man from following such a course; but it does not, and the vivid and certain pictures which the Savior drew of the rich man who lifted up his eyes being in torment, this, even this, does not alter their course. They seem to rush on heedlessly to destruction, and will, it is awfully to be feared, like the rich man in hell, lift up their eyes being in torment, with not a drop of water to cool their tongues.

K. K.

For the Morning Star.

DARTMOUTH, Mass. June 10, 1844.

Mr. Editor, Sir:—I send you the following selection, from the pen of the late Dr. Waugh, pastor of the Wells Street Chapel, London. The spirit of this pious man well corresponded with the text, which he so appropriately illustrates in the following succint remarks.

S. S. K.

"GOD IS LOVE."

God is love: all his perfections and proceedures are but so many modifications of his love. What is his omniscience but the medium through which he contemplates the objects of his love? What his wisdom but the scheme of his love? What are the offers of the gospel, but the invitations of his love? What the threatenings of the law, but the warnings of his love? They are the hoarse voice of his love, saying, "man! do thyself no harm." They are a fence thrown round the pit of perdition, to prevent rash men from rushing into ruin. What was the incarnation of the Savior, but the richest illustration of his love? What were the miracles of Christ, but the condescension of his love? What were the sighs of Christ, but the breath of his love? What were the prayers of Christ, but the pleadings of his love? What were the tears of Christ, but the dew-drops of his love? What is this earth, but the theatre for the display of his love? What is heaven, but the Alps of his mercy, from whose summit his blessings, flowing down in a thousand streams, descend to water and refresh his church, situated at its base?

For the Morning Star.

The three brothers who came from England.

"Are you related to Mr. ——— having the same sur-name as yours who lives in such a town?" I suppose that this question has often been asked by many of the yankees, who have the inquisitive *organ* developed. While tramping through the country, from Penobscot to the Mississippi, and often seeing many of the same name, I oft have asked the question, "are you related to such a person who lives in ———," and many times the answer has been, "I suppose we are distantly, there were three brothers by our name who came from England, and it is supposed we are their descendants." All this *may* be true and if so there were *great many bands* of three brothers who came from England to this country. W. B. H.

Farmington, Me.

The Universality and freeness of the Gospel.

BY DR. CHALMERS.

There is no straitening with God. It is all with yourselves, my brethren. It lies in the cold, and dark, and narrow suspicions, which fill up and stifle your own bosoms. The offer of God's good will through Christ Jesus is unto all, and upon all them who believe. We want to lodge the offer in your hearts, and you will not let us. We want to woo you to confidence; but you remain sullen and inflexible. We want to whisper peace to your souls; but you refuse the voice of the charmer, let him charm ever so wisely. The minister of the gospel stands before you as the messenger of a beseeching God, and is charged with the freest and kindest invitations to one and all of you. He does not exceed his commission by a single inch, when he tells of God's good will to you; and that nought is wanting but your good will towards God, that you may obtain peace, and reconciliation, and joy. All who will may come and drink of the waters of life freely. God fastens a mark of exclusion upon none of you. He bids us to preach the gospel to every creature; and every creature who believes will be saved. He has no pleasure in any of your deaths. If you think otherwise of God, you do him an injustice. You look to him with the jaundiced eye of unbelief. You array him in a darker shroud than belongs to him. You mantle one of his attributes from the view of your own mind. You withdraw your faith from his own declaration of his own name, as the Lord God, merciful and gracious. Instead of yielding the homage of your confidence and your affection to the true God, you superstitiously tremble before a God of your own fancy; and put all the earnest and repeated assurances of the actual God's actual revelation away from you. In that revelation he tries every expedient, that he may prevail upon you to trust him. He does all which tenderness can devise to remove your every suspicion. He pleads the matter with you. He beseeches you to accept of reconciliation at his hand. He offers it as a gift, and descends so far as to knock at the door of your hearts, and to crave your acceptance of it. To do away the obstructions which lay on the road of access from a sinner to his offended God, he set up the costly apparatus of redemption. As the remission of sins without the shedding of blood is impossible, he cleared the way between him and a guilty world of this mighty barrier. Rather than lose you for ever, he sent his own Son to pour out his soul unto the death for you. And now that iniquity is put an end to—now that an everlasting righteousness is brought in—now that every attribute of his nature has been magnified by the great sacrifice—now that the weight of that heavy burden, which restrained the expression of his good will to the children of men, has been carried away by Him who bore the chastisement of our peace—now, my brethren, that there is nothing to intercept the flow of friendship from God to man, does it come down free as the light of day, and rich as the exuberance of heaven, upon a despairing world.*

* From a sermon preached at the opening of a new Presbyterian Chapel in Belfast.

Be punctual and methodical in business, and never procrastinate.

MORNING STAR.

WEDNESDAY, JULY 3, 1844.

From Zion's Advocate.

Morning Star and Zion's Advocate.

Star.—An event, past, present, or future, may be as *certain* without being determined by any superior intelligence, or even without being known to any being whatever, as to be predetermined and foreknown by the whole universe.

[*Advocate.*—If any event, "past, present or future," could take place, without being known to any being whatever, one of two things must be true—either that event must take place without being produced by any being whatever, or it must be produced by some being who does not know what he is producing. The latter supposition might consist with the dim vision of men, but can it consist with the infinite knowledge of God ?(*a*) As to the former supposition, if one event can take place without any being to produce it, why may not another, and still another; and all events, including that of the creation itself ?](*b*)

Star.—Let us suppose that no event whatever which has transpired on the earth, was known to any being whatever till that event had actually taken place; would not all these events still have been the legitimate result of a certain order of things ? and would they not have taken place ? and were they not as *certain* to take place as though they had been known to all the intelligences of the universe ?

[*Advocate.*—And what is this "certain order of things," which can even be *supposed* competent to produce all the events which have yet transpired on earth ? Who created these "things ?"(*c*) And what are they ?—Are they matter or spirit, or neither ?(*d*)—Who arranged them in their "certain order?"(*e*) And what is that order which can ever be *supposed* to give them power to produce all the events which have yet transpired on earth ?](*f*)

Star.—In answer to the question proposed by Calvinists, "How could this be known unless it were a determined event ?" we reply, by God's prescience, and not by his predestination: And surely that is answer enough for a man of common sense.

[*Advocate.*—Is it conceivable that any intelligent being should *know* what *He* will do, and yet be *undetermined* what he will do ?—The decision of this question may very properly be left to the "common sense" of mankind. Every one may try the experiment for himself. If any one should succeed in forming a clear and distinct conception of a wise and intelligent being who knows certainly what he will do, at any future time, or in any given event, and yet is still *undetermined* what he will do, at that time and in that event, the author of such a conception will probably have the merit of producing something new; he may have formed a conception which never before entered an intelligent mind.](*g*)

Star.—"Whom he did foreknow he also did predestinate." Now Calvinists and Arminians generally agree that in the broad sense he *foreknew* every body. The election, [rather predestination] therefore, did not depend upon the bare fact that he foreknew that such people would exist; it must then have been some characteristic which he foreknew concerning them which induced him to elect [or predestinate] them; and what else could this be than that they would embrace salvation if they had the offer of it ?

[*Advocate.*—Two subjects are here presented for our investigation—the meaning of a word, and the nature of a doctrine.

What then is the meaning of the word *foreknowledge*—Rom. 8:29 ?(*h*)

This term usually follows the meaning of its primary, *to know;* with the additional idea that the knowledge is *before*, or previous to the event. To know a thing in the language of the Bible, often implies much more than a mere intellectual perception of its existence. To know the true God and Jesus Christ—John 17:3—implies something very different from a mere perception that such persons exist. When Christ says to some of the human family, "I know you not"—Matt. 25:12—he does not mean that he is unacquainted with their existence or their character. He does not know them, in the sense that he does not take a favorable notice of them. In Rom. 11:2, it is written, "God hath not cast away his people whom he foreknew," i. e., he hath not cast off the people whom he formerly regarded with favor. So in Rom. 8:29, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son," i. e., the persons whom he before regarded with his favor, he appointed to be conformed to Christ.

Thus far the Star will perhaps go with us. (*i*) When the Universalist, referring to the expression, "Whom he did foreknow," asks with an air of triumph, does he not foreknow every body ? We answer with the Star, he does in "the broad sense" of that term.—But we add (and we presume the Star will in this go with us) that the connexion of the word foreknow, in Rom. 8:29, and the general train of thought in the chapter, prove that the term there is used, as thousands of words often are, in a secondary sense. The persons there referred to, are favorably noticed, in distinction from others. Thus far "Calvinists and Arminians" are agreed.(*j*) But we come now to the point where they differ.

Nature of the doctrine involved.

The Star maintains that the foreknowledge here referred to, implies that God knew before that "they would embrace salvation if they had the offer of it." To this we object—

1. It is offering for God's favorable notice of the persons referred to, a reason which the Bible does not offer.(*k*) If it should be said, God must have some reason for such a procedure, we answer, No doubt he has good and sufficient reasons for all he does; but it by no means follows from this fact, that these reasons are always made known to men. A very high authority has said, "It is the glory of God to conceal a thing."

2. We object to the above doctrine, because it appears to us to assign as the reason of their predestination, the very same thing which an inspired apostle has assigned as a condition to which they are predestinated.(*l*) "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love." Eph. 1:3, 4. Embracing salvation, must be a holy exercise. But holiness is here mentioned, not as the reason, but rather as an object of their election.

3. We object to the above doctrine, because we cannot reconcile it with such passages as 1 John 4:10, "We love him because he first loved us."(*m*)

4. But whatever exposition it might be possible to give to the above passages of scripture, there is still another objection arising from matter of fact. Is it not matter of fact, that sinners will not embrace the salvation of the gospel, "until the Spirit be poured out from on high ?"(*n*) It might tend to simplify the question at issue between Calvinists and Arminians, if both parties would consider that the very work which God does do, in saving sinners, is precisely the work which he had predetermined to do.(*o*) There surely need be no difficulty to any intelligent mind in admitting that God predetermined to do just the thing he does. If the work which God actually does accomplish to-day, be reasonable, just and desirable, there can surely be nothing unreasonable, unjust, or undesirable, in his previous determination to do that very thing. The whole controversy between Arminians and Calvinists must turn on the question, What does God do in the conversion of sinners ?(*p*) What then are we to understand by such language as this:—"Neither is he that planteth any thing, neither he that watereth; but God who giveth the increase." 1 Cor. 3:7. "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy."—Rom. 9:16. "Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."](*q*)

(*a*) If we had not the fullest confidence in the author of this article, we should think he attempted to mystify our position, but as it is, we were doubtless misunderstood; and still we can scarcely frame a sentence which we think less liable to misconstruction; but we will try: Foreknowledge of an event does not *render* it certain, but rather it must first be certain in order to be foreknown, and had there been from the beginning no foreknowledge of the events which *have* actually taken place, still the same causes would have produced the same effects notwithstanding; and the fact *that they have taken place* would have demonstrated that they *were certain* to take place; and the same of present and future events. For example—a man may put in operation a certain piece of machinery which may produce a certain effect, which effect he did not anticipate; and still it was just as *certain* that this effect would be produced as though he had known it beforehand. Our object in this was not to show that it was consistent with the "infinite knowledge of God" to conduct his affairs on this principle, but simply to show that there was so little necessary connection between *certainty* and decrees, that a certainty might readily be conceived of without even a foreknowledge of the event.

(*b*) We did not even *suppose* that an "event could take place without a being to produce it" *indirectly*, but we now *suppose* that the omnipotent God might have created the world and put in operation a certain train of causes, and have concealed the effects of these causes even from his own vision if he had been so disposed, as Dr. A. Clark believes he actually has done, and I know of nobody who would have had a right to demand His reason for it. But we distinctly stated our opinion, that "God knew the end from the beginning, and every event whether minute or important which intervened between these two extremities."

(*c*) God created them.

(*d*) Both matter and spirit.

(*e*) Their Creator.

(*f*) Precisely the order which now exists, with a substitution of natural causes instead of interpositions of Providence.

(*g*) We think a case of this kind may be at least supposed. An intelligent being may know that he will be *irresistibly compelled* to perform an action much against his will.—But we have never been able with all the *light* thrown on so dark a subject, to understand how any moral responsibility could attach to circumstances over which one had no control. We have often heard men speak of a Christian experience on this wise, and of being *compelled* to *give* their hearts to God, contrary to their will, but we have always thought there must be some mistake about it. But to the point—The question proposed is "How could this be known unless it were a determined event ?" Let us ask another question—Does an infinite intelligence *know* that an event, past, present or future, has taken place, is taking place, or will take place, by his knowledge or by his decrees ? All will answer, By his knowledge, and so our text determines, and shows too, that this knowledge (in point of order) precedes the predestination. But by the question which the Advocate here proposes, he evidently misunderstands us again. We readily grant that God determined what *He* would do, but that determination was undoubtedly predicated upon what would be required by circumstances and by the conduct of his creatures, which circumstances and conduct he foreknew, but *did not predetermine all the acts of his creatures*, nor all the circumstances which he knew those acts would produce. He *knew* that the human family would apostatize and *determined* that they should have a Savior, who was, consequently, "a Lamb slain [in the mind of Deity] from the foundation of the world." Does the Advocate understand ?

(*h*) "The Foreknowledge of God, is his foresight or knowledge of every thing that is to come to pass."—*Rel. Ency.*

(*i*) Nearly.

(*j*) Certainly.

(*k*) Does not, indeed ! What *is* the reason we offer ? Why a disposition to love and obey God. And does not the Bible offer this reason for God's favorable notice ? What then is the meaning of the following passages, and a hundred others equally significant ? "I love them that *love me*, and those that *seek* me early shall find me."—Prov. 8:17. "Ye children of Israel, *turn* again to the Lord God of Abraham, Isaac and Israel, *and he will return* to the remnant of you—and be not like your fathers and like your brethren, which trespassed against the Lord God of their fathers, who *therefore* gave them up to desolation, as ye see—serve the Lord your God *that the fierceness of his wrath may turn away* from you—for the Lord your God is gracious and merciful, and will not turn away his face from you *if ye return unto him.*" 2 Chron. 30:6—9. "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves and live ye."—Eze. 18:31, 32. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John 1:12. "Wherefore the rather brethren give diligence to make your calling and election sure."—2 Pet. 1:10. "If thou seek him, he will be found of thee; if thou forsake him, he will cast thee off forever."—1 Chron. 28:9. What mean the declarations so oft repeated in the teachings of Christ and the apostles, that Christ will render to every man according to his *work* ? Finally, what means the entire Bible; precepts, threatenings, promises and all, if a man's obedience and practical holiness be not a "reason" for God's "favorable notice." We do not argue that God had not a *right* to elect men without reason, nor that he had not a right to conceal the *reasons* why he *favorably notices men.* We simply assert that he has reasons for loving one man better than another, and that those reasons are every where kept in view throughout the Bible. The reason why he "*knows*" men is that they believe on the Lord Jesus Christ, and obey the precepts of God; and while they are yet unborn, not having yet done good or evil, he doubtless *fore*knows them on the same principle.

(*l*) This objection too we thought we had anticipated and obviated by recognizing the fact, that however a man might be predisposed to holiness, or however he might strive to extricate himself from sin, he could not effect this object without the process of pardon and regeneration through Jesus Christ, which still allows the predestination to be conditional, as before supposed, and dependent upon what God foreknew of the character of the man, viz: that he would "seek" and "strive" to be so "conformed."

(*m*) We find no difficulty here. The love of God, which induced the inspired writer to love him, is expressed in John 3:16, "For God *so* loved the world that he gave his only begotten Son, *that whosoever believeth in him* should not perish but have everlasting life."

(*n*) We have already admitted and asserted as much as this, in several instances in our former article. No man would, according to our theory, become a true child of God, unassisted by the spirit. But perhaps not in the sense in which the Advocate considers the subject; for, from the whole tenor of the article, we suppose the Advocate intends to defend the position generally assumed by Calvinists, that a man is converted and his sins pardoned before he repents or consents to religion. If so, will the Advocate, in his next, please give us a comment on Acts 3:19, "Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord."

(*o*) We freely admit this without the least reserve, either verbal or mental, that God does do in saving sinners precisely the work which he had predetermined to do. But we cannot see how this touches the point in dispute, since we have the hardihood to deny that God has predetermined the actions of men.

(*p*) We confess we never before heard, read or thought, that this brief sentence comprehended the whole controversy between Calvinists and Arminians, and we think now, that the "Five Points" would come vastly nearer to it, and we are at a loss to know how any one can conclude that this is the only point of difference between the Advocate and the Star, after having read the spirited review the Advocate has given of our article on predestination.

(*q*) We understand that the first of these passages means—That as in temporal so in spiritual things, he that planteth [Paul] and he that watereth [Apollos] are comparitively nothing; but for the increase or success attending their labors, all the glory belongs to God. By the second and third we understand, what we have so oft repeated in substance—That no man can save himself, unaided by the grace of God, unassisted by the atonement of Christ, let him *will* and *run* as he may, nor be saved by his native goodness or relationship to Abraham, since no flesh can be justified by the deeds of the law, and all have sinned and come short of the glory of God. Therefore "He that glorieth, let him glory in the Lord." Boasting is excluded by the law of faith. Let us now ask in turn, What does the Advocate understand by the above passages ? Does he understand that a certain number of the human family are unconditionally elected to eternal life through Christ, and that these cannot be lost; while others, *for reasons which God has nowhere revealed*, are reprobated ? and that strive, and will, and run, as they may, they cannot obtain salvation through Christ ? If this is the doctrine of the Advocate, we should be quite obliged if he would openly declare it, that we may know what ground he occupies; but if these are not his sentiments, (as we really believe they are not,) we sincerely hope the sentences and passages in his next, will not be so arranged as almost to force us to such a conclusion.

A. K. M.

War Reminiscence.

During the French Revolution, at a time when England was the leading enemy to France, a decisive battle was fought at sea. De Winter and Admiral Duncan, commanded the opposing fleets. The English were completely victorious. De Winter fought till every man on deck of his own ship, was killed or wounded but himself; and there was a wretched destruction of his countrymen, before he struck his flag to Admiral Duncan. On the same day of the battle these two admirals dined together on board Duncan's ship in a most friendly manner. On the evening of the same bloody day, it is related with apparent satisfaction by the historian, that these admirals played a rubber at whist, in which De Winter was the loser; on which he good humoredly observed, it was rather hard to be beaten twice in one day by the same opponent.

The reader cannot fail to perceive from this anecdote *the awful tendency of war to destroy all the kindlier feelings and sympathies of the soul.* But little more thought of blood-shed that sends hundreds into eternity and rends the hearts of thousands, than of losing a game at whist!

P. S. B.

The Drunkard—"How sad a sight is he!"

Milton, old England's best bard, is not only often sublime, but paints true to nature; some dashes of his poetic pencil are 'fast colors,' and will no more fade, than truth will decay. An old picture of his, though it has been hanging for two centuries, looks as finished to-day: Witness this extract from his "Comus," which so well fits the drunkard of 1844.

Soon as the portion works, their human countenance,
The express resemblance of the gods, is changed
Into some brutish form of wolf, or bear,
Or ounce, or tiger, hog, or hearded goat,
All other parts remaining as they were.

And they, so perfect in their misery
Not once perceive their foul disfigurement,
But boast themselves more comely than before;
All their friends and native home forget,
To roll with pleasure in a sensual stye.

Could our drunkards, in some sober moment when their eyes are not too much glazed, look into this old mirror of Milton's, and see how rum changes the 'human countenance divine,' into the foul disfigurement of 'hog or bearded goat,' they would be more than half induced never again 'to roll with pleasure in the sensual stye,' 'all their friends and native home forget.'

P. S. B.

The following resolutions were passed at a very full meeting of the first F. W. B. church at Buxton, Me. May 11, 1844, 3 only chose not to vote, all others voted for the resolves.

Whereas a Christian church is, in its nature and constitution, opposed to all sin in all its various forms; whereas it may sometimes be highly proper and an imperious duty for a church to testify against some great and alarming sin, especially, if that sin be practiced by professed Christians; and whereas we believe it to be our duty to testify against slavery as a heinous sin; therefore,

1. *Resolved*, That we view the system of American slavery, which deprives millions of our citizens of personal liberty, compels them to herd together in adultery, denying them the marriage relation, (as well as all family relations,)—withholds from them generally the means of mental, moral and religious improvement—compels them to labor without their hire, and in short degrades them so far as possible to goods and chattels, to be vended and bought in the market—to be a physical, political, social and moral evil of vast magnitude.

2. *Resolved*, That as individuals and as a church we will not knowingly fellowship or uphold, in any form—either by our political, moral, or religious influence, the system of slavery, slave-holders, or slave-holder's apologists.

The statement in the Star of last week, on the authority of the Daily Mail, that Mr. Fairchild of Exeter, was dead, proves to be incorrect. He is alive and in a fair way of recovering. The investigation of the charges against him will of course be delayed. We agree with the Exeter News-Letter, that "it is hardly consistent either with Christian charity, justice, or humanity, under existing circumstances, to institute a newspaper examination of his case, much less to pass on him a sentence of guilt and condemnation until the witnesses, both for and against him, shall have an opportunity of being heard before a tribunal having jurisdiction, either civil or ecclesiastical, in such cases."

Brother Benj. E. Parker, in a letter containing five new subscribers, writes as follows:—I would just say that I wish success to the Morning Star. I wish its light might be extended until the moral darkness now hanging over our church, nation and world, shall be entirely dispelled. I feel conscious that it has done much to enlighten our minds on slavery and other moral subjects. I have just attended our Yearly Meeting, where an interesting discussion took place on the subject of slavery. I believe our brethren will begin to act at the polls soon, as well as to speak and pray against the evil. I am now on my way to Michigan Yearly Meeting, with br. Coltrin. Hope the Lord will go with us."

The P O. address of Eld. I. G. Davis, is North Deerfield, N. H.

Post Office Address of Elder Peter Folsom, is Gray, Me.

For the Morning Star.

Parsonsfield Yearly Meeting.

The practice of holding Yearly Meetings among F. W. B. was adopted in 1792. That year one was held at Gorham, within what is now the limits of the Parsonsfield Y. M. This Y. M. is therefore in the 52d year of its existence.

The last session was held at Limington, commencing with a Conference, June 18.

Eld. B. S. Manson was chosen moderator.

Eld. J. Chaney and H. Webber were received as Cor. Mes. from the N. H. Y. M.

The reports from the Q. M's. were rather refreshing, although it appeared from them that the past year had not been distinguished for reformations. In some places the Lord had made good additions; and it appears that there is in some good degree a disposition to maintain gospel order and discipline. The brethren of this Y. M. were once troubled with the innovations of Cochran. Then with much opposition to the benevolent efforts as now carried forward. And latterly the delusions of Second-adventism have had a deleterious influence in some sections. But the battle is the Lord's, and the final victory is certain.

From the Reports it appears that during the past year there have been added by baptism 257. By letter 165. Dismissed 99. Excluded 71. Died 56.

This Y. M. now consists of 5 Q. M's., 100 churches, 75 ordained ministers, 13 licentiates, and 6709 communicants. Neat increase during the year 7.

The following Resolutions were passed.

1. *Resolved*, That it is anti-republican and inconsistent for Q. M's. to nominate candidates to the Gen. Conference, it being the province of the Y. M.

2. *Resolved*, That in the opinion of this Y. M. it is the duty of churches and Q. M's. to recognize as a disciplinary offence the course of some of our ministers and churches in separating themselves from the general interests of the denomination, in embracing and carrying out the doctrines of Mr. Wm. Miller and his coadjutors relative to the Second Advent.

Whereas we deem it consistent with a call to the ministry, and essential to the success of those engaged in the sacred office, to have a proper acquaintance with Biblical truth, and whereas there are in our connection no means for furnishing such knowledge of the Scriptures better than a good Biblical School, therefore,

3. *Resolved*, That we highly approve of the organization and objects of the F. W. B. Education Society.

Whereas we believe that the interests of religion in our connection greatly demand the permanent establishment of an efficient Biblical School, therefore,

4. *Resolved*, That we approve of the appointment of Eld. J. Woodman as an Agent of the F. W. B. Education Society to solicit funds for that object, and cordially commend him and his important object to the favorable regard and patronage of our churches.

5. *Resolved*, That we pledge ourselves to cordially co-operate with the Directors of the F. W. B. Education Society in sustaining the Biblical School wherever they may see fit to fix its permanent location.

6. *Resolved*, That the institution of slavery as it now exists in all its provisions and fruits, is directly opposed to the Christian religion, and does not receive the least support from the Scriptures, either of the Old or New Testaments; and therefore as Christians we are under the strongest possible obligations to put forth every consistent and possible effort for its immediate and entire overthrow.

7. *Resolved*, That we totally disapprove of the paper publiished at Saco, called "the Maine F. W. B. Repository," and deeply regret the course pursued by its publishers, which we believe directly calculated to introduce disorder in our denomination, as far as that influence extends.

8. *Resolved*, That it is not expedient for a church to divide itself into two distinct churches without council, even though they be unanimous in the action.

9. *Resolved*, That it is a reason for gratitude to God that the cause of Temperance in this state and elsewhere has been attended with such signal success.

10. *Resolved*, That no better reason can be assigned for allowing the rum-seller to prosecute his business unmolested, than the burglar, incendiary, or assassin.

11. *Resolved*, That the cause of Universal Peace has special claims to our countenance and co-operation, and that it is the desire and prayer of this Y. M. that God may speed the time when all national differences may be adjusted by a Congress of nations, or by some other amicable means without resorting to bloodshed.

12. *Resolved*, That a Committee of three be appointed to memorialize the Legislature, praying that a law may be passed making seduction a crime, and subjecting the seducer to a severe penalty.

Chose Elds. T. Stevens, A. K. Moulton and Z. Jordan, a Com. to memoralize the Legislature asexpressed in the last resolution.

Chose Elds. J. Edgcomb, A. K. Moulton, and M. M. Smart, Cor. Mess. to the Kennebeck Y. M.

Chose Elds. S. Burbank, J. Fullonton, B. S. Manson and T. Stevens, Cor. Mess. to the N. H. Y. M.

Chose the following as Delegates to the next Gen. Conference.

Elds. J. Fullonton, S. Hutchinson, J. L. Sinclair, J. Libby, J. Pike, A. K. Moulton and Br. D. Bean.

Substitutes. Elds. T. Stevens, A. Wheeler, A. Libby, C. Small, J. Edgcomb, C. Bean and O. Butler.

Chose Elds. B. S. Manson, J. Libby and S. Burbank a Com. to receive requests for the next session of the Y. M. and give notice in the Star.

Agreed to raise a sum equal to one cent a member to defray the expense of Delegates to Gen. Con.

Agreed that the Q. M's. be requested to collect at their next sessions this sum for the Y. M. Treasury. Those who have not paid the last year assessment equal to two cents a member, are also desired to forward it to the Y. M. Treasurer, Eld. J. Libby, without delay.

The meetings of worship at this session were well attended. The word was preached by Elds. H. Webber, J. Fullonton, G. P. Ramsey, J. Woodman and A. K. Moulton. Several others preached in different places at 5 o'clock. Some rejoiced while a few were seen to weep. It was good to be there, and it is confidently hoped that the good results of this session will be seen in eternity.

Joseph Fullonton, *Clerk.*

For the Morning Star.

Holland Purchase Yearly Meeting.

The Holland Purchase Yearly Meeting met and held its session in Sherman, Chautauque Co. N. Y. June 14th, 1844, and was called to order by the Clerk.

1st. Eld. D. M. L. Rollin was chosen moderator, Elders B. W. Koon and E. F. Crane, assistants; and Phinehas Ford, Standing Clerk, br. Laban Hasset, assistant, and P. Ford, Treasurer.

2nd. Heard the Constitution and by-Laws, and the Records of the last Annual Conference.

3rd. Heard the letters from the Quarterly Meetings, of which the following is an abstract:

Cattaraugus Q. M. report, "We feel by the grace of God to hold fast the beginning of our confidence firm and without wavering unto the end. We have passed through some severe trials; but we are in general well united in the ministry and membership. We mean to be active in every good work; but feel that we are not what we should be.

Chautauque Q. M. report, "We are yet striving to live, and during the winter past, we have witnessed the blessings of our Master in a good degree, and the churches have generally sent in favorable reports.

Erie Q. M. say, "The most of our churches are on the Rock Christ Jesus, and are resolved to do his holy will and pleasure, and to be found aiding all the benevolent institutions of the day. Some few of our churches are languishing for want of faithful laborers in the gospel.

French Creek Q. M. say, "Since our last report we as a Q. M. have had our hopes and our fears, our joys and our sorrows, our trials and our cares. But, through the goodness of our heavenly Father and his grace, we are still enabled to stand fast in the faith of the gospel."

Genesee Q. M. report that great things have been done for them, whereof they have much occasion for gratitude. The report says, "Amongst us the moral enterprises of the day have taken root downward and begin to bear fruit to the glory of our ascended Lord. Our tree of moral enterprise is not as thrifty as it ought to be, and we are fearful it is not watered enough with the genuine tears of contrition; yet we are encouraged to believe its leaves will not wither. Our Foreign and Domestic Missions are not entirely forgotten, altho' too much neglected to prosper as they ought. The great and renovating principle of temperance is nourished and prospers abundantly. The Bible and tract enterprise is not forgotten, and those silent and efficient ministers are distributed with pleasure and delight. Nor is the situation of the slave forgotten; many of our brethren remember him that is bound as if bound with him. Quite a number of our churches are putting forth efforts to secure the labors of an efficient ministry, and mean to support it in such a manner that the minister may give his whole time to the work, so as not to be blamed. As a Q. M. union and harmony abound, but not as much engagedness in the cause of religion as we could wish.

4th. Voted to hold the next session of the Yearly Meeting at Yorkshire Corners.

5th. Made choice of Elders D. M. L. Rollin, R. Richardson and br. Phinehas Ford, as delegates to the next General Conference, to be holden at Plainfield, N. Y. and Elders Ferguson, Crane and Goodno, substitutes.

6th. Appointed Elders Tanner, Baldwin and Nealy a committee to supply the desk with preaching.

7th. Appointed Elders Crane, Richardson, and Ferguson a committee to devise measures for the relief and support of Sheldon High School. They report that Elder Richardson visit every church in Genesee Q. M. Eld. Ferguson all the churches in Erie and Cattaraugus Q. M's. and Eld. Baldwin all the churches in Chautauque and French Creek Q. M's. and circulate subscriptions, the amount thereof to be punctually paid by the January term of the Genesee Q. M. and the February term of the other Q. M's. and that all the churches be visited within three months from this date. Report adopted.

8th. Voted that those Q. M's. which have not paid their quota for defraying the expenses of the Y. M. be requested to do so immediately.

9th. Voted that the Delegates to Gen. Conference draw from the treasury twelve dollars each.

The Missionary business being called, the Corresponding Secretary reported that he had written two communications for the Star on the subject of Missions.

1. Voted that each Home Missionary, receiving support from our societies, acknowledge the same through the medium of the Morning Star.

2. Appointed Laban Hassett, Corresponding Secretary the ensuing year.

Phinehas Ford, *Clerk.*

Foreign Mission.

For the Morning Star.

Dear Brother Burr:—

October 3rd, 1843.

The following account of an affray, which has just transpired in Patna, may serve as a sequel to the tale, published in the last No. of the Star, and shows that whatever else in Hinduism changes, the sacred dictate of the shasters, which places cows and brahmins on a level, and pronounces them the most sacred beings on earth, (and in heaven also it would appear,) remains inviolable. This high and religious veneration for cows and brahmins among the Hindoos, is neither a thing of yesterday, nor an old worn out tale of by-gone days. It is a thing which has remained unchanged in full force, having all the power of law, for probably at least two thousand years, and perhaps even longer, and there appears little danger at present of this time-honored custom falling into disuse.

A quarrel, which 'from words came to blows,' arose some four months ago, between a company of Palankeen-bearers, & a class of shop-keepers, partly, I believe, in consequence of some trespass of cattle in a rice field, and partly on account of the bearers refusing for reasons of *caste*, to take the *pooker*, or pipe of friendship, from the hands of the shop-keepers. The shop-keepers left fisting to enter a complaint to the Tannah, or native police agent. The bearers retired to their village, just at hand, to devise measures for their defence. Here it was resolved to daub with blood the face of the one who had been most severely beaten, and then proceed with him to the Tannah. But where is the blood to come from? A cat's tail is cut off, but does not afford supply. Now it was that the horrid, the infamous thought, occurred to some one of them, to cut a calf's ear, to obtain the blood. The incision was made, the blood applied to the face, &c. and away they are off to the Tannah's. The Tannah had been called up, and was about starting for the spot where the affray happened, as the bearers arrived. These, not trusting entirely to the blood which besmeared the face of one of their number, managed (as report says) to apply a quietus to the policeman's conscience, in the shape of a bribe. The Tannah investigates the case, and makes his report to the European Majistrate at Midnapore, 40 miles distant. This functionary, not thinking it a case which called for his interference, dismissed it by directing that the parties should make up matters among themselves, and here the whole affair might have ended, had not the *conscience* of one of the bearers so troubled him, that he could not conceal so gross an act of impiety. He says, "It is a sin against our religion, and why should I conceal it? I am not able to do it," and so the whole black plot of cutting the calf's ear is brought to light!! The calf's ear has been cut in a wanton manner, and the blood applied to a most profane use! The affair is warmly taken up by the villagers, a general meeting convoked, and investigations made. This tribunal holds some six or eight sessions, and some of them were very boisterous and lasted till past mid-night. The poor *mute calf* was obliged to appear repeatedly in court, altho' its ear had by this time become quite healed up. Puss, too, was sought for; but she, aware perhaps of the fact, that she should command no *sacred* regard in a court of Hindus, had taken herself out of the way. But the investigation went on. I was returning one A. M. from our preaching stand in the bazar, just as the court had adjeurned. The noise and uproar was like the breaking up of a town meeting. Brahmins, merchants, landholders, in short, all the men of importance in the village, were present, and their souls were moved within them!! One and all were so zealous to tell what they either knew or thought about the affair, and to vindicate the sacred character of their religion, that few indeed were found to listen to his brother's opinion. Had *ten men been murdered*, the stir and excitement would not, in

all probability, have been so great. I attempted to allay their fears, and to reason the case. I admitted that the offender had been to blame; but then, did his offence call for such indignation? Would they themselves not commit a greater outrage should they pronounce these poor people out-casts, and so cut them off from all connexion and intercourse with their fellow men? That would be a very serious affair! Is there a man among you, who is not in any way guilty of lying and deception equal to what these people are, and as for cutting the calf's ear, how many of you beat your cows and oxen every day most cruelly, so as to injure them far more than a cut in the ear? "That is not the question," was the reply, "Would you not exclude from your society one who disregarded its rules?" I might, but not if I myself were guilty of the same or worse crime than he. "Well, this is an affair the right or wrong of which *we* have nothing to do with, we can only do as our shasters direct."

Council from a distance was called in, and pundits (wise men) sat day after day in grave debate; but after all, the other bearers could not be induced to confess their guilt, and the court seem to have thought not good to condemn the whole, on the testimony of this one witness, but disposed of the affair as follows: Three specified terms, the longest being three months, were named, and the suspected persons were told that altho' men were not able to detect and punish their wickedness, God is able; if, therefore, any signal judgment should befall them before the expiration of these three terms, they were then to be considered guilty and treated accordingly. Or, in case no judgment should overtake them before the expiration of the three months, they were to be pronounced clear. Well, as might have been expected, divine vengeance (in the Hindu's view) soon overtook the poor unfortunate bearers. Two or three of their children died in less than three days, and the fearful sentence had to go forth. THEIR CASE WAS GONE, the village barber is forbidden to shave them, and the *Dhoba*, wash-woman, to wash their clothes, their beards must go unthinned, and their clothes dirty.

The Palankeen-bearers, have, as I understand, appealed to the European magistrate, but it is a case in which it is almost certain they will obtain no redress. Thus these men, and all their families, are cut off from the congregation forever, unless they should consent to make the prescribed atonement, and this would in all probability cost *every farthing* of property they possess, and perhaps compel them to make up the sum required by begging for years; and when these simple, these superstitious people, see that no other way is left them to regain their caste, they most likely will attempt this, and hence be reduced to beggary for life.

I listened to a number of natives who were talking over the sad event, and heard my native Christian brother ask, "Why these men do not get a razor and shave themselves, and wash their own clothes. They could do it very well?" "Who would do such a thing as that, in this world?" replied the astonished orthodox Hindu. "Well, and suppose they could do this, who would marry their daughters? would they marry them themselves?" Here comes the *pinch* in a Hindu mind, How is he to dispose of his daughters in marriage?

Such are a few of the features of Hinduism! and how unlike the religion which is from above! How great the contrast! The companions of liars, thieves, robbers, adulterers, and murderers even, men who make no conscience of abetting any crime for gain, thus stirred up, and their indignation called forth, to avenge an insult offered to their religion! and what is the insult, pray?—Making an incision in the ear of a calf!! This is in keeping with the tale before related, where the defence of a cow in danger, is set forth as the best proof of the real greatness and holiness of a famous rajah! What a contrast to all this foolery does Christianity offer, the essence of which is supreme love to God, and universal benevolence to all mankind! The one "is earthly, sensual, devilish," the other heavenly, benevolent, God-like! The one makes men enemies,—the other teaches us to regard all men as brethren! "O Lord, how excellent is thy way in all the earth!" J. P.

Religious Intelligence.

JACKSONVILLE, Wisconsin. Brother HENRY GIFFORD writes from this place, situated near the Mississippi in the western part of the territory, under date of June 7th, as follows:—"I wish to say that the Lord is pouring out of his spirit in this place. Turkey river has been consecrated by the baptism of two happy converts beneath its waves, which took place on the 4th. More are expected to go forward soon. We have a conference of 7 members. The abolition cause is on the gain here. Glory to God, for the prospects of the Christian."

JACKSON, Mich. Br. ROSEVELT DAVIS, writes:—"The F. W. B. church in Jackson has 80 members, in good union. We have a meeting house, well located in the village. We have just engaged Elder S. Whitcomb to preach with us half the time for a year."

For the Morning Star.

ELMIRA, June 17th, 1844.

Brother Burr:—I cheerfully embrace the opportunity of addressing a few lines to you, to let you know our state at Troy, Pa. I must say, as a general thing, the state of religion is rather low with us, though there is a general steadfastness. We have regular preaching every Sabbath. Our covenant meetings are generally well attended, and quite interesting. Our conference meetings also are quite spiritual. Our Sabbath school is increasing in interest, and our Bible class also; yet, all things are not as I wish they were. I feel that we as a church are not doing enough for the benevolent enterprises of the day. As a general thing we are poor or in debt, so that our alms cannot go with our prayers. B. H. STEVENS.

For the Morning Star.

BRIDGTON, Me. June 22, 1844.

Br. Burr:—I have been laboring in this place for some months past, and, notwithstanding it is a low time, the Lord has let a few mercy drops fall on the people. I have baptized two, and the Methodist brethren have baptized three. Our meetings on the Sabbath are very interesting, and the brethren are praying for revival. We hope that the time is not far distant when the good work of the Lord will spread through this place. Pray for us, that the Lord will bless our endeavors.

N. B. My P. O. address is Bridgton Center, Me. EBEN C. WILLEY.

For the Morning Star.

Montville Quarterly Meeting.

This body held its last session with the church in Lincolnville. Providence blessed us with precious weather; and it was no small comfort, to meet the old veterans of the Cross, together with the ardent band of youthful soldiers, and in warm congratulations, rehearse the mercy of God in the story of our long separation. It reminds us of that blissful meeting in the sweet bowers of Immortality, where adieus are unknown. Our business was conducted with the greatest harmony—preaching not at all uninteresting—and we parted, well satisfied for our labor. It is not a time of revival with us at present. We have had some trials the past year, which have resulted in the exclusion of two of our churches; which took place at our last session, viz. the second church in Montville and the church in Freedom. And as a report has gone out quite unfavorable to the quarterly meeting in relation to these churches, we deem it our duty to make a statement of facts, that people not connected with us may understand *why* we have thus acted. The facts in the case follow—In the course of events, like all other societies, this Q. M. has shared in the changes. A variety of subjects have come before us. In some cases there have been differences of opinion, but as christians should do, we have labored to come together & yield up our tenacious points, & harmony and peace have smiled upon us. Thus have we passed on. God has been constantly blessing us, and our numbers and our graces too, we trust, have been increasing. The difficulty (or we may say the false pretext) which has resulted in the exclusion of these churches, had its origin, we think, (if not before,) at our Dec. session in '42. The benevolent institutions came up for consideration and that of Anti-Slavery among the rest. With other things, a resolution was presented to us from the ministers' conference of the Penobscot Yearly Meeting, *barely* recommending us to give the *Liberty Party* our suffrages, and requesting us to lay the subject before our churches. Some of our brethren were disaffected at this resolution, and a report went out, that the Q. M. was laboring to *bind* its members to vote for a particular party. Nothing could be more false! We do not charge such brethren with wrong intentions, but they must settle the matter between God and themselves. We have tried to do our duty in love and faithfulness. However, the resolution did not pass. It was laid over till next Q. M. then taken up and indefinitely postponed. But this party of brethren were still grieved, and *would not* be satisfied, unless the subject of the abolition of Slavery was *gagged out* of the Q. M. entirely. We were willing to be forbearing & yielding; yet when the Bible taught us to "remember those in bonds as bound with them," we could not give this matter to the winds, lest the Judge should say, "In asmuch as ye have not done it unto one of the *least* of these my brethren (the slave) ye *have not* done it unto me." After this, the subject of Anti-Slavery, or abolition, which is the same, was occasionally introduced, but it was as often opposed. Meanwhile wrong reports continued to be circulated. Thus it went on till our last Sept. session, when some brethren from the second and fifth churches in Montville, and the church in Freedom, came up to the Q. M. with a set of resolutions, purporting to be the doings of those churches. The object of the resolutions was to sweep the subject of the abolition of Slavery out of the Q. M. They were defeated. And on the back of this they requested a dismission from the Q. M., saying they were empowered to do this by their churches if the Q. M. would not accede to their wishes. There were some of those very brethren present, who opposed their course, but all to no purpose. We sent a council to labor with them, to regain them, if possible. They refused to hear the council, in church capacity. They labored with them towards a week; but to no adjustment of the difficulty. The council found that the matter had been misrepresented to those who did not attend the Q. M They also found quite a number of brethren, who were opposed to these brethren in their course of dissension. The council then inquired what were their particular grievances, and found the following three to embrace the amount as near as they could learn, viz. 1st. They complained that the Q. M. were making an effort to *bind* the consciences of brethren in relation to *voting*. The council assured them that the Q. M. had no such design or desire; but they had entirely misunderstood the subject. And we hereby, as a Q. M. *back up* the council in this assertion. Their *second* grievance was this, that the time of doing the Q. M. business, and hours of worship were occupied in the discussion of abolition questions. On this point the council thought it perfectly right to discuss the subject of slavery in Q. M., but were willing to be yielding. The Q. M. decided they were willing to defer this subject till all other business was done; so if others did not wish to hear they could leave. The *third* and last objection that these brethren made, was this,—that brethren who were not delegates were permitted to occupy the time in meetings of business, and to use harsh and opprobrious language. The council, of course, were not in favor of bad language, and told them they knew of no certain rules, by which visiting brethren should be restricted—but thought all should be governed by the law of love. After much deliberation and prayer, our council came to the following conclusion, which accords with the Q. M., that had those brethren and sisters, who did attend the Q. M., been correctly informed, not many of them would have felt any desire to leave the Q. M. Some of those members informed the council that they had not the least intimation that their delegates had any design of asking a dismission. The council arrived at this conclusion: that it was evident to them that a few ambitious, designing individuals became disaffected, and had no desire for reconciliation, unless they could carry their points in every respect, which, it appears, *they* did not believe they could do—hence, had resolved to be off, and draw as many with them as they could, making use of such circumstances as would *appear* to justify them in pursuing such a course. Some brethren of those churches think the chief cause of this dissension was not the abolition subject,—but this was used as an excuse.

We feel *constrained* to subjoin a few remarks in relation to the subject which has caused this difficulty. We deeply regret that brethren should take offence while the pure eternal principles of the Bible are advocated! What, shall Jesus come to earth to toil and suffer, and bleed, and groan, and die, and, as a part of this great mission, to preach deliverance to the captive, and the breaking of every yoke? Shall we call ourselves *his* servants, and still stand aloof from this subject? Never! While a system of sin exists in our nation, whose influence is eating our very vitals, which is corrupting and disgracing us in the sight of God and all nations, and which, if not repented of, will soon gangrene and spread death and ruin through our happy land. While this is the case, shall we draw back? If we cease to labor for the freedom of the oppressed, then will speedy ruin come! Then will heaven's kindled wrath fall on the oppressor! We sit in our sealed houses, and enjoy liberty and peace, but a dark shade broods over the south, while "Afric's wailings mingle there, and heaven doth hear the sound." Shall we not listen to those piteous cries that come booming up from that southern aceldama on every breeze? These are the groans of the laborers, who have reaped down their fields, whose hire has been kept back by fraud; but their cries have entered into the ears of the Lord of Sabaoth.—Think ye, *He* will disregard their cry? Verily he will not. Already do we behold heaven's disfavor in the derangements of the proceedings of our nation; and on the other hand the spirit of truth is inspiring the friends of liberty to arise and throw off this deadly load, which has long preyed upon us like a cancer of fire. Here is a party, which, in the language of a slaveholder himself, embraces a large portion of the virtue and intelligence, and legal knowledge and Christianity of the north. This party of strong *invincibles*, finding no hope in any other source, are separating themselves from the other parties, and are uniting in one common band against this deadly foe.—They have long waited for other parties to unfasten the yoke of oppression, but have waited in vain. They have prayed—they have lectured—they have petitioned, but all to no avail. It is among the sober facts of our day, that neither of the other political parties have any design at the abolition of slavery. Hear one of their leaders—one who ought to know. Yes, hear Henry Clay. Says he, "I rejoice that neither of the great political parties have any design at the abolition of slavery." See further evidence. Do not present appearances sicken every lover of liberty? and cause dismay to fasten on every candid Christian heart? As though freemen were not worthy to govern this nation. See both the other political parties, leaving the nobler minds of the free north—see them couch to the demigod of slavery, and each of them choose from among the sons of oppression two apiece, to hoist to the highest seat of honor. But, says Young, "Pigmies are pigmies still, though perched on Alps." And now sea and land are compassed to make proselytes; and the consciences of their votaries are guided with singing their everlasting tedium about nothing.—Now, while the almost extinguished spirit of liberty is reviving and strangling for life, like the giant beneath the volcano, and embodying itself in the "liberty party," to bring back our perverted liberties; and while we, as a Q. M., now enlist in this great ennobling work, to loose the bands of wickedness, and do to others as we would that they should do to us, shall these, our own dear brethren, Christians, stand aloof from this subject, and even throw their influence against this veteran band? Tell it not in Gath!—Some of these brethren tell us the *better way* would be to *buy the slaves*. This would be an outright insult on the Almighty, who has distinctly said, "He that stealeth a MAN and *selleth* him, or if he be found in his hands, shall surely be put to death." By *buying* the slaves, we should induce their masters to commit a crime worthy of death. On the other hand, we should acknowledge the *right* of property in *man;* which would be infidelity in toto. But these same friends seem not to have asked, "Who shall *pay the slaves?*" who have worked and toiled and suffered all their long lives for nothing. In view of these sad evils, we, as a Q. M., are not minded to draw back, but trusting in Him who heard the groanings of his people in Egypt, and who delivered them with a high hand—we are fixed to go forward. The mountains of slavery before us shall become a plain. We fear not the threats of the oppressor, nor stand aside at the cold withering gusts of charity from pro-slavery advocates!

"Let them fill up their loathsome jails
With faithful men and women—set
The scaffold up in these green vales,
And let their verdant turf be wet
With blood of unresisting men—
Aye, do all this, and more,—WHAT THEN?

Think ye, one heart of man or child
Will falter from its lofty faith,
At the mob's tumult, fierce and wild—
The prison cell—the shameful death?
No—nursed in storm and tempest long,
The weakest of our band is strong.

O! while before us visions come
Of slave ships on our southern coast—
Of mothers in their childless home,
Like Rachel sorrowing o'er the lost—
The slave-gang scourged upon its way—
The blood-hound and his human prey.

We cannot falter! Did we so,
The stones beneath would murmur out,
And all the winds that round us blow,
Would whisper of our shame about.
No—let the tempest rock the land,
Our faith shall live—our truth shall stand.

True as the martyr's hemmed around,
With Papal fire and Roman steel—
Firm as the Christian heroine, bound
Upon Domitian's torturing wheel—
We check no breath—we curb no thought,
Come what may come, we falter not!"

Our next session is to be holden with the church in Liberty and Montville at the usual time.

GEORGE ULMER, *Clerk.*

For the Morning Star.

Otisfield Quarterly Meeting

—Held its last session with the 2d church in Otisfield, on the 5th & 6th days of this month—Preaching on said days by Elders Cummings, Nevins, Perkins, and Wheeler, to which good attention was given. We enjoyed a comfortable season for a low time. Reports from churches show that it is at present a low time in the Q. M. No special revival.

In Q. M. Conference cordially received Elder Nevins, Corresponding messenger from Gorham Q. M., and Elder Hersey, Corresponding mess. from Cumberland Q. M. Took into consideration the propriety of altering the number of delegates to this Q. M. Conference.

Resolved, That each church send one delegate; each church having over 25 and less than 51 members, two, and one additional delegate for each addition of 50 members.

Appointed Eld. Wheeler Cor. Mess. to Kennebec Q. M.—Elder Witham to Farmington Q. M.—Eld. Willey to Parsonsfield Q. M.—Eld. Hayes to Gorham Q. M. Appointed Elders Purkins, Hutchinson, Willey, Cummings, Keniston, and brethren Samuel Plaisted, and Samuel Wheeler, delegates to Y. M.; brethren John Dawes and Samuel Gray, substitutes.

Whereas the reports of ministers of this Q. M. show that some of them do not receive a competent support—Therefore,

Resolved, That delinquent churches ought to pay their preachers a fair compensation.

Resolved, That Donation Visits, in the opinion of this Conference, ought to be made to preachers in this Q. M. when necessary, and in a consistent manner.

Agreed, that next Q. M. be holden with the church in Buckfield, on the 1st Wednesday and Thursday following in Sept. next—preachers' Conference at the house of Dea. E. Ricker, on Monday evening, at 6 o'clock. Q. M. Con. at the meeting house on Tuesday, at 1 o'clock, P. M.

CHARLES WALKER, *Clerk.*

Harrison, Me. June 14, 1844.

For the Morning Star.

Cumberland Quarterly Meeting

—Held its last session with the 1st church in Raymond, June 12th & 13th, 1844—Eld. James Libby, moderator. The meeting of business was attended to in union and dispatch. Meetings of worship were well attended, and the divine spirit was among the people. By the letters we learn that there is a general steadfastness among the churches. But we are too uninterested in the salvation of souls. A few mercy drops have fallen upon the 1st church in Poland, and in the first church in Raymond 5 or 6 have professed to find the Savior. May these and all the churches awake to righteousness, and may all the misty clouds of delusion soon be blown over, and the doctrine of the cross spread and prevail.

The next session of this Q. Meeting is to be held with the 2d church in Poland.

CARLTON SMALL, *Clerk.*

For the Morning Star.

Anson Quarterly Meeting

—Held its June session with the first church in Kingfield on the 7th, 8th, and 9th of June inst. Letters and delegates were received from most of the churches. We learn that it is a low time in all; but with one or two exceptions, the brethren are in love and union and striving to maintain gospel order and discipline. We were favored with the presence of a number of elders and brethren from other Q. M's. who were cordially received to a seat with us. We had a comfortable season together. By request of bro. Collamore Purington, he was released from serving as book agent for this Q. M. and bro. Humphrey Purington was chosen in his stead. By the request of the 2d church in Anson bro. Collamore Purington was examined, and a council chosen to ordain him, who attended to that service at Anson on the 18th inst. as follows:

Reading the scriptures by Eld. James P. Longley; after singing, prayer by Eld. Stephen Williamson; Sermon by Eld. Abel Turner; text "I am doing a great work;" ordaining prayer by br. Longley; charge by br. Williamson; right hand of fellowship by br. Turner; last hymn and benediction by the candidate.

The following resolve was passed at this session:

Whereas Elder Daniel Young, formerly a member of the 2d Freewill Baptist church in New Portland, after an absence of some three or four years, called on the clerk of said church, who inconsiderately gave him a letter of good standing without the voice of the church, and whereas immediately after a communication was received from the Farmington Q. M., containing numerous papers and documents relative to Elder Young's disorderly conduct; and whereas he was notified to appear at a time and place specified to defend himself against said charges, but neglected so to do, and has gone out from us, and published to the world that he is not of us. Therefore, *Resolved*, that we consider him where he considers himself, as gone out from us in a disorderly manner. (The Repository will please to copy.) The next session of this Q. M. is to be held in Starks at the Union Meeting-house, near Sandy River, to commence on Friday, Sept. 13, at one o'clock, P. M. HENRY PARSONS, *Clerk.*

Lexington, Me. June 20th, 1844.

For the Morning Star.

Western Rhode Island Quarterly Meeting

—Was held agreeably to appointment, with the Mendon church, at Waterford Meeting house, on the 29th and 30th of May 1844.

It appears from the reports that it is a low time in general, but the churches are striving to live and maintain good order. The business of the Q. M. was transacted with much good feeling. The meetings of worship were interesting, and we hope, with the blessing of God, good may result. May all the churches of this Q. M. be divested of all selfishness and filled with the love of Jesus Christ, that at our next session, if we are ever permitted to meet again, we may come together in the fullness of the blessing of the gospel of Christ. I think that too little attention is given to our Q. M's. It surely is the duty of every member of the several churches, and especially the ministers of the gospel, to use their exertions to make our Q. M. very interesting. For the purpose of making our Q. M. interesting, I think it necessary that the members generally become more acquainted with the business of the Q. M. Therefore, as most of our brethren are subscribers for the Morning Star, I take this opportunity to lay before them some of the most important parts of the resolutions, that will be called up at next Quarterly Meeting for discussion, and hope they may be examined by the same rule that the Bereans examined St. Paul's doctrine: Whereas some have been disappointed in the interest of the W. R. I. Q. M. it not being so interesting as was expected, and consequently not so useful; Therefore,

Resolved, that we deem it expedient that churches comprising this Q. M. send delegates to R. I. Q. M. and request an admission into that body again.

2d. *Resolved*, that in our opinion the coming of Christ, and the setting up of his everlasting kingdom, is the earnest desire and prayer of every real Christian.

3d. *Resolved*, that in our opinion the doctrine of a temporal millennium or the conversion of the world and the future restoration of the carnal Jews, are without foundation in the word of God, and consequently are fables.

4th. *Resolved*, that in our opinion the 37th chapter of Ezekiel represents the resurrection of the bodies of the true Israel or the righteous dead, and also the receiving the inheritance promised to Abraham's seed.

5th. *Resolved*, that in our opinion, certain portions of God's word, viz. Ps. 2d and 9th chapters, 1 Cor. 2d and 9th chapters, and Rev. 11 and 15th chapters, are often misconstrued, by not taking into consideration the connections necessary in order to have a right understanding of the same.

I hope that all will be interested in the foregoing resolutions, and will come with as much anxiety to be convinced of their own errors, as to convince others of theirs.

Voted, that the next Q. M. be held with the Gloucester church at the Chepachet Meeting house, on Thursday and Friday, 29th and 30th days of August next.

Ministers' meeting day preceding at one o'clock, P. M. June 20th, 1844. CHARLES WADE, *Clerk.*

For the Morning Star

Lawrence Quarterly Meeting

—Held its June session with the Church in Stockholm. But little revival has been experienced in our churches the past year. Yet some churches have enjoyed some refreshing from the presence of the Lord. Our churches generally in this Q. M. are steadfast in doctrine and in the exercise of Gospel discipline. Considerable interest is felt in the benevolent enterprises; yet, in this respect, we must confess our leanness. We lack too much the unearthly spirit of self-denial. We say and do not. We can pass as flaming resolutions as any body of old fashioned Christians or Philanthropists whatever. Yet, in the practical development of our avowed principles, we demonstrate that to *say* is one thing and to *do* is quite another thing.

At the last session of our Q. M. Slavery was declared to be perfectly antagonistic (as a system) to Christianity and republicanism; and that it is the solemn duty of Christians, not only to withdraw their influence from the dark system politically and religiously, but also to do all they constitutionally can for its immediate abolition.

Our meeting was favored with an unusual degree of the divine presence. Before it closed, God's people (as in days of old) came to the contest shoulder to shoulder. The battle waxed hot about the going down of the sun on the Sabbath. The enemies of the cross now saw that they must surrender or retreat. A few made their escape; the remainder fell before Israel, for God fought for his people that day. To his name be all the glory. Oh that it may be as the return of the days of the prosperity of our beloved Zion. Our next term is to be held at Lawrence, 14th and 15th of Sept.—Conference Friday, 13th, at *one* o'clock.

WILLIAM WHITFIELD, *Clerk.*

Pierpont, St. Lawrence Co. N. Y. June 21, 1844.

For the Morning Star.

Washington Quarterly Meeting.

The Washington Q. M. held its May term with the Waterford church. Most of the churches were represented. It was not a time of revival, but a general steadfastness prevailed. The Lord has been carrying on his work in the Lebeuff church. Sinners have been made to tremble, Felix like, and souls have been converted. Seven happy converts have been down the banks of Jordan and buried beneath its waves, in imitation of the death and resurrection of Jesus. They have united with the church. Four also have been added by letter. IVORY BASSETT, *Clerk.*

Wayne, Pa. June 3, 1844.

Religious Notices.

Notice.

The next session of the Lisbon Q. M. will be holden with the church in Bath, (Swiftwater vill.) Conference commencing Friday 10 o'clock, Sept. 6th.

E. B. PARKER, *Clerk.*

Information Wanted.

JOSIAH BLANCHARD.

The surviving parent of Mr. Blanchard wishes to make inquiry for him through the Star. He left his parents in West Brookfield, Vt. about 8 years ago. They heard from him 3 years ago last Oct. He was then at Providence, R. I. Since then they have had no information from him. He is about 32 yrs. old, of light complexion, dark eyes, about 5 feet 3 inches high, and rather small size. He wrote from R. I. that he was teaching "dancing school." Any information would be most gratefully received. Address Amos Blanchard, West Brookfield, Vt. COM.

General Intelligence.

Nauvoo—A Fearful Excitement.—A newspaper establishment has recently been destroyed at Nauvoo by the adherents of Joe Smith, for publishing an expose of the wickedness of the prophet. This has produced an immense excitement at Warsaw, Illinois.—Writs were procured at Carthage, the County Seat of Hancock County, and officers dispatched to Nauvoo to arrest the persons concerned in the outrage. The following is the conclusion of an article in the Warsaw Signal Extra:

"War and extermination are inevitable! CITIZENS ARISE, ONE AND ALL!!! Can you *stand* by, and suffer such INFERNAL DEVILS! to MOB men of their property and RIGHTS, without avenging them! We have no time for comment, every man will make his own. LET IT BE MADE WITH POWDER AND BALL!!!"

At the last dates, a rumor prevailed at Warsaw, that Joe Smith was arresting every man at Nauvoo who was opposed to, or would not justify his proceedings.

'*Westward the Star of Empire takes its Way.*'—A wagon load of emigrants with their moveables, passed our office to-day, who were bound a *little* farther west than any pioneers we have heard of lately. Their baggage was marked to '*Sundown*,' which we supposed must be near the 'jumping-off place.'—*Milwaukie Herald.*

Early Harvesting.—The farmers in the southern part of Virginia, commenced cutting their grain more than three weeks ago; and indeed we perceive that *new Flour* has already made its appearance in the southern markets! The grain crops in the eastern part of Pennsylvania will be ready for the sickle two weeks earlier this summer than last.

CHARLES T. TORREY has been imprisoned in Baltimore, on a charge of *Bushrod Taylor* of stealing negro-slaves in Virginia! It is an old saying, "that there is honor among thieves." But it appears this does not hold good when applied to man-stealers. Suppose the charge against Mr. Torrey is well founded, what has he done more than every slaveholder in Va. has done! "Thou that preachest a man should not steal, dost thou steal?" But there is this difference between the slaveholders and Mr. Torrey. The former steal and enslave men for their own profit; but Mr. Torrey was trying to assist these poor men, who have fallen among thieves, to escape out of the tyrannical hands of their oppressors. Which are most deserving a place in the Baltimore prison, the slaveholders or Mr. Torrey? We leave it for the reader to decide.

Fire in Boston.—A very destructive fire occurred in Boston on the 25th, at the south end. The loss is estimated at $150,000.

John Tyler, President of the United States, was married on the 27th, to Miss JULIA GARDNER of New York city. The President is about 60 and his bride about 20! So the papers say.

CASSIUS M. CLAY.—The following is part of a letter addressed to J. C. Ray, of New Bedford, by Cassius M. Clay, of Kentucky, in answer to an inquiry as to the emancipation of his slaves:

"Of so much value is a good *name*, as to beget confidence among distant strangers. But I do not expect to *escape slander*. They are at last resorting to that *here* now, when all things else fail to destroy my influence. But 'truth and justice are mighty, and must prevail!' The man who said I did not emancipate any of my slaves LIED. I never emancipated any of my mother's slaves—that was also false! It is true I never emancipated but *nine* slaves, but they were all I owned, and I have incurred as much responsibility here by emancipating at all, as if I had set free a thousand. I have about twenty-five more slaves, which are entailed on my children by my late father, in which I have a life estate only, and this is the cause why my emancipation has been magnified. I propose making the condition of those as good as that of the freed ones—until I hope general emancipation in the State will bring *liberty* to all."

SENTENCE OF THOMAS WILSON DORR.—The Providence Journal of Wednesday gives an account of the proceedings of the Supreme Court at Newport on Monday, in the case of the State *vs.* Thomas Wilson Dorr. The Court refused Mr. Dorr's motion in arrest of judgment, and the Attorney General moved that "sentence be now pronounced upon the prisoner." Mr. Atwell moved that sentence be suspended until a bill of exceptions could be filed to take the case to the Supreme Court of the United States.

Judge Staples suggested that until sentence was pronounced there was no *judgment* on which a bill of exceptions could be founded; and Mr. Atwell modified his remarks by giving notice that he should that morning move that the *execution* of the sentence should be suspended until the case could be heard before the Supreme Court of the United States. This every lawyer knows cannot be done, as the Court has no power after it has passed sentence.

The Court adjourned to 9 o'clock on Tuesday morning for the purpose of passing sentence. The Clerk then propounded the customary question:—"Prisoner, what have you to say why sentence should not be pronounced against you?" Whereupon Mr. Dorr rose and addressed the Court for about twenty minutes. His remarks were principally a repetition of old matters. 'I would not exchange my place as a prisoner at the bar,' said he, "for a seat beside your honors."

Chief Justice Durfee replied to him in a very mild and dignified manner, that the Court had endeavored to discharge their duties faithfully and impartially, and that he was not aware that they had allowed themselves to be influenced by any of the motives charged upon them by the prisoner. He said the painful duty imposed upon him by the law, remained to be performed, which was the passing of the sentence. The prisoner was then directed to rise, and the Chief Justice pronounced the sentence as follows:—"The sentence of the Court is, that you, Thomas Wilson Dorr, be imprisoned in the State Prison in Providence for and during the term of your natural life, and be there kept at hard labor in solitary confinement."—*Boston Trav.*

The reason for annexation.—Mr. Calhoun, in a note to Mr. Packenham, the British minister, of date, April 27, states explicitly that the object of annexation is the *preservation of slavery*. He says:—

"The United States, in concluding the treaty of annexation with Texas, are not disposed to shun any responsibility which may fairly attach to them on account of their transaction. The measure was adopted with the mutual consent, and for the mutual and permanent welfare of the two countries interested. IT WAS MADE NECESSARY IN ORDER TO PRESERVE DOMESTIC INSTITUTIONS placed under the guaranty of their respective constitutions, and deemed ESSENTIAL TO THEIR SAFETY AND PROSPERITY."

Threatened Disunion.—Beaufort, S. C.—We published the other day a resolution, passed unanimously at Beaufort district, S. C., and which was introduced by Judge Colcocke, that they must have *Texas or disunion*.

It occurred to us, we would just look a little into the sort of people who uttered such bold words, and see how they were likely to get along without the Union. So we looked into the census tables, and there we saw that the four parishes of Beaufort were summed up, in the document,

Free persons - -	6,112
Slaves - - -	29,082
Total - - -	35,794

Only about *five to one* of the whole population slaves! Verily, this is a people likely to get along without the Union!—*Cin. Chron.*

Increase of Lowell.—We learn from a tabular statement published in the Lowell Courier, that in the year 1820, the population of that part of Chelmsford, which now constitutes Lowell, was 200. By a census taken in January, 1828, the population was 3,252; in 1830, it was 6,477; in June, 1832, it amounted to 10,254; in 1833, it was 12,963; in June, 1836, it had increased to 17,633; in 1837, it was 18,010; by the census of May 1, 1840, it amounted to 20,981; and by the last census, taken on the 1st of May, 1844, the total population was 25,163.

A large Presbyterian church in Champlain village, near Pittsburg, was destroyed on the night of the 17th, by a fire set by an incendiary. The inhabitants of Champlain, attribute this wanton and sacreligious act to animosity engendered by the supposed adherence of the Champlain Presbyterians to the Native American Party.

A Good Move.—Mr. Harper, the Mayor of New York, has made an arrangement whereby able bodied paupers at the Almshouse are made to work. In consequence of this regulation, which has but recently gone into operation, more than two hundred have left the establishment.

We understand that the bills of the Grafton Bank, at Haverhill, N. H., are not received at the Suffolk Bank.

It is stated in the Michigan papers that General Cass will probably succeed Senator Porter in the United States Senate from that State after the fourth of March next.

The Public Lands.—The sales of public lands, during the last calendar year, amounted to 1,639,674 acres, and produced more than $2,000,000, exceeding the proceeds of sales for the previous year, by more than $600,000.

The receipt of nearly $600,000 tolls on the Erie Canal within 44 days, is an amount surpassing all calculation, even all dreaming among financiers.

Result of the Riots.—The amount of money raised by tax in 1842, for the purposes of the county of Philadelphia, was $502,750 50. This year the amount required and to be raised, is $623,750.65, being $121,000.15 more than that of the preceding year. So much for "mobocracy."

New Buildings in Portland.—Something more than 100 new buildings are going up in this city; and more than twice that number are undergoing repairs. You can scarcely pass through any street of the city, without seeing numerous buildings in progress of erection, or in a process of repairs, or receiving a coat from the hand of the painter. Among other improvements, the committee are about to paint the school-houses. Joiners and painters here have not had such a run of business for several years.—*Adv.*

Errors of the Census.—The statements contained in the letter from Mr. Calhoun to the British minister in Washington, in relation to the number of deaf, dumb and insane free people of color in the United States, have attracted general attention, and caused an examination into the correctness of the returns made in the census. The result is the discovery of the grossest errors and the most palpable contradictions. The introduction of the subject by Mr. Calhoun in his official letter to the British minister, was unnecessary and ill-judged, having no connexion whatever with the matter in discussion. But, inasmuch as he thought proper to refer to the census for the purpose of illustrating the advantages of slavery to the people of color, he was in duty bound to give the subject a careful and thorough investigation, so as not to misrepresent the actual facts. This he did not do; and the consequence is, that the secretary of state has placed himself in the unenviable position of vouching for the truth of statements which it was in his power, with little trouble, to ascertain were destitute of foundation.

We were astonished yesterday, on being shown thirteen bills of fifty dollars each, purporting to be of the Taunton Bank, at Taunton, Mass., signed, C. J. Bassett, cashier, Ellis Hall, president, Nov. 1, 1843, and payable to M. Lane. These bills were altered from the Citizen's Bank, Augusta, Me., a worse than broken bank.

We have endeavored repeatedly to call the attention of the community to this species of fraud, with the hope that our banks would revive the Association for the detection of counterfeits, and cannot but hope that a plan will ere long be devised to stop such nefarious transactions.—*Atlas.*

Wisconsin.—Extract of a letter, dated Burlington, Racine co., Wisconsin, May 21st, 1844:

"The cause of freedom is onward in this territory. The last year has produced an entire revolution in its favor.

Good news.—We had the pleasure of conversing with a well-known Friend, from Loudon county, Virginia. He gives encouraging accounts of the state of sentiment in that region. The Friends there are renewing their efforts against slavery, and public sentiment sustained such efforts. We say to our friends throughout the free States, be of good cheer, a better day is dawning. We know, from sources to be relied upon, that, in Kentucky, Virginia, Tennessee, and Maryland, private efforts, judicious, and more and more effective, are now on foot against slavery. The time will soon come when the fruits shall be made manifest.—*Cin. Herald.*

Fugitive Slaves.—A venerable husband and wife, about 60 years of age, came into town last week, having travelled thus far, mostly on foot, from under the shadows of the "patriarchal institution," as it exists in Georgia. They have been in bondage more than half a century, and, very naturally, feeling a desire to be "better off," they started on a visit to some relatives who had preceded them several years ago and settled in Massachusetts. By the generous aid of a number of our citizens, their wants were alleviated, and all needed assistance furnished to enable them to reach their destination.—*Springfield Gazette.*

A Mormon church, consisting of one hundred and seven members, has been organized in St. Louis.

The fly is doing great injury to the wheat crop in Indiana and Illinois; so say our exchange papers.

Weekly List of Letters Received.

A. K. Moulton. J. Libby, S. Clough, J. Decker, S. P. Fernald, J. Hedge, P. Ford, W. B. Hamblen, H. Parsons, J. A. Smilie, I. Bassett, D. H. Lord, F. Seavey, T. P. Moulton, R. Davis, W. Walker, L. G. Gardner, H. Gifford, R. Parks, J. P Smith O. Dike, S Cummings, B. McKoon, L. D. Burdick, R. Way, I. D. Stewart.

From Post Masters.

W. H. Harger, J. Greenleaf, T. A. Miller, D. Olmstead, T. Slater, J. D. Wasson, S. W. Jones, W. Lathrop, D. Oyster. J. Harmon, S. S. Whitney, C. Caldwell, F. Sturtevant, L. L. Howe, J. Smith Jr., S. P. E. Powers, J. E. Dow, H. Ward, T. Frye.

Receipts For Books.

S Clough, 1,25. P. Ford, 2,33. T. P. Moulton, 2,00. O. Dike, 25c. J. J. Butler, by L. D. Burdick, 25c.

Subscribers for the Star.

J Greenleaf 1. Br. Burdick 4. D S Starr 2. J A Smilie 2. S Rogers 4. F Seavey 1. R Davis 1. H Gifford 2. J Files 1. R Parks 4. C Caldwell 2. O Dike 1. B McKoon 1. S P E Powers 1. L M Sanborn 1.—28.

Home Mission.

A. Bouton, Hinsdale, N. Y.,	1,00
Whole amount,	1,00

WM. BURR, *Treasurer.*

Foreign Mission.

J. Decker, Middlesex, N Y.,	33
Collection at Holland P. Y. M.,	7,67
William A. Tweed Dale, Albany, N. Y.,	8.50
W. Wentworth, West Lebanon, Me.,	1,50
S. James Lebanon,	50
F. B. church Dryden & Virgil, N. Y.,	1,69
A. Bouton, Hinsdale, N. Y.	1,00
Russel Way, Turin, do.,	1,75
Whole amount,	22,94

WM. BURR, *Treasurer.*

For Education Society.

A friend in North Scituate, R. I.,	1,00
A friend of Education, Corinth, Vt.,	35
Whole amount	1,35

WM. BURR, *Treasurer.*

Books Forwarded.

One package to Eld. T. P. Moulton, care of John M. Hoyt Lyndon Center, Vt., by stage.

MARRIED

In Acton, Me. by Eld. J. Fullonton, Mr. Hiram S. Hurd and Miss Hannah Merrill.

May 15th, by Eld. Isaac Libby, Mr. Abram Woodard of Bangor, and Miss Jane Fuller, of Lewiston, Me.

At Charlestown, Mass. June 26

POETRY.

THEY COME! THE MERRY SUMMER MONTHS.

BY MOTHERWELL.

They come! the merry summer months of Beauty,
Song, and flowers;
They come! the gladsome mouths that bring thick leafiness to bowers.
Up, up, my heart! and walk abroad, fling cark and care aside,
Seek silent hills, or rest thyself where peaceful waters glide;
Or, underneath the shadow vast of patriarchal tree,
Scan through its leaves the cloudless sky in rapt tranquility.

The grass is soft, its velvet touch is grateful to the hand,
And, like the kiss of maiden love, the breeze is sweet and bland;
The daisy and the buttercup are nodding courteously,
It stirs their blood, with kindest love, to bless and welcome thee:
And mark how with thine own thin locks,—they now are silvery gray,—
That blissful breeze is wantoning, and whispering "Be gay!"

There is no cloud that sails along the ocean of yon sky,
But hath its own winged mariners to give it melody:
Thou see'st their glittering fans outspread all gleaming like red gold,
And hark! with shrill pipe musical, their merry course they hold.
God bless them all these little ones, who far above this earth,
Can make a scoff of its mean joys, and vent a nobler mirth.

But soft, mine ear upcaught a sound, from yonder wood it came;
The spirit of the dim green glade did breathe his own glad name;—
Yes, it is he! the hermit bird, that apart from all his kind,
Slow spells his beads monotonous to the soft western wind;
Cuckoo! Cuckoo! he sings again,—his notes are void of art,
But simplest strains do soonest sound the deep founts of the heart!

Good Lord! it is a gracious boon for thought-crazed wight like me,
To smell again these summer flowers beneath this summer tree!
To suck once more in every breath their little souls away,
And feed my fancy with fond dreams of youth's bright summer day,
When, rushing forth like untamed colt, the reckless truant boy,
Wondered through green woods all day long, a mighty heart of joy!

I'm sadder now, I have had cause; but O! I'm proud to think
That each poor joy-fount loved of yore, I yet delight to drink;—
Leaf, blossom, blade, hill, valley, stream, the calm unclouded sky,
Still mingle music with my dreams, as in the days gone by.
When summer's loveliness and light fall round me dark and cold,
I'll bear indeed life's heaviest curse,—a heart that hath waxed old!

WILD FLOWERS.

BY ROBERT NICHOL.

Beautiful children of the woods and fields!
That bloom by mountain streamlets 'mid the heather,
Or into clusters, 'neath the hazels, gather—
Or where by hoary rocks you make your bields,
And sweetly flourish on through summer weather—
I love ye all!

Beautiful flowers! to me ye fresher seem
From the Almighty hand that fashioned all,
Than those that flourish by a garden-wall;
And I can image you as in a dream,
Fair, modest maidens, nursed in hamlets small—
I love ye all!

Beautiful gems! that on the brow of earth
Are fixed, as in a queenly diadem;
Though lowly ye, and, most without a name,
Young hearts rejoice to see your buds come forth,
As light ere while into the dark world came—
I love ye all!

Beautiful things ye are, where'er ye grow!
The wild red rose—the speedwell's peeping eyes—
Our own blue bell—the daisy, that doth rise
Wherever sunbeams fall, or winds do blow;
And thousands more, of blessed forms and dyes—
I love ye all!

Beautiful nurslings of the early dew;
Fanned in your loveliness by every breeze,
And shaded o'er by green and arching trees;
I often wish that I were one of you,
Dwelling afar upon the grassy leas—
I love ye all!

Beautiful watchers! day and night ye wake!
The evening star grows dim and fades away,
And morning comes and goes, and then the day
Within the arms of night its rest doth take;
But ye are watchful whereso'er we stray—
I love ye all!

Beautiful objects of the wild-bee's love!
The wild-bird joys your opening bloom to see,
And in your native woods and wilds to be,
All hearts to Nature true, ye strangely move;
Ye are so passing fair—so passing free—
I love ye all!

Beautiful children of the glen and dell—
The dingle deep—the moorland stretching wide,
And of the mossy fountain's sedgy side!
Ye o'er my heart have thrown a lovesome spell;
And though the worldling, scorning may deride—
I love ye all!

MISCELLANY.

A HINT TO HUSBANDS;

OR, A WIDOWER'S BEQUEST.

"The husband is the head of the wife, even as Christ is the head of the church. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything." Now, Christ is the governor, guide, defence, comforter, light, and very life, of the church, and such, according to the direction of the apostle, should the husband be to his wife. The world has particularly fallen into the error of considering the marriage covenant more binding upon the woman than the man. Numberless negligences and inattentions are tolerated in him which would be deemed culpable in a woman. I do not now speak of immoralities. I presume there is but one opinion relative to them. But I refer to those daily, almost hourly, recurring circumstances, which call for little sacrifices of personal inclination or convenience, or exhibitions of interest and consideration, whose omission only renders them observable. A wife, palpably wanting in these, would be deemed an anomaly; but their absence in the husband is rather admitted than condemned. The world does not expect them from him. The Bible teaches us, however, that their obligations are equal. "She that is married careth for the things of the world how she may please her husband." "He that is married careth for the things of the world how he may please his wife." One announcement is not more explicit or restrictive than the other. But, alas! for the ignorance and perversity of human nature, we sometimes see men so nervously fearful of being considered uxorious, that they withhold from their wives the common courtesies extended to other females, and publicly affect indifference, and disclaim any particular solicitude about them. They seem to regard any demonstrations of feeling, when the wife is its object, as unmanly.

I was one of this description. My friends had given me a reputation for great self-control, and I was supposed to be capable of concealing all my emotions, though none who knew me well, doubted the strength of my affections. I desired to sustain this equivocal reputation, as well as to avoid the raillery generally bestowed on a newly-married man for his fondness for his wife's society, so forgetful of *her* feelings; and, imagining her confidence in my attachment too strong to be shaken by trifling causes, I frequently absented myself from Alice for hours together, and spent my time with my bachelor associates. We rode, gunned, fished, walked or talked, and, as I was regarded as the life of every circle, I often returned to my own fireside wearied of animation, and but little disposed to exert my exhausted powers of conversation to interest my wife, though I can most justly assert I always returned to her with heartfelt delight. When I look back upon that period, I feel assured that she attributed the occasional listlessness of my manner to her inability to charm me, and imagined that the time spent in her society alone was dull to me. Alas! that I should have given her so much reason for such thoughts! There were moments, indeed, when a suspicion of her loneliness would come across my mind, brought as she had been, to a strange neighborhood, away from all her relatives, after residing in a large family, and then I would remain at home an entire day, and devote myself to her entertainment. Nor did she require much effort on my part to make her happy. To sit beside me, engaged with her needle, while I perused aloud some entertaining or instructive book, to second my attempt to converse when I seemed disposed to make one, or to read herself, or attend to her domestic duties when I wrote or mused, contented her. If I was with her she was never solitary, and at that period never sad.

I now wonder at my blindness, when I retrospect the brief date of my married life! So carefully and minutely have I since pondered its events, that my conceptions of all her feelings seem to have become vividly distinct. I can well recall the light that would illumine her soft eyes when I answered negatively to the servant's interrogation, relative to bringing out my horse, and the cheerful and playful temper which made the hours, passed at home, fly so swiftly. I should have told her this, but I did not. I can also recollect that, after a day's absence, I frequently found her spiritless and melancholy on my return, but the slightest exertion I made was always effectual, so that I soon forgot her pensiveness; and, as she invariably answered no, to the question usually proposed ere I set out on an excursion, whether she had any objection to my going, I never connected her occasional sadness with my absence. Sometimes, too, I would invite a female acquaintance to visit her, to prevent her from being lonesome; and then I would experience no regret for having left her, supposing my place supplied.

Strange, that I should have possessed so little discernment as to think, that the additional effort required to entertain an uninteresting guest, would enable her the better to endure her husband's absence! How wearisome must have proved the task of hospitality!

Once I signified my intention of sending company to amuse her until my return from a shooting excursion, and, although her reply at the time suggested no idea to me but her preference of solitude, I have since deciphered its meaning differently.

"Do you imagine," she said, faintly smiling, "that any society can compensate for the loss of yours?"

She generally inquired at evening how I spent the day, and evinced an interest in whatever had occurred to me. My answers were usually slight and unsatisfactory, for I was never communicative on trivial subjects, and did not reflect long enough on her questions to understand, that the details were merely desirable, because connected with her husband. She gradually ceased her interrogatories, and as it never occurred to my mind to question her, relative to the occupations that beguiled her lonely hours, we knew but little of each other's employments when separated.

I was, at the time of my marriage, practising law in the county court, but, having few cases and little business of importance to transact, my professional engagements would certainly have admitted of my spending fewer intervals from home; yet I often made a trifling plea suffice to leave her. I wonder now that consideration for Alice had so little hold on my mind. As months went by in the same manner, varied only by a transient visit to or from our relatives, I began to observe that my wife was not so gay as formerly. Her voice, that almost infallible betrayer of the state of the feelings, sounded lower, and had taken a mournful tone. When silent, there was an expression of deep thoughtlessness about her usually placid brow. I felt uneasy, and, one morning especially, manifested my concern more tenderly than I had done before. I was surprised and startled to see the tears fill her eyes, and inquired their cause with increasing earnestness.

"Your affection makes me weep," she said, when sufficiently composed to speak; "it removes the suspicion I have been entertaining of its existence."

"A strange suspicion truly," I playfully replied. "So your old doubts of my sincerity are returning?"

"No," she said, with her wonted sprightliness of manner, "I do not suspect your sincerity, for you never make professions now."

"It is because I regard them as superfluous, then. You know I love you, Alice?"

"How should I know it when you never tell me so?" she asked, sportively.

"Do not my actions sufficiently prove it?" I inquired.

With her views of love and its evidences, and mine at this present time, she might justly have answered no; but she evaded any direct response, and soon after changed the subject. The few words she uttered, however, ought to have enlightened my mind relative to the cause of her depression; but, I did not reflect upon them, and pursued my previous course. As I write confessedly, and entirely for the benefit of married men, I must here remark, that whoever desires to ensure happiness in the conjugal relation, ought to study the peculiar characteristics of those to whom they are united, and accomodate their deportment accordingly. I do not wish to be understood as recommending the toleration of flagrant faults, although I believe even these may be corrected by judicious kindness, where mutual affection exists. But there are some weaknesses attached to all of human origin, which should be treated with indulgence and consideration. Even virtues, if not properly modified, may disagreeably conflict so as to create uneasiness. To make my meaning plain by illustration, I will add, that I have seen a man liberal even to a degree of prodigality, united to a woman, whose early education had rendered her cautious and economical in all her expenditures, even to excess. His love, manifesting itself characteristically, frequently induced him to lavish on her the most costly gifts. Devoid herself, of taste for such magnificence, instead of receiving his donations in the spirit in which they were bestowed, and thus evidencing her appreciation of his affection, she would take them with a grave and almost reproving manner, and inopportunely animadvert on the folly of such extravagance.

Her husband certainly must have felt both disappointed and indignant, and realized a keener consciousness of her parsimony and ungraciousness, than his own profusion. Yet, that woman was not a niggard, but capable of generosity proportioned to his own, when real objects of charity were presented to her notice. Had she understood her husband's character better, and possessed more discriminating tact, she might eventually have succeeded in tempering his prodigality, without wounding his feelings or provoking a harsh judgement for her own moderation.

This is but one of many instances of perpetual occurrence. Whatever militates against the happiness of the being, whose destiny is committed to our guardianship, is of moment, however trifling, in itself and our estimation, the circumstances may appear. By a parity of reasoning, whatever contributes to preserve the sunshine of the spirit, becomes important. Different dispositions require different treatment, in order to secure either improvement or felicity; hence arises the necessity of acquaintance with the moral constitution of our home associates. If it was a weakness in Alice to doubt her husband's love, because its developments were unlike her preconceived idea of what they should be, it ought to have been his greatest pleasure, as it was his highest earthly interest, to convince her of the wrong she did his heart, and thus restore to her aching breast its confidence and tranquility together. But I seemed wrapt in a most inconceivable heedlessness. Probably, for a while after the intimation she had given of her distrust, my manner towards her was more tender, for she certainly grew more cheerful; but her pensiveness soon returned. I proposed another visit to her father's, imagining change of air might benefit her. She passively yielded, but expressed no pleasure at the anticipation. Unexpected engagements frustrated the design, and I have since thought that she apprehended being questioned by her mother relative to her dejection, and therefore was not grieved by the disappointment. After this my solicitude increased, for her health evidently declined, affected by her spirits, and I spent much of my time at home. We rode, walked and read together, and Alice recovered her vivacity and was happy. The autumn and winter flew by, the most delightful I had ever known, perhaps the most delightful she had ever known. Spring brought an accession of company to the neighborhood. I was rallied on my fondness for retirement and the society of my wife, and again Alice was left to her solitary communings.

I persuaded her to visit, which she was always willing to do if I was with her, but she never cared to go without me. In reply to a request from her to accompany her somewhere that I had previously urged ner to visit, I one day jestingly remarked, that she must not expect me to be continually beside her. The tears started to her eyes immediately. I felt annoyed. I was in excellent spirits myself, and had no sympathy with a dejection for which I saw no cause.

"Whence those tears, Alice?" I asked, with more impatience than tenderness.

"They came unbidden," she answered, endeavoring to check them.

"Then do not entertain them, love. They spoil those bright eyes. No man thinks his wife handsome in tears."

"He should, then, if they are a proof of her love for him," she said with more spirit than she was wont to display, and her tone evinced how deeply she was wounded.

"He asks less distressing proof," I gaily replied, and my voice sounded even to myself discordant with the sadness of hers; "and now, good-by for awhile. We part friends, do we not, Alice?"

She bowed assentingly, without raising her tearful eyes, and I left her, I doubt not to weep bitterly. I returned earlier than she expected me. A flush of pleasure brightened her cheeks as she rose to greet me, but some unpleasant remembrance seemed to come back upon her, and I thought her salutation cold. How could it have been otherwise, when I had so heartlessly repelled her expressions of affection, and, with the hum of a mirthful tune upon my lips, so carelessly left her to a day of solitude and tears?

I attempted to engage her in conversation, but her replies, although polite and respectful, were brief, and her tones measured. I thought her offended without sufficient reason, and, therefore, I grew stern and indifferent. I felt, when it was too late to rectify the error, that she imagined her exhibitions of attachment annoyed me, and hence determined to repress them. Thus, were her emotions driven in upon her heart, to congeal there.

Days and weeks elapsed without any explanation. I was grave and taciturn at home, and frequently absented myself for the whole day, and when I did not, spent the hours in the fields or garden, generally, when in the house, selecting the apartment in which my wife did not happen to be. An acquaintance, of whose society I was fond, occasionally visited me, and he and I amused ourselves as we chose, without any reference to the entertainment of Alice. She neither sought nor avoided my presence, performed her customary avocations, and was quietly attentive to my comfort and wishes as usual. She looked very sad and pale, but her demeanor was calm and self-possessed. Her hours must have passed more solitary than over. One evening, an evening I shall never forget, although the remembrance brings anything but remorse and wo, we were sitting alone together. The rain had been falling all day, and I had occupied myself with writing nearly the whole time. The gathering darkness obliged me to forego my employment until candlelight, and, folding my arms on my breast, I sat gazing into the fire. There had been no quarrel between myself and Alice, and the common-place remarks about the weather, roads, etc. etc. had occasionally varied the silence of the hours. She had been sewing, but had put up her work. I did not notice her appearance, but heard her sigh frequently. At length she rose from her seat, came behind me, and, stroking back my hair, clasped her hands upon my forehead. I felt that she considered herself in error, and wished to call forth some acknowledgement on my part, by this tacit movement towards former confidence. I was in a wayward humor. She stood thus some moments, but I took no notice; and presently said—"Shall we have candles? I want to finish writing?"

She rang the bell and resumed her seat.

What would I not now give to recall that evening! Those dear hands never again pressed my brow! She retired soon after, observing that she was indisposed, and the next morning was in a high state of delirium. A messenger was dispatched for her parents, and for many weeks they watched with me beside her bed, expecting every day to see her gentle spirit take its flight.

Very slowly and gradually she grew better, and her anxious mother insisted on taking her home with her. Alice made no objection, and her physician recommended a change of scene and her native air.

Strange as it must appear to the reader, that I should have been so blind, I must inform him that I never, for a single moment, connected the illness of my wife with my own demeanor. I had no sense of personal condemnation. I knew that I loved Alice more than my life, and was wholly unconscious of being other than a kind, indulgent and affectionate husband. I had, it is true, been a little vexed by her suspicions of my attachment, but her recent danger had banished from my heart every feeling unallied with pure tenderness. I was too wretched to affect stoicism, and her parents believed me, what I believed myself, the most devoted of husbands. They compared me with others whom they knew, and they gained by the contrast. I accompanied my wife to her father's, and remained with her several days. My attention to her was unremitting, and when I bade her farewell, intending to return in a short time, her recovered cheerfulness made me hope that she was happy, and would soon be well. I ought to have had some explanation with her ere we parted; for, although I doubt not my devotion had proved her best medicine, and brought back those beaming smiles, which I then imagined were called forth by the scenes of her early years, the wound in her heart was dressed without being first probed; the dart was, therefore, unextracted, and left to corrode within. Hence, reflection only inflamed her suffering. At the moment of saying "adieu," she trembled excessively, but, as she did not shed tears, nor express any desire for me to defer my departure, I attributed her agitation to momentary nervousness, and thinking I left her secure of tranquility, pursued my journey. I afterwards learned that she wept much when I had gone; and her Bible, which, since her recovery from that terrifying delirium, had been her constant companion, appeared her chief comforter. Her friends believed her depression was the effect of debility; and, happily for their peace, were never better informed.

(To be concluded next week.)

INCREASE OF OUR COUNTRY.

We have had of late some valuable statistics of the growth and importance of the West, which are startling in themselves, and yet of the highest interest. The increase of the population of the Atlantic States, from 1830 to 1840, was at the rate of 16 per cent. The increase of the Western States during the same period was at the rate of 73 per cent! In thirty years the population of the Atlantic States has not doubled, whereas, the Western States in the same period have augmented six-fold! The population of the old Atlantic States in 1840, was 10,686,381. In the same year the population of the new or Western States was 5,379,972, so that in 1850 the Western States will have a population equal to the Atlantic States.—This arises from the fertility of the soil, and the commerce of the great lakes and rivers. There are 600 steamboats navigating the Western waters, and 4000 flat boats annually descend the Western rivers with produce. The annual trade down the Mississippi to New Orleans is valued at sixty millions of dollars, and the same amount up the river. The value of the manufacturing trade of the West is seventy millions, and goods forwarded from the Atlantic by way of Pittsburgh are estimated at sixty millions, making an aggregate value of the trade of *two hundred and fifty millions*, which increases 10 per cent annually. The trade of the great lakes is estimated at one hundred millions of dollars, and the internal commerce of the United States on the Northern lakes and Western rivers amounts annually to $350,000,000!! What it may be hereafter, if the Union is preserved and peace prevails, we can all readily imagine.

From the Advocate of Moral Reform.

REMINISCENCES.

BY A SISTER.

THOUGHTS SUGGESTED ON RECEIVING A PRESENT OF FLOWERS GATHERED FROM THE GRAVE OF A BROTHER.

"A flower is not a flower alone,
A thousand sanctities invest it:
And as they form a radiant zone,
Around its simple beauty thrown,
Their magic tints become its own,
As if their spirit had possessed it."

Flowers! how many have I gathered or received from kind friends, which have withered and gone as if I loved them not! But these flowers, though their bright colors have faded and their fragrance departed, I shall ever cherish as sacred things. They were planted by my mother, and they shed their perfume around the grave of my brother.

As I gaze upon them I forget the present, and am wafted back to that sunny land where my childhood's years were passed.

Ah! well do I remember my early home, for all was bright around it, for beside the beauties that nature showers so plentifully on that happy soil, the hand of taste had rendered it more lovely. Around the pillars of the portico were twined the multiflora, with its clusters of perfect tho' tiny roses. Over the windows clambered the honey suckle, the jessamine, & the woodbine, uniting their fragrance with that of the pale and delicate passion flower. And all around our dwelling sprung in profusion the flowers of that delightful clime.

There was one favorite spot where I often resorted.

In front of the house stood two noble oaks, remnants of the forest; beneath their shade I passed many a happy hour, and my little brother was often the companion of my amusements. I fancy I hear his merry laugh as we sported on the green turf and gathered the flowers and acorns around to adorn our 'play-house' under the trees.

But there must be an end to all things, and there certainly was to our play hours, particularly those of the morning. In the village was a "Hill of Knowledge and Temple of Science," and no matter how much occupied in our pleasures, the sound of its bell quickly terminated them, and brought in exchange visions of long rows of benches, spelling-books, and schoolmaster's frowns.

One bright summer morning we had been amusing ourselves as usual, when our sports were disturbed by the fond tones of the Academy bell.—Henry wept and clung to me as if to detain me, but the call of that bell was too imperious to be unheeded. I gathered up our playthings and led him up to my mother's room; here I spread them out to amuse him, and in a few minutes he was laughing in glee. While his attention was thus directed I stole from the room and equipped myself for school. Sorrowfully I was wending my way toward the gate, when I heard his voice in pleading accents calling me back. He had missed me from his side, and in a moment had appeared at the window below. The tears were streaming down his cheeks as he stretched forth his little arms beseechingly toward me; I turned and endeavored to comfort him with the assurance that I should soon return, and we would again play together.

But ah! I little thought of the change that before my return was to come over him; and little did I feel that that morn was the last in which we should sport together beneath those spreading oaks!

That afternoon, when I returned home, I was told that Henry was very sick, but could scarce believe it. I hastened to him, and as I sat down by his cradle, spoke to him, but instead of the glad response which I was accustomed to meet, he moaned so sad and low that the tears started to my eyes. I sat by him long, and watched him as he tossed his arms wildly about his head.

The next morning, when I entered the room, he was on the bed—a thick film covered his beautiful eyes, and he moved them not, but lay there still and insensible. I climbed upon a chair beside him, many friends were watching around the bed-side, and stillness reigned throughout the room. I gazed on him for many hours, until overcome, I laid my head on the bed and fell asleep. I was roused by persons walking about the room, and I was told Henry was *dead*? I felt of him—he was cold and stiff. I could not speak; I felt disposed to, but could not weep. They told me his body was to be laid in the cold ground, and I would never see him more, unless I went to heaven when I died. I went away by myself, and when I thought he had gone forever from this world, I wept. That night, as I sorrowfully laid my head upon my pillow, I tried to pray that I might meet my brother when I died. I fell asleep and dreamed of dying and going to heaven; I thought there was a long flight of stairs to ascend, and when I reached the top my brother met me. As I looked, I discovered that he had beautiful wings, such as I had seen in pictures respecting angels. I saw many people there who appeared to be singing, and their sweet music awoke me.

It was a beautiful Sabbath morning, the flowers and grass sparkled in the sunlight and spread their fragrance around, while the air was filled with the melody of birds; but my heart was sad, and I could not bear to see so much joy. I stole into the parlor, where lay the remains of my brother; I leaned over the coffin, and as I kissed his cold brow, I wept again.

That day he was laid in the grave, from which these flowers were gathered, and as I saw the damp earth thrown over the coffin, I thought my heart would break. I remember the sense of loneliness and sadness that I felt during that day.—Everything connected with the death of my brother was so impressed upon my memory that I can never forget it, though I cannot call to mind my thoughts or feelings afterward. Indeed, it was but a little while after that several cousins came to make me a visit, and we played together in our favorite spot, and with the gayety and elasticity of childhood I forgot my sorrow.

A few months passed away and I bade farewell to my southern home. The morning we left my native village, we rode through the church-yard and took a last look at Henry's grave. It was a little mound, covered with grass, and around grew flowers that my mother had planted.

Ten happy years have since rolled away, and no sorrow has again clouded my brow. Happiness, pure and unalloyed as mortals ever enjoy, has thus far been my lot.

Though never since called upon to stand by the bed of the dying, or to part with a friend, I know that such things must come; but the thought brings not gloom with it; I know that it *must* be so, but there will still be duties to fulfill, and many sources of comfort and pleasure left me. When friends depart I will look with the brightness of hope through the few days that are our portion here, to that home of which this beautiful, lovely and happy world can give but a faint idea. And oh, how blissful the thought that there—

"No fears of parting come,
But never-ending ages still
Shall find us all at home."

M. A. C.

Private Mail Case.—The case of United States vs. David R. Kimball, for carrying letters between Boston and New York for pay, tried in the District Court last winter, in which Judge Sprague decided in favor of the defendent, was carried up to the Circuit Court by a writ of error, and His Honor Judge Story, on Saturday, affirmed the decision of Judge Sprague.—*Courier*

Eighteen hundred years ago.

Far away in the regions of the glowing east, there rises a steep and lofty mountain. Its sides are craggy and precipitous; at its feet a landscape of rich but uncultivated country stretches as far as the eye can see, interspersed with mountains, lakes, and the ruins of many once magnificent cities. Eighteen hundred years ago the scene presented a very different appearance. On the side of the mountain was a vast throng of people, all eagerly bending towards one individual who stood in the midst of them. He was not comely that they should look on him, neither was his rank distinguished, nor his commands invested with early authority. It was the calm, simple, heart-searching words which dropped from his lips that thus enchained the attention of the surrounding multitudes as by a spell; and the beaming look of godlike benevolence and love which stilled every tongue and won every heart to a willing and reverential submission. Let us try for a few moments to bring the scene before our eyes.

Immediately before us is the mountain with its hushed myriads, and Jesus standing in the midst. Above is spread the blue vault of heaven, bluer and purer and serener than we ever beheld it in our less favored latitude. In the far distance, on another lofty mountain, is situated the city of Saphet, a conspicuous object to all the country for miles around. Below lies the lake of Tiberias, surrounded by mountains, which are beautifully reflected in its clear waters. There are ships on its bosom, in which fishermen are plying their daily craft; there are palm trees too, and olive trees, rising up from its shores, giving their shelter to weary travelers, and affording a home to the countless fowls of the air who lodge in their branches. There, too, embosomed amidst all that is lovely in nature, are the dwellings of man.—The cities of Capernaum and Tiberias lie in the near vicinity of the mountain, and within their precincts the stir of business, the intercourse of life, the incense of devotion, the rapture of joy, and the agony of sorrow, are constantly mingling in the confused hum which marks the places where men congregate. But no sound reaches the eminence above, where the multitude are gathered around Jesus.

Let us approach and listen to the words which are proceeding from the Savior's lips and producing such a magical effect upon his hearers. Raising his hand and pointing upwards to the sun which was throwing his golden beams over the whole expanse of country, and then turning to the distant prospect where lay conspicuously the city Saphet, he turned to the multitude and thus appealed to them, saying to Christians, "Ye are the light of the world. A city that is set on a hill cannot be hid. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

The disciples who were standing around him heard these words and obeyed: their writings and their example have been as shining lights to guide all succeeding ages and generations into the way of truth.

Jesus speaks to us also in them. He who readeth the hearts of men knows how powerfully every one of us is affected by the influence of others; and he desires, therefore, to turn this mighty agency into a means of good. Christian professors! Jesus appeals to you. He has passed away from the earth, and appointed you to remain as his witness there. In you are to shine forth the attributes of his holy character, so gracefully, so pleasingly, so attractively, that men when they see you shall be constrained to admire and to imitate. You are the living representatives of the Savior on earth. You are earthen vessels into which he puts a little of his grace, that those around may taste how sweet it is, and seek to possess it also. It is a high and noble office to which you are called, and will you pollute it by inconsistent conduct? Or will you not rather strive far as in you lies to fulfill its holy requirements?

"A city which is set on a hill CANNOT be hid." Mark that word 'cannot.' It is of striking and awful import. It signifies that whatever your character may be, it must have weight—that whatever may be your desire to annul your influence, you are without power to do so. It announces a decree from which there is no escape, no appeal. To the bad, it imparts to conscience a sharper sting. To the righteous, it is a blessed earnest that they have not lived in vain. No one is a completely isolated being. None of us liveth to himself. It is a fearful thought, and one which should impress the soul with a deep sense of its own responsibility, that every word, every action, must have a certain influence, either beneficial or pernicious, in forming the characters of those around. One sentence carelessly uttered may seal a soul to endless misery. One sentence prayerfully uttered may with God's blessing lead a soul to the foot of the cross. Oh, how watchful ought we to be of our words, and of the thoughts from which they proceed, since each one may be laden with so tremendous a train of consequences both for time and for eternity.—*Independent Magazine.*

THE PHILADELPHIA RIOTS.—*Presentment of the Grand Jury, instructed to inquire into the origin and cause of the recent gross violations of law in Philadelphia. The result of their inquest is the following conclusions:—*

First—That the origin of these riots may be attributed to the very imperfect manner in which the laws have been executed by the constituted authorities of the city and county of Philadelphia for several years past, and more especially in the District of Kensington, crime having met with little rebuke and scarcely any punishment. Emboldened by this impunity, the abandoned and vicious have been encouraged to hold the law in contempt.

Second—To the efforts of a portion of the community to exclude the Bible from our Public Schools. The jury are of the opinion that these efforts, in some measure, gave rise to the formation of a new party, which called and held public meetings in the District of Kensington, in the peaceful exercise of the sacred rights and privileges guaranteed to every citizen by the Constitution and Laws of our State and Country. These meetings were rudely disturbed and fired upon by a band of lawless, irresponsible men, some of whom had resided in our country only for a short period. This outrage, causing the death of a number of our unoffending citizens, led to immediate retaliation, and was followed up by subsequent acts of aggression, in violation and open defiance of all law.

The right of all mankind to worship God according to the dictates of their own consciences, and that of peaceably assembling for the expression of their opinions upon public affairs, is of the highest importance, and should be fully protected. It is a fact worthy of particular notice, that the most destructive riots at various periods for some years past, have originated in an unjust and grossly unreasonable disposition to suppress these rights, justly deemed of the greatest magnitude by the founders of our liberties.

The jury are compelled to the conclusion, that if the Police Magistrate of the District of Kensington, and the Sheriff of the city and county of Philadelphia, had been more energetic and efficient, many lives might have been spared, and much valuable property saved from destruction. It may be that these officers will be able hereafter to shew that they have done all that it was possible for them, under the circumstances, to perform; but, judging, as the jury necessarily must, from the exparte proof before them, they are of opinion that the conduct of these officers should receive a full, fair, and legal investigation, by the appropriate tribunals of the country.

In further persuance of their duty, the Jury have presented to the Court various individuals, as connected with offences springing out of these scenes of tumult and bloodshed. It is hoped that prompt action in regard to these presentments, will secure to the offenders their merited punishment.

Think nothing in conduct unimportant and indifferent.

In all your transactions, *remember the final account.*

OBITUARIES.

Died in Lisbon, (Sugar Hill,) March 15, of consumption, Dea. GEORGE W. WELLS, aged 42 years. Br. Wells experienced religion in the glorious revival resulting from the labors of the first Y. M. holden at Lisbon, 13 years ago. He at first struggled through severe trials and doubts for several weeks, as to his acceptance with God; but at length the clouds of darkness that had enshrowded his spiritual horizon, were dispelled, and the glorious sunlight of gospel liberty broke with enraptured effulgence into his happy soul; duty was no longer doubted, and the cross of Christ made a delight. He emphatically maintained a close and steady walk with God; it seeming to be more than his meat and drink to walk in all of the ordinances of God's house blameless. Our Br. was regarded by all as a pattern of Christ. He was endowed with an uncommon amount of the graces which adorn the Christian character, never swerving from the strictest integrity, always in all his intercourse with his fellow creatures showing faith and a sober and exemplary demeanor. His voice of praise was ever to be heard in the conference and prayer meetings, and many have been the sweet and encouraging exhortations which have dropped from his lips. Sweet and endearing is the memory of our beloved brother. But, alas! his voice will be heard no more upon earth, no more will the church receive his kind labors. But, thanks be to God who giveth us the victory, we feel that a rich and blessed inheritance in heaven is his reward. His sickness was somewhat lingering and painful, all of which he bore with Christian resignation. Just before his departure, he remarked to those in attendance, "how sweet it is to be in the society of Christians, brethren who love to pray;" and says he, "I shall soon enter upon that rest which remains for the children of God." An affectionate wife and five children are left to mourn his premature death, which may the Lord in his infinite mercy, sanctify to the good of his family and the church. The funeral was attended on Sabbath day, March 17, and a discourse delivered by Eld. B. Bean.

E. B. PARKER.

Died of consumption, in Rochester, June 4th, sister BETSEY, wife of brother Emelius L. Gowen, aged 27 years. The subject of this notice was born in Wells, Me. and was blessed with the early instruction and example of a pious and tender mother, whose fervent prayers, and dying entreaties to her daughter, who was then but 12 yrs. of age, were never forgotten. Some few years after the death of her mother, she went to live with one of her sisters at South Berwick. She there professed to obtain a hope in Christ, was baptized and united with the small F. W. Baptist church in that place, and if her works may be relied on as the evidence of the sincerity of her profession, we have in her life a shining example of the Christian character. During her stay and connection with this church, she was one of its principal supporters, always constant in her efforts to promote its prosperity, spiritual and temporal, and for this end, she gave liberally and prayed much; and her voice was not only heard in sweet melodious strains in Zion's songs, but in testimony of her Savior and her love for his cause and the salvation of her fellow beings around her. While at South Berwick, she became acquainted, and at length united in matrimony, with our beloved brother Gowen. They removed to Rochester, N. H. and by reason of local convenience, she united with the Methodist church and was highly esteemed among them as a worthy and exemplary member. But, notwithstanding her usefulness to her family and the church, and all her flattering earthly prospects, her heavenly father calls and she must bid the delights of earth adieu. For several years she had been inclined to consumptive habits, and during the latter part of the winter her symptoms grew worse, and disease finally fastened upon her. She soon despaired of recovering, and said her time on earth was short. As her sufferings grew more severe, she became fully resigned to her lot, and bore them with the patience and fortitude of a Christian, without a murmuring word. When inquired of how she felt at the thoughts of leaving her husband and infant child, she said there was not a tie that bound her to earth; that she longed to be freed from her sufferings. She believed through her sickness that she should know when she was going to die, (and so it was,) and had manifested an ardent desire to see her three surviving sisters before that time should come. This favor she lived to enjoy, they all arrived just in season to receive her dying charge, and we think the scene will not soon be forgotten. After having a happy interview with them, and expressing the joy and gratitude she felt for the favor she then enjoyed, and saying to them what she wanted to, suddenly her voice faltered and she told them she was dying. She bid them all an affectionate farewell, telling them to prepare to meet her in heaven, and when beyond the power of speech, she gazed on her friends with a heavenly smile on her countenance and calmly fell asleep in the arms of her Savior.

She died a Christian, with glory full in view,
To heaven could lift her longing eyes, and bid the world adieu,
She died in Jesus and is blessed, how sweet her slumbers are,
Forever freed from lingering pain, and every worldly care,
No more fatigue, no more distress, nor sin nor death shall reach the place,
No groans to mingle with the songs, which warble from immortal tongues.

As a companion, she was faithful, affectionate and kind; as a Christian, constant, sincere and devoted; she was of an amiable disposition and interesting in manners. Long will this beloved sister live in the memory of her surviving friends and acquaintance.—Her funeral was attended on the 6th, and a discourse delivered suited to the solemnity of the occasion to a large and attentive audience of sympathizing friends and acquaintance. Printers in Maine are respectfully requested to notice the above, &c.

J. M. HACKETT.

Died in New Hampton, May 25th, of consumption, Miss MATILDA JANE BENNETT, aged 36 years, three months and 15 days. She was sick 12 years, 2 months and 28 days. In the course of her sickness, she sought and obtained the forgivness of her sins, and a comfortable hope that "if the earthly house of her tabernacle were dissolved, she had a building of God, a house not made with hands eternal in the heavens." Throughout her long and tedious sickness, she was patient and pleasant, often expressing a desire (if it was the will of her heavenly father) to depart and be with Christ; and although she was confined to her bed a great part of the time, she would contrive and solicit some kind of needle work, or knitting, that she could do on her bed, to help herself to necessaries, and not be burdensome to her family and others. The latter part of her sickness was very distressing, she exercised great patience and resignation throughout the whole, and departed in peace. Sermon on the occasion, Rev. 14: 13, "Blessed are the dead," &c. Her aged widowed mother, relatives and friends are released from a long and anxious care and much labor on her account, which they always performed with great cheerfulness and Christian patience, and kindness, and have reason to rejoice in hope of her safe arrival to that rest where pain and sickness are known no more.

SIMEON DANA.

Died in Lee, N. H. June 17th, 1844, of consumption, sister LOVEY LANGLEY, daughter of Ephraim and Ann Langley, in the 23d year of her age. This beloved sister in Christ experienced religion in the great revival in Dover in 1840. She was baptized by the writer and united with the 1st Freewill Baptist church in that place, of which she remained a worthy member until death. During her last sickness, of two months and a half, her mind was very calm and happy, and she longed to go from this to a brighter world above. She has left parents, brothers, and sisters, together with a large number of more distant relatives, to mourn their loss, but they mourn not without hope. Remarks were made at her funeral by the writer, to a large and attentive audience, from Rev. 14: 13. "And I heard a voice from heaven saying unto me, write blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors and their works do follow them."

"Dearest sister, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

AARON AYER.

Died in Northwood, N. H. May 10, widow HANNAH DREW, aged 87 years. Sister Drew has been esteemed a devoted Christian for many years past; and long will her surviving friends and those who knew her, remember her active labors for the cause of Christ, and the welfare of precious souls. In her last hours the religion she had long maintained and recommended to the world, enabled her to look forward with a firm hope to the better country, prepared for the people of God.—Remarks on the funeral occasion by the writer, founded on Job, 7: 16. "I would not live alway."

W. D. JOHNSON.

Died in Derby, Vt. April 7, 1844, Br. THOMAS PARSONS, formerly of Parsonsfield, Me. aged 65. His disorder was consumption, which his physical constitution resisted nine months; and then yielded. Br. Parsons walked with Christ in life and health, and, (as we may always expect,) when sickness and death came, Christ was with him. The ordinary funeral services, were attended at Derby Centre. Remarks were offered on the occasion by the writer, from the words of Job, "I would not live alway."

ZEBINA YOUNG.

THE MORNING STAR.

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MORNING STAR.

For the Morning Star.

Horrible Superstition of the Khunds.

The last Report of the English General Baptist Mission Society, contains statements from Bro. Sutton, respecting the offering of human sacrifices, which are of a horrible character.

The statements are in substance as follows:

1. One hundred and fifty victims had been rescued from two districts only, a very small portion of the whole Khund country, though sacrifices do not prevail all over that country.

2. At the present time, in the Boad and other districts under the Bengal Presidency, human sacrifices are *now* offered to a very great extent.

3. Some tribes of Khunds practice killing their female infants, and murder all their female children, excepting in some cases among the chiefs.

4. In many cases, girls instead of being sacrificed, are kept to bear children, which are doomed to be sacrificed!

5. Victims are kidnapped from all the neighboring states and villages, and it is suspected that country vessels are filled with children kidnapped along the coast, and sold for victims to the Khunds.

A gentleman employed by the British Government, had, as stated above, recently rescued from the inhuman Khunds nearly one hundred and fifty children that were intended for sacrifices to their bloody goddess. On being asked by Bro. Sutton whence they came, several of the children "mentioned the name of their village, saying, 'I was playing in the road, when some men pounced upon me, stuffed a cloth into my mouth to prevent my crying out, carried me away and sold me to the Khunds." Many of the boys were from ten to twelve years old.

One hundred of these young persons snatched from the butcher's knife of the murderous Khunds, are to be taken into the General Baptist Orphan Asylum in Orissa. This noble and flourishing institution is the nursery of more than one hundred heathen children, and we rejoice that another hundred trophies of civilization and the gospel are to be added to its number.

In view of the preceding facts, I ask, what intelligent Christian can oppose Foreign Missions without forfeiting all claims to humanity and the genius of Christianity? Who can be so hard hearted, so indifferent, or so covetous as to refuse to contribute liberally for the support of a cause so humane and philanthropic?

God is richly rewarding the liberality and self-denial of our General Baptist brethren in England in the Missionary cause, by making their Mission in Orissa an effectual means of salvation to many who were ready to perish. These brethren have sown bountifully, and God is now giving them a bountiful harvest. God loves a cheerful giver, and generally rewards any people according to their liberality and their willingness to make sacrifices to do good. Hence if our brethren wish to see our F. Mission prosperous and useful, like that of the General Baptists, they must contribute more liberally for its support. This is absolutely necessary in order that we may have more missionaries, more schools, and more teachers. For sometime past, the contributions to the funds of our F. Mission have been painfully small. Dear brethren, friends of the Savior, friends of the heathen, friends of your anxious brethren of the F. Mission Board—let me beseech you not to forsake or neglect even for a season, this holy cause. It does need your sympathies, your prayers, your contributions; and if they are not bestowed more abundantly, it must die a lingering, a painful, an ignominious death. Let not those who have done so much for this cause relax their efforts in its favor, and thus lose all they have done, merely because there are so many among us who have no heart to engage in this Christ-like enterprise. It should be borne in mind that, as Israel was delivered through the faithfulness of Gideon and his handful of intrepid followers, so the cause of Missions among us must be sustained by the liberality of but a small part of our denomination.

E. HUTCHINS.

For the Morning Star.

"When thou art reviled, revile not again."

This is a principle that was introduced by our Savior while here in this world: "But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also."

We find this principle fully carried out by Christ, in every thing that appertained to his conversation and conduct through the various gradations of life, from his birth to his *crucifixion.* Not one single motion—not one single action—no ideas, on any occasion, were advanced that did not perfectly coincide with this broad and extensive principle. When Christ was arraigned before Pilate, and many false accusations were brought against him by the enraged Jews, he was calm, quiet and unmoved, although perfectly innocent: and even in that last and trying moment, as he hung upon the cross, while in the very jaws of an ignominious death, and about to give up the ghost:—even then, he did not forget to pray, "Father, forgive them, for they know not what they do." What an example was here set for his followers! How worthy of imitation by every Christian! This spirit has been manifested, in a greater or less degree, by all of Christ's true followers, from the earliest period of his church to the present; and perhaps it was more conspicuously exhibited in the character of the dying martyed Stephen, than by any other one of Christ's ancient followers. Hear him, in his last moments, after having been stoned by vile, ungodly persecutors, "crying with a loud voice, Lord, lay not this sin to their charge." This principle, however, is not in accordance with the promptings of the natural heart; for "The carnal mind is enmity against God" Therefore it does not wish to act in accordance with his divine commands—the principle of rendering good for evil is revolting—disinterested benevolence is foreign to the unrenewed heart; but when old things pass away, and all things become new, love takes the place of hatred and envy. Now, this glorious principle of good will to all, both friend and foe, begins to exhibit itself. When the Christian first breathes the vital air of true piety, it is then he can pray, with fervency, for those who despitefully use him. The lion's den, the prison, and the stake, are alike undaunting to him. The world may scoff and sneer, and brand him with the name of hypocrite—false professor and all other foul anathemas, that they can possibly heap upon him; yet, if his watch-words are *—non-retaliation—good for evil—revile not again*—if the grand principle of the Christian religion prevail in his heart, viz. *love;* he will come off, as did "the three worthies," without the smell of fire upon his garments. It is lamentable, however, that there is so much of the ancient spirit: "an eye for an eye and a tooth for a tooth," existing even among Christians. This is the direct channel, through which flow disunion, contention, discord and strife—Christ said to his disciples, "ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted?" So in relation to the Christian character—it is admirable, but if this great and predominant trait, upon which all others are based, be absent or lost, it no longer remains a Christian character. This is too much the case with many of us, who profess Christianity. Would to God it were otherwise; and it would be, if we had an eye single to his glory. As long as we strictly obey the commandment of our Lord and Savior, "to watch and pray, lest we enter into temptation," there is no danger of losing this principle. By the assistance of *Divine grace.* we shall be enabled to resist the devil, and drive out the buyers and sellers, and overturn the money-changers in our hearts; and have them fitted and prepared for the reception of the "Holy Spirit."—Oh Christian! whoever you may be, let it be your sincere, fervent, and constant prayer, to have your hearts thoroughly purged from sin; and if we love life, and would see good days, let us refrain our tongues from evil, and our lips from speaking guile.

A. P.

Lebanon, May 22, 1844.

For the Morning Star.

Who is that Man?

This was the inquiry concerning a moderate looking man, who came down to go on board the steam-boat Rhode Island, to take passage from New York to Boston, June 21, 1844. He came walking by the side of a hand-cart, with his overcoat on his arm. As the cart stopped, and the poor cartman lifted a couple of small travelling bags out, what is to pay? said the ordinary looking genteel-man; for such I am forced to call him. The poor man named his price. "I could have come down in a cab for that;" said the genteel-man; "but I saw you stand there by your cart as though you wanted a job, and I thought I would benefit myself by walking, and you by paying you the money." "I thank you, I thank you," said the poor cartman, laughing, as he rolled away his little human vehicle. The genteel-man gave his baggage to the baggage master and turned round to step off the boat, as she did not leave until 5 o'clock, it being then about three, or half past. As he came down from the deck, there was a very old ragged beggar-man, asking two would-be-gentlemen for something to eat, or to buy it with. One wanted to know "where he belonged;" the other, "how he came to be so poor." After questioning sometime, the poor old man turned round, looking sad. "Well," said he, "I have asked two or three days for something to eat, and have not received a solitary mouthful." Said the genteel-man above mentioned, "Are you hungry?" "Very," said the old man. "Step this way," said the former, going to a basket, loaded with cakes, and taking up as many as the old rag man could well hold in both his hands, "There, sir, is a little something to eat." Then taking out a few pennies paid for the cakes. The old man, taking off his hat, made his obeisance, gave him a thousand thanks, with a God bless you, and fell to eating. The men who had been brow beating the old beggar, exclaimed at once, "You are a gentleman, sir." "And," continued one of them, "won't you step this way? I wish to speak with you." "I have not time," said the genteel-man. "He that feeds the poor has but little time to talk; you will excuse me, sir." "You are a gentleman," cried a third voice. And so said five or six at once. "Who is that? Who is it? I should like to know who it is."

The genteel-man walked on, followed at a distance by two or three. As he turned round a corner into Broadway from Pier Wharf, No. 1, he met a little boy on crutches, all in rags, with crooked feet. Said the boy, "Will you please give me a penny?" The genteel-man made a little pause, and said, "What will you do with it?" "I will give it to my mother to buy us poor children some bread," said the poor little hobbler. The crowd commenced collecting. The genteel-man slipped a piece of money into the lad's hand. Nor could he see how much, and passed immediately on, with a murmur running through the crowd behind him, "*Who is that?*"

No more was seen of him, until the gallant steam-boat, Rhode Island, had left Pier Wharf, sailed around the Battery, and all the shipping in that part of the harbor, and passed most of the delightful scenery that is to be enjoyed at sun-setting, as you come from New York city into Long Island Sound. There were rich people on board; there were Christians and sinners; the high and the low. Yes, and there were ministers there. Some time after the tea bell had rung, and all who wished had taken supper, and fools and fops were puffing their cigars on the forward deck among the baggage cars and horses, showing how they could strut, and make the smoke fly, and while ladies and children were chattering like so many blackbirds, and here and there a thinking man was reading his paper. While all this was going on, which is common on steam-boats, the ordinary looking genteel-man was observed sitting over the Ladies' Cabin, behind the state-rooms, looking down on a colored man and woman, well dressed, sitting almost to the farther part of the boat's stern, on a large tub and near the coil of cable. The man arose, went down, and walked up to the colored man and inquired of him, "Why do you take your seat back here so far?" "Because I am not allowed to sit with the white people. I wanted to pay full fare, but they would only take two dollars and fifty cents apiece for us; and we must take up with this fare. I was as willing to pay four dollars as others, and go in company, but *I am a colored man;* and you, sir, are the first gentleman on board that has condescended to speak to us." "No condescension," replied the man. We are all born free and equal; you are as good, and perhaps better than I am. But, sir, have you had tea, or any thing to eat, this evening?" "No, sir; and I know not as I shall get any thing." "Have you any place to lodge?" "Here on this tub." "What, and this woman too?" "O yes, we are both of a color." "What is your business? are you a barber? and if so where do you carry on your business? And if you would not think me impertinent. I should like to inquire your name." "Well, sir, I am not a barber, though they sometimes say I shave rather close. But, sir, as you seem friendly, I will tell you all about it. My name is Daniel Vandiveer; my business is preaching. I am pastor of Zion's Church Providence, R. I. I have been to New York to attend the Methodist Conference; and I have waited two days for the opposition boat; for I knew the prejudice that existed on board these boats; but there is no opposition. So here I am, without friends, supper, lodgings, or even a chair to sit on. I cannot tell you my feelings, sir. God only knows them." "Well," said the genteel-man, "I will see the captain, and know if you cannot have some accommodations better than these." So saying, away he started; and as he left, one and another inquired as he passed, "*Who is that? He has been talking with those niggers. Who is he, I wonder?*" He found the captain in the wheel-house, enjoying his cigar, with the man at the wheel. "Is this the captain?" said he, addressing himself to the gentleman standing alone. "It is," was the prompt reply. "Sir," said he, "do you know there is a clergyman from Providence, with a lady, on board, that is willing to pay for tea, lodgings, &c. &c. but cannot have them." "I was not aware of the fact," said the captain, a little surprised, "are you sure, sir, of what you say?" "I am quite sure, sir. Mr. Vandiveer, with a lady, who is pastor over a congregation of some four or five hundred in Providence, R. I., a colored man, who sits on a tub out side of the Ladies' cabin, is the man." "A colored man! a colored man!" said the captain, puffing the smoke carelessly out of the opposite side of his mouth, "I did not know as there was such a person on my boat as you have described. However, we do not permit them to mix with white people on this boat." "Probably not," said the genteel-man, "but all your servants are colored men and women, and are passing among the ladies and gentlemen of the boat." "Well, you know," said the captain, "what I mean." "Yes, yes," said the genteel-man, "I know what you mean, and I know too the state of things and feelings on these boats and Rail Roads, and at the North generally; and I regret very much that such is the state of things among us. But that is nothing to the purpose. I came not to debate, or to raise a broil or tumult among a parcel of steamboat passengers. I believe the colored man as good as yourself, or any other man on board. And can he have some supper, lodging, and so on? If so, my business is accomplished." "We will see to it," said the captain. In a few minutes, the colored clergyman and lady were conducted into the cabin, where they obtained a good dish of tea and all they wanted to eat; and about half past 8 in the evening the captain was seen to call at the door of the Ladies' Cabin, and said, in a low voice, to the chambermaid, "You must prepare a place for that colored woman to sleep."

A little after nine the colored clergyman was looking among the large number of passengers for his *friend,* the moderate looking genteel-man, and when he found him, he was on the opposite side of the Ladies' Cabin from where he first introduced himself to the colored man. He was conversing with a poor young man who, three years before, had been thrown from a carriage and broke one of his legs, and was under the necessity of having it amputated. The young man had begged his passage from New York to Stonington. But he had nothing to eat, and had been without most of the day, with his crutch by his side. He and an Irishman as poor as himself were lying on the soft side of the deck with some blocks for their pillow, waiting for sleep to relieve them from the sense of hunger. The ordinary genteel-man accosted them with, "Well, my good fellows, have you had any supper this evening?" "And please your honor," said the Irishman, "we've no money to buy any with;" "and," said the other young man, rising upon his wooden leg, "It is more than I expected to get; my passage free. I went to New York city to find my brother, to have him help me; but could not find him; and I am here without money or provisions." Said the genteel-man, "would you like something to eat?" "Indeed, we should," said both. "If we could pay for it, we would have some; for we are very hungry." "What would you say to having some given you?" inquired the genteel-man. "It's but a small bit and few suppers a poor Irishman and one legged man have given them," replied the Irishman. "Your honor is the first man that has even looked at us." "Well," said the genteel-man, "all the supper I eat to-night, is dried beaf and crackers. If you think that would do, you shall have a supply." "It is good enough, and we are glad to get that," said the Irishman. "Thank you for that a thousand times," said the other. After they had ate what they wished, and the genteel-man had been down into the cabin and got them a good draught of cold water, and a good place to sleep, he walked away. "Well, sir," said the colored man, as he came up, "I now see what a man can do that has money." "Ah," said the genteel man, "a man wants something more than money to do good." "If you ever come to Providence," remarked the colored man, "you must call on me, and I will try to wait on you to the best of my ability; be assured you have my most sincere thanks for all you have done for me." "You are perfectly welcome to all I have done. I have only done as I should like to be done by under similar circumstances. I have given nothing only what I first received. And as to my coming to Providence, when you see some very poor person, do them a kindness and I will consider myself paid." So saying he turned around, and retired to the cabin, leaving the colored man and several others, wondering, *Who is that man?* And, good reader, I must leave you asking the same question; for I did not hear him tell his name; but I thought we all ought to "go and do likewise."

A TRAVELLER.

For the Morning Star.

An Appeal to Christians.

Br. Burr:—To remove a great national evil, the influence of Christians is all important; and the fact that intemperance is an evil, no Christian will attempt to deny, and that it demands their special attention, that it is their indispensable duty as Christians to set their faces against it, and to lend their influence and their voice to cleanse, not only the church, but the world, from that "Pestilence that walketh in darkness, and that destruction that wasteth at noon day." If ever there was a call for the friends of God and humanity, to bestir themselves, and to come up to the help of the Lord against the mighty, there is now, in the cause of Total Abstinence. I am convinced that, notwithstanding the great amount of good that has been accomplished by the friends of temperance in the church, and out of it, there still remains a great work to be done,—yes, there are amongst us, as well as in other denominations, some professed ministers and some churches, who are opposed to totally abstaining from every thing that intoxicates. They are so accustomed to drink and traffic in the poison, that all the remonstrances of conscience, the wailings of the ruined, the authority of God, and the odium of public sentiment, combined, cannot now restrain them,—in despite of all they still drink on, and deal out their rum and cider, spreading misery and death around them. O! could an angel speak to such men, he would thunder with Paul, "Ye cannot drink the cup of the Lord and the cup of devils." I know there are excuses made by those who love the creature; but, alas! for such excuses, when compared with the strict and solemn caution of the Holy Book. "Look not thou on the wine when it is red, when it giveth its color in the cup; at the last it biteth like a serpent, and stingeth like an adder." Again, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Christians ought to be wise, but they are not, so long as they drink their rum, cider, and wine, as a beverage. O! that God would convict and show such men that they are opposed to an enterprise, which has for its object the present and future happiness and welfare of the human race. O! that all who are thus guilty before God, would consider the following questions: Is it right, is it for the glory of God—is it for the good of the church—is it for the salvation of souls, that I am opposed to this great enterprise?

We ought to do all we can, as Christians, to rid the church and the world of intemperance; and to preach frequently and pointedly against the use of alcohol as a beverage."—"Cry aloud and spare not," until the church and the community is brought to feel and act as they *should on this important subject.* It is high time that every minister and private member should feel that the talent and influence of the church should be united to remove the curse of intemperance. O, my brethren, shall we, while we are called the light of the world, be silent, and do nothing in the cause of temperance. God forbid. May we, as Christians and philanthropists, at once commence the work of Total Abstinence.—O, may God inspire his servants, to publish the only remedy, Abstinence, Total Abstinence forever.

J. H. MARSTON.

Lebanon, Me., June 22, 1844.

For the Morning Star.

Slippery Paths of Youth

This expression we often hear, and much it becomes the youth to think that the paths in which they tread may be called slippery, and in many cases, if they fall, it is never *fairly* to *rise* again. In travelling on some of the Western rivers, I observed some of the best Boats snagged and ruined, and some parts of them in sight, a warning to navigators to beware of snags. And occasionally in regions where I have been, I have seen some a little past the blooming days of life, whose natural and acquired abilities were more than common, who had been noted for piety and whose morning sun indicated a fair day of usefulness to the church and to the world at large. But in the hour of temptation, they have fallen, and a stain has been brought upon the church of Christ, which time and tears will not wear away. Even those stains are attached to some who have stood on Zion's walls. My mind is cited forward to the judgment day, where we have reason to believe we shall learn that many souls have been lost, who might have been saved, had it not been for the slain state of those who thus fell. But happy and useful are they who walk the *narrow path* without deviation.

WM. B. HAMBLEN.

For the Morning Star.

Not a perfect retribution in this life.

Prov. 11:31—"Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner." Does this passage prove that a perfect retribution takes place, in all cases, in this world? No, while the righteous are recompensed, the wicked are more than recompensed. Some of the best Hebrew scholars tell us that the correct rendering of this passage is thus, "Behold the righteous in the earth, he shall be recompensed; and surely the wicked and the sinner." Yes, they shall be recompensed, but we see they are not now. Universalists often bring this passage forward to prove that a just retribution takes place in this life; but when we see how often the innocent suffer as well as some of the wicked, we think otherwise than a perfect retribution in this life. See how often the children of a sottish father suffer, while for the most of the time when in liquor he is unconscious. We might bring forward cases of robbery, where in a contest one or more of the robbers have been killed, and others have been tried and executed, and some perhaps equally as guilty have fled to another country and there died a natural death. Take this either way, we find that a perfect retribution does not take place in this life. Even if the lashes of a guilty conscience is said to be their punishment, this is not equal. See the case of Crowninshield and the two Knapps; if Universalism (ultra) be true, the most wretched of them went immediately home to glory, while the others were brought to the scaffold.

W. B. H.

Let professors of religion, especially, walk in the straight and safe path of revealed truth. How deeply have some such wounded the feelings of their brethren; what a reproach have they brought upon their profession in the eyes of the world, and how highly have they provoked the great Lord of the Sabbath, by laboring on that holy day in willful violation of his command!—*Humphrey's Essays.*

From the N. Y. Evangelist.

PHILADELPHIA, June 17th, 1844.

MESSRS. EDITORS—Among the remarkable revolutions in public sentiment, it is seldom that one occurs more striking than is witnessed in this community in regard to the tendencies and the abominations of Romanism. A spirit is roused here, which the practiced arts of the most perfect Jesuitism cannot allay. The Catholic priests, with Bishop Hughes at their head, have accomplished a work in favor of Protestantism, which the combined efforts of their opponents could not have achieved. They have been so anxious to gain a speedy triumph, that they have been betrayed into acts, which have well nigh proved their ruin. In several instances, they have made a demonstration of their strength by imposing parades and large public meetings, with the view, chiefly, of advancing their political importance and currying political favor with political partisans. They felt, and with some reason too, that they held the balance of power between the two great political parties, and their leaders gave no unequivocal intimations that they would lend their influence to the highest bidder. This gave them a power and prominence, which their real and intrinsic number does not, in any degree, warrant. Here was the great danger of their cunning craftiness. Demagogues and political partisans cared not by what means they gained the triumph. They were ready to make large promises for Catholic votes. But this system of iniquity and fraud is at an end. No political party will dare, as heretofore, to court the aid of the Catholics. That alone would secure their certain defeat. I do not mean that private efforts will not be employed to secure their influence. But no public appeals will be made to them to cast their vote this side or that. The recent scenes through which we have passed, have thrown a flood of light on the public mind in regard to the danger to be apprehended from a power emanating from Rome, and binding to a servile obedience the followers of the Pope. The oath of allegiance to his Holiness, which is taken by Bishops and priests, has been spread before the community. This is read and pondered, in its startling atrocity, by all classes. And then the hostility manifested to the Bible in our Common Schools, is regarded as proof conclusive of the enmity of Romanism to the grand basis of our free institutions. These things have wrought the wonderful change in public sentiment of which I speak. Multitudes who care nothing about religion, have suddenly become enthusiastic in their eulogy of the Bible. It is the book revered by the Pilgrims, the book their fathers loved, and *this is enough to make them valiant in its defence.* It is a common thing to see posted about the city in the notices concerning meetings of the Native Americans, the most full and orthodox endorsements of the authority of the Bible as our rule of faith. I rejoice in this, although I could wish that many, who are loud in praise of the Bible, possessed more of its spirit, and better obeyed its precepts. The influence is salutary on the public mind, and our youth are taught that the Bible is the charter of our liberties.

Yours,

HISTORICAL.

Historical Sketch of Churches. No. 7.

CHURCH IN WELLS, ME.

The Indian name of this town was Webhannet. It lies on the sea coast about midway between Portsmouth and Portland, nearest however to the first named place. The town originally included also what is now Kennebunk.* The first settlements were commenced about the year 1640 by individuals from Exeter, N. H. They were joined about two years afterward by Rev. John Wheelwright from the same town, who probably preached to them for a season. The town was incorporated in 1653, and in 1701 Samuel Emery was settled as a minister over a church, which it is supposed was organized at the same time. Mr. Emery died in 1725, and was succeeded by Samuel Jefferds, who died in 1752. The next minister settled was Gideon Richardson, who died in 1758. The next was Moses Hemmenway, who, after a ministry of about 50 years, died in 1811. The successors in the pastoral office down to 1830 were Benj. White, Jonathan Greenleaf, and Wm. Clark. Since that time a second Congregational church has been formed.

A Baptist church was organized in 1780, and Joseph Eaton afterwards was constituted Pastor. Time passed on until about the year 1808. The Baptist church had then become somewhat respectable for numbers and influence, and the other under the ministry of Dr. Hemmenway was large and prosperous. The town embraced an extensive territory, as Kennebunk was not separated from it until 1820. But people then were not afraid to travel long distances to meeting, and the more part thought undoubtedly that there were meetings enough for the accommodation of all. But there was room for others. The two churches in this town were doing good, yet the sentiments of Calvin relative to Election, Reprobation, &c. were becoming rather repulsive to the better feelings of some of the devout, and the manner in which property was sometimes taken to support the ministry was considered oppressive. The doctrine of the F. W. Baptists was spreading, and about the year 1808 a door was opened, which soon proved an effectual one for them in this town. The commencement was on this wise. Two individuals of the Baptist church, one of whom afterwards became a preacher, being dissatisfied with some of the views of that body, the doctrine of Calvin in particular, withdrew, and soon sat up a separate meeting. A few gathered in, and the time was spent in prayer and other devotional exercises. They continued thus to do for nearly a year, when God sent down the gracious influences of the holy and blessed Spirit, and a good reformation was witnessed. The work was powerful. In one meeting, about 20, who appeared to be under pungent conviction, fell on their knees, many of whom sought pardon, and were made free from sin through the blood of the dear Redeemer. About this time, Eld. Webster of Tamworth, N. H. visited the place, and a church was organized. Its precise date cannot be given, as no record for several years can be found. Some of the members lived at Kennebunk, a place which had been visited by Eld. Henry Hobbs, by whom the doctrine held by the Connection was made known.

Soon after this, Br. Joseph Goodwin, one that first separated from the Baptists, was called into the ministry. He commenced preaching, and in 1812, during the session of a Q. M. held at Saco, was set apart to the work. Another by the name of Samuel Wormwood, who came out in the above revival, also after a season began to blow the gospel trumpet. In early life, he was a poor boy, and his advantages for education were limited; but he was enabled to surmount the difficulties in his path, and after going from this place was ordained. A few years since, he was living in the Exeter Q. M.

Sometime about 7 years after the first revival, probably not far from 1816, another refreshing season was enjoyed. It progressed for a while, and then the enemy came in like a flood. This enemy was no less a personage than the noted Jacob Cochran, together with some of his deluded followers. The Cochranites, among other things, propagated a new rite of baptism, performing it in the name of the Lord Jesus only, singing, dancing, and kissing as ordinances, with other practices of a licentious character.* A considerable portion of their public communications was devoted to censure, which was heaped upon the churches without mercy. The cry, "You are in Babylon," "You are proud," "You are of the devil," &c., was sounded loud and long. Cochran and his associates did not, like true reformers, labor to benefit the world by occupying the waste places, and endeavoring there to sow seed that should bud and blossom as the rose. The spirit they possessed was mostly for contention. Hence they followed the revivals, pushing into every place where there was any chance to do mischief, by catching away the minds of the tender. It seemed that, like the great red dragon seen by the Revelator, they stood before the church to devour converts as soon as delivered from sin.† When these made their onset on the church at Wells, and proclaimed their mighty wonders, many were on tiptoe to find out the mystery. Some were soon caught in the specious snare. Cochran got one F. W. B. minister in another town, and a powerful attempt was made to get the preacher of this church. Besides the innovations in worship already named, some of the Cochranites professed that they could lay hands on the sick and they would recover. This was not all The Apostle Paul had revelations. Wisdom they did not think died with him, neither did revelations. They hence were favored with revelations also. One woman, in a particular manner, had a great revelation that Eld. Goodwin of this church was wrong. These things were not without some influence. Those who have come out from the denominations, where they received their first religious instruction, and have embraced the views of such denominations as appear to have new light and more consistent knowledge of truth, are in great danger of being imposed upon by false teachers. They have been blessed in their course thus far, are open to conviction, and ready to receive greater light. Eld. Goodwin's mind was some entangled for a season, and they had strong hope, without doubt, that they should get him. But things did not move fast enough to suit them, and they laid a plan which seemed likely to accomplish their purposes. The seat of Cochran's operations for a time was at Saco. He had there formed a little community, where all things were common. Eld. Goodwin was offered a dollar pe day, if he would go there and stay awhile But, like Nehemiah, he was enabled to feel that it was not best to come down from his work to hold a conference in the plains of Ono, and perhaps like Peter, when addressing the sorcerer, was willing that their money should perish with them. So by resisting the enemy he fled. Eld. G. afterwards, with a few "smooth stones," charged upon these subtle foes, and by degrees Cochranism lost its hold in this place. Not far from this, Br. David Swett, then of Gorham, visited the church some, and a little victory was gained.

One circumstance, which took place after Eld. Goodwin commenced public improvement, created a strong prejudice in his mind against ministerial support. It was this. His horse was taken from him for taxes, to pay one of the regular ministers. So he preached some against the practice of supporting ministers. But he soon felt the influence of this. His family needed something on which to subsist, and while much of his attention was given to the concerns of the church and meetings in different places, his temporal affairs were becoming embarrassed. He found it necessary to do something, and went into the ship-yard, where he labored during the pleasant part of the year, for many years in succession. During this time, he preached on the Sabbath; but no special revivals were enjoyed.

In 1834, the church, with the assistance of those friendly in the place, erected their first house of worship. Eld. H. Hobbs preached at the dedication. A good reformation followed, in which about 30 professed conversion. Soon after N. K. Sargent of this church was called to the work of the ministry. He was afterwards ordained, and now resides in Kennebunk.

In 1838, there were 69 members of the church. But things wore a gloomy aspect. Many were cold and indifferent, and there was not that distinction between the conduct of professors and the world that the gospel of Christ requires. In 1840, a covenant, recommended by the Q. M., was introduced, but it was opposed by some, and it was put aside for the present. The next year, Eld. Ezekiel True took up his residence in the place. He continued about a year, preaching to general acceptance. But when temperance and some other enterprises were advocated, the feeling on the part of some was not good. Eld. T. did what he could, but it was of little avail and he left. In 1842, Wm. H. Littlefield related the exercises of his mind relative to the work of the ministry. He was recommended by the church, and we believe he has since been licensed in a regular *manner.* Things in the church continued in a declining state until the summer of 1843, when a council appointed by the Q. M. met with the brethren, and organized anew by introducing a good covenant. The present number of members is but 14. But there is a good opportunity for an increase. This chosen few, if filled with faith and the Holy Ghost, can do more for the honor of God and the promotion of truth, than an army of those, a large portion of whom have no rule of action but their own feelings, and who follow out the sensual, selfish, and unholy practices of the world.

JOSEPH FULLONTON.

* Buzzell's Magazine, 1820.
† Rev. 12:3, 4.

* Rev. E. Gillett.

Unfortunate is he who depends on the favors of another.

For the Morning Star.

J. W. HOLMAN AND HIS CHURCH IN BOSTON.

At the session of the Boston Q. M., April, 1844, the following preamble and resolutions were adopted.

"Whereas the first F. W. Baptist church in Boston has, contrary to the usages of our denomination and in violation of the principles of Gospel order, declared its independence of the Q. M. with which it was connected, and refused to receive a Committee appointed by said Q. M. to inquire the cause of its proceedings: therefore,

Resolved, That the 1st F. W. Baptist church in Boston has *gone out from this connection in disorder*, we will now erase said church from our records, and do not fellowship it as a F. W. Baptist church.

Resolved to appoint a Committee of four, whose duty shall be to publish in the Morning Star, in connection with the minutes of this meeting," a statement of the irregular and unchristian course which has been pursued by Eld. J. W. Holman and the church in Boston under his charge.

Brethren Woodman, Curtis, Butler, and Durgin were appointed said committee."

In accordance with the above mentioned action of the Q. M. the undersigned committee present to the Christian public the following statement of facts. In June, 1843, Mr. Holman published in a small paper under his control the following article:—

"FREEWILL BAPTIST MONOPOLY.—Under the above caption we shall first relate the Parable of the 'ewe lamb.'—2 Sam., 12:1, &c. 'There were two men in one city; and one rich, and the other poor. The rich man had exceeding many flocks and herds: But the poor man had nothing save one little ewe lamb, which he had bought and nourished up; and it grew up together with him, and with his children; —and there came a traveler unto the rich man, and he spared to take of his own flocks, and of his own herd—but took the poor man's lamb, and dressed it for the man that was come to him."

EXPLANATION. The city is the Freewill Baptist denomination; the rich man is 'the *Trustees of the Freewill Baptist connection!*' The flocks and herds of the rich man, may represent the various books and papers published by the TRUSTEES. The little ewe lamb of the poor man, is our little revival hymn-book. Now as the rich man in his covetousness, was not contented with his abundance, but took from the poor man his only lamb; so the 'TRUSTEES' have concluded that their own variety of hymn-books may not be upon the whole quite all that is needed in our connection, and lo! they are at work to monopolize our 'ewe lamb,' by publishing precisely a similar work!! The work is to be stereotyped, that the whole connection may be supplied with such books, as, like unto all Catholic works, are published by 'EPISCOPAL APPROBATION.'

REMARKS. Our readers will hardly believe that such a spirit of covetousness and monopoly exists in men who claim to be the 'trustees' of so large a denomination as the Freewill Baptists. But what we have written we know is true, for we have seen the manuscript of the work to be published, and have been assured by its author, that the 'trustees' have set him to the work!

It is true, to escape as far as possible, the just indignation of an enlightened community, there *may* be some slight differences in the books as to size, type, &c.; but the work is in reality the same.

Now the trustees cannot be ignorant of the fact, that our book has put us to a cost of some three hundred dollars; which we have depended on getting back from the sale of our books '*in our connection*.' In view of these facts, and having the advantage of our denominational organ, the Star, for making their work known, (which privilege we have been denied!) they must know that an expense, is by such cupidity, thrown upon us, which we are unable to bear.—With such meanness; with such Jesuitism, as aims only at monopoly and self-interest, the community with us will be equally disgusted! But were this a solitary instance of organized oppression by the same class of men, we should not be so severe; but our denomination is now groaning beneath an accumulated weight of similar wrongs, which we trust will soon produce a movement that shall result in the overthrow of papacy, and a self constituted dictation among Freewill Baptists. We have some kind friends among those who are called the 'trustees' and such we cannot believe, have any hand in the unrighteous movement of which we have spoken. Where the plot originated, and with whom the guilt rests, the day of judgment will reveal. We have conversed with a number of our preachers in our travels in the east, all of whom have promised to aid us all they can in the sale of our book; declaring their full contempt for the ROBBERY intended by the forth-coming publication."

This article, and other proceedings of his of a like character, occasioned grief to the brethren of the Boston Q. M. of which Mr. Holman was then a member, and at the next session of their Ministers' Conference in July, the subject was taken up, and resulted in the unanimous decision of the Conference, that the following charges should be presented against him.

"*Charges and Specifications against Eld. J. W. Holman of Boston, by the Ministers' Conference of the Boston Q. M., July 4, 1843.*

We believe him to be guilty of unchristian and unministerial conduct:

1. In comparing the Trustees of the F. W. Baptist Connection to the rich man described in the 12th chapter of 2 Samuel.

2. For slander—by charging them with meanness, covetousness, oppression, Jesuitism, and *robbery*.

3. For publishing a bitter, malicious falsehood respecting them—in representing them as exercising a self-constituted dictation among the F. W. Baptists.

4. In reproaching and misrepresenting the Denomination—by asserting that it is now groaning beneath an accumulated weight of wrong and Papacy—and otherwise implicating it.

5. For publishing an article in the Revivalist in relation to N. Thurston calculated to operate against the doings of the Q. M. in his case.

A true copy, J. L. SINCLAIR, *Clerk*."

A committee was appointed to present the above charges to Mr. H., and, should he refuse to give satisfaction, to lay them before his church. The committee attended to that duty July 10, and as appears from their report, Mr. H. confessed in relation to his course which had occasioned this grief, "that it was wrong, all wrong, the whole of it, that he was heartily sorry, hoped his brethren will forgive him, and pray for him, which was said in tears." Notwithstanding this confession, which at the time was satisfactory to the committee, within a few days afterwards he declared himself dissatisfied with the charges, and showed that he still entertained the same views and feelings, which led him to publish the articles in question.

It also appears that soon after his confession he informed his church of the charges which had been brought against him, and at the next session of the Boston Q. M. Ministers' Conference his church presented the following letter through him:

"*To the Ministers' Conference of the Boston Q. M.*

Dear Brethren,—Learning with regret that at your last session a course of procedure in relation to our pastor which we consider unjustifiable was adopted by you—this is humbly to request that the records made on your books at that session be destroyed, that is, such as refer to this case.

For the church, J. M. MORRISON, *Clerk*.

Boston, Oct. 3, 1843."

Thus after Mr. Holman had at least virtually acknowledged the justice of the labor with him by complying with the requirement of the committee and making an humble confession of his errors, his church through his hands presented a copy of their action, declaring the course of proceeding against him unjustifiable, and asking the Conference to expunge the record of their action; and Mr. H. also informed the Conference that the church had decided to request a dismission from the Q. M. unless it should comply with this request. The letter from the Boston church to the Q. M. at the Oct. session stated, "We have to inform you that our beloved pastor [Holman] has asked and received his letter of dismission from us." This act placed Mr. H. beyond the pale of the denomination, and beyond the reach of subsequent discipline; and Mr. H. also stated repeatedly, that he did not consider himself a member of the denomination, and in a written communication he stated, "I shall probably never again become connected with them," [the F. W. Baptists.]

Soon after this Q. M. the following article from the pen of Mr. H. appeared in a public paper:

"CLERICAL MANAGEMENT.—It is a fact worthy of notice, that in our denomination, those ministers who do the least towards *planting* churches, are occupying the best stations, and enjoying the highest salaries. Others have labored in privation and want, and by some strange management, these men have entered into their labors. We happen to know of men, who have from five to eight hundred dollars per annum, who have not, for years, labored a single month on *new* ground, for the purpose of raising up new churches, while others, with half that support, are most of their time in this most laborious department of the vineyard! and what is still worse, these high fed "loafers" are often found oppressive and persecuting towards those who have thus made things ready to their hands!

Brethren are not these things too true?"

* An unavoidable pressure of engagements, calling the members of the committee to a considerable distance from each other, prevented the publication of this article at the time intended, and caused its delay until the present.

About the same time, in a series of articles which he published, he commenced an attack upon the polity of the F. W. Baptist Connection, condemning the organization and usages of our Yearly and Q. Meetings, denouncing it as Episcopacy. From these articles we have room to present only a few extracts. In his article headed Episcopacy, published Oct. 18, 1843, he remarks: "Is there in the F. W. Baptist connection any thing that may be considered equivalent to an episcopacy? * * * We hope we shall not be scourged by any such power, if we should have the singular courage to be the first to point it out. We have ourselves forever escaped from its grasp, and now rejoice in the glorious liberty of the sons of God.

1. We think the power exists in every 'ministers' conference' in the connection. * * * *

2. May not another form of an episcopacy be seen in our 'Quarterly Meetings?' * * * No saying is more common among our ministers, than that Quarterly Meetings have the same right to deal with churches, that churches have to deal with members! and this has been demonstrated by them, (as they suppose,) in the many cases in which churches have been excluded or censured by this form of episcopacy! So then a *human* association have the same right to control a *divine* body, that the divine body has to control its own members!!! If this is not an episcopacy, in the name of Truth, we ask, what is?"

In his article of Oct. 25, headed Ecclesiastical Associations, he observes: "No church or set of churches can, in accordance with the principles of the Gospel, have the least power to dictate or prescribe a course of action for another church. Nor can any minister or set of ministers have any moral right to dictate or prescribe a course of action for any other minister." So then, according to Mr. Holman's doctrine, no church however heretical in sentiment or corrupt in practice can be called to an account or disciplined by any other religious body; nor can any minister be called to account for his sentiments or conduct however erroneous or vicious they may be, provided the church of which he is a member is disposed to uphold him!

Mr. H. also condemns our practice of appointing moderators to preside in religious meetings in the following manner. After quoting from Barclay, a quaker author, he remarks: "If therefore the learned Barclay is correct in stating that a moderator is one who is to preside at *disputations* to prevent *indecencies*, is it not *indecent* for the children of God ever 'to choose a moderator?' If a moderator is to confine the speakers to talk as he thinks to the point, how much freedom is there in such *confinement?* In these conferences every thing is done by 'vote;' and in some cases the most important decrees in relation to churches or ministers are passed by a majority of a single 'voter!' But where is the sign manual—where the charter from heaven for such 'voting' among Christ's disciples?"

In an article of Nov. 1, under the caption of Ecclesiastical Conferences, after some introductory statements, Mr. H. proceeds:

"In view of these facts nothing can be more astonishing, than to find in the nineteenth century a large body of Christians calling themselves "FREEWILL BAPTISTS," copying the first departures of the Church from her independence and peace, into self-created bondage and consequent contentions! Are *our* churches "joined together by no other bonds than those of charity?" Where then are all those Quarterly-meeting Constitutions to which our churches have virtually subscribed, bending themselves to rules of human device, and to any decree that may be passed in these bodies?

Suppose a church be charged with heresy or disorder, do we not all know, that such a church is bound to undergo a trial by the Quarterly-meeting; and if found guilty, retract, or be excluded? And are here no bonds but charity? We do not hesitate to prophecy, that so conscious are the ministers of the connection of the bondage of the churches, that they would shrink from a candid investigation of the subject.

To this general remark there are happy exceptions; and we doubt not, that if the matter could be fairly brought before the churches, these sacerdotal ligaments which "hamstring" the flock of God would crumble, like Samson's withes. But here we are! not a church nor a minister even dares peaceably withdraw from the connection, lest some legislative enactment, passed in some of those ecclesiastical councils, be afterward "poured out" upon him like *the flood* of the Dragon for his utter destruction!"

On the 2d of Nov., Mr. H.'s church passed the following among other resolutions:

Resolved, That this Church respectfully present to the Boston Quarterly Meeting its resignation of membership in the same, and that from this day we will consider our connection with that body entirely dissolved. [The delegates of the Church, sent to the Quarterly Meeting, were requested to ask dismission from the Quarterly Meeting, which they neglected to do.]

These resolutions were published through the press Nov. 15, and a copy sent to the clerk of the Q. M. Nov. 20. Immediately after the passage of the above resolves, Mr. H. again united with the Boston church.

At the next Jan. session of the Q. M. notwithstanding all that Mr. H. had just been publishing against the polity of the connection, he proposed a reconciliation with the Q. M. with the understanding that he and his church would remain in it, provided there should be no farther investigation of past difficulties: at the same time utterly refusing to make any retraction, but asserting that he still held the same sentiments that he had published. As the Q. M. could not consistently comply with his conditions, they appointed a committee to visit the church; whereupon Mr. H. declared that he should oppose the reception of such committee by the church, and that in his opinion the church would not receive it.

When the Q. M. committee visited Boston, to sit with the church, they learned that Mr. H. had again taken a dismission from his church, and that the church had voted not to receive the Q. M. committee to sit with them. The church had however selected several brethren to meet the Q. M. committee, and at the meeting the Q. M. committee earnestly requested the privilege of presenting the subject before the church, but the church committee manifested no desire to remain in the Q. M., and a few days afterwards, as we are informed, the church again voted to receive no committee from the Q. M. Whereupon, at the next subsequent session of the Q. M. the resolves at the commencement of this article were adopted, and the church disowned.

Before closing this article we cannot forbear alluding to one important circumstance in the conduct of Mr. Holman. In August last a Camp Meeting was held at N. Berwick, Me.: Mr. H. solicited an individual through another to go to that C. Meeting, for the purpose of presiding in it. Yet when that brother was appointed to preside in the meeting, Mr. H. showed his dissatisfaction, afterwards made the matter a ground of grievance before his church, and as we have been credibly informed, this had much influence in inducing the church to withdraw from the Q. M.

Such is a plain and as we believe an impartial statement of the main facts in the case. Mr. H. and his church are now out of the F. W. Baptist connection; we have related the circumstances as they were, and leave readers to make their own comments. As, however, Mr. H. still sometimes professes to be a F. W. Baptist, it should be remarked, that since the action on his case, he has continued to publish articles calculated to excite and cherish disaffection and jealousy in the connection, and bearing with much severity and unfairness against some of our most important benevolent operations.

JONATHAN WOODMAN,
SILAS CURTIS,
J. J. BUTLER,
JOHN M. DURGIN,
} *Committee of the Boston Q. M.*

Lowell, July 2, 1844.

There are forty thousand members of the Baptist churches in the U. S. held as slaves, which is more than all the native communicants connected with all the missions supported by the different evangelical denominations of America.—*Free Missionary.*

It is reckoned by some that during the last fifty years, the number of the heathen who have died, is equal to the present population of the earth; and that during the same time a million and a half of slaves, mostly ignorant of the gospel, have died in the United States.—*Ib.*

MORNING STAR.

WEDNESDAY JULY 10, 1844.

LATEST FROM INDIA. By the last steamer from England, we received a letter from Br. Phillips, dated April 16. He was at Calcutta, awaiting the arrival of Br. Dow, who, it seems, has had a very long passage, having been five months on the voyage at the date of Br. Phillips' letter. It was very sickly at Calcutta. Br. P. remarks, "death reigns triumphantly." The missionaries were in the enjoyment of health.

Business Meetings.

It is usual to have a considerable amount of business before our Yearly and Quarterly Meeting Conferences. It is important, and should receive due attention, though it is often embarrassed, and needlessly protracted. Various causes contribute to this. 1. The introduction of irrelevant subjects. Questions are proposed which the presenter by examination might solve by himself, or at least by consulting some judicious men at hand. It is then unreasonable to occupy the time of large public meetings with matters so local. Nothing should be offered to a public body, except what strictly pertains to its sphere, and cannot be properly disposed of elsewhere. 2. Too many subjects should not be presented at the same session. It will confuse and perplex, prevent a full investigation, create hurry and excitement, and thus be productive of more evil than good. It is not necessary or judicious that a conference discuss at each session every question that comes within its province. As the time is so limited, and it is so important that the work should be well done, it is better to restrict the number before each session to a very few: in this way more will be done in a course of years, and done far better than by the hasty method, which requires perpetual reconsidering and amending. 3. Business is often presented in an unbusiness-like manner. The mover has not a definite view of his own subject, offers it in an obscure form, and half the time of the conference is occupied in understanding its import. All this embarrassment and delay might be avoided by care on the part of those who present business. Let the subject proposed be clearly defined, before it is submitted to the conference; if the mover is unable to do this, let him procure assistance, and not waste the time of many on what could be much more readily performed by a few. 4. Much difficulty arises from mismanagement of the business. Those who take part in these meetings should acquaint themselves with the rules of deliberative bodies, and conform to them. Many almost entirely disregard such rules. Their remarks are of a tedious length, or ill digested and inappropriate, or they wander from the subject to foreign matters. It would seem sometimes in these meetings that every member supposed he must give utterance to all his thoughts, whether they had been expressed by others or not, that he must explain minutely the different aspects of the subject as it appears to him in the course of the discussion, must reply at length to every argument, and be sure to have the last word. Now all this, and especially when the questions under consideration are of minor consequence, is wrong, and ought not to be tolerated. The time of ministers and brethren is too precious to be thus wasted. Let it not be understood that we are opposed to suitable business transactions, discussions, and the like; or that we would not have all take a lively interest in them; but these remarks are designed to promote a judicious proceeding in relation to them.

A few rules by way of advice to the members of business conferences may be useful to some. 1. Consider well the objects of the conference—to promote the interests of Zion and the glory of God, not to subserve any selfish purposes. 2. Study the best methods of proceeding in public meetings, avail yourselves of opportunities to learn and improve. 3. Be sure to have and keep a good spirit in the meeting; indulge in no uncharitableness or hardness; be patient and forbearing, and have an eye single to the will of God. 4 Let your constant object be to learn and promote *the truth:* adopt no unworthy artifices, be divested of selfishness, be frank and honorable, whatever may be the bearings of the subject. Consult for no party, but for the good of all. 5. Pay proper deference to others; to the officers and regulations of the meeting, and to persons of age and experience. Study not to make yourself prominent, but cultivate modesty and propriety. To be unduly tenacious of your notions, dignity, &c. is not becoming the disciples of Jesus. 6. Make no remarks but such as you have reason to believe will be useful, will throw light on the subject, and facilitate the business. Leave self out, and attend wholly to the subject. Be definite and to the point, let your words be well weighed and as few as will do justice to the question. We commend these and like suggestions, that will readily occur, to serious attention, with the hope that due care may greatly promote the interest and usefulness of our various business meetings. J. J. B.

Boston.

We have a specimen of almost all kinds of folly in this little condensed world. Madam Adolph tells fortunes—price *reduced* to 50 cents!! Ole Bull fiddles to people for a dollar per head; the N. York loafers have just had a great Circus and carried off lots of money; and last of all, the friends of GEN. JOSEPH SMITH have held a Convention at the Melodion to consider his claims to the Presidential Chair. They say it is high time we should have a religious President. Bah! I am almost ashamed that I am a man.

E. N.

Obstacles to Ministerial Usefulness.

(Continued.)

Another class of obstacles in the way of ministers are those which relate to themselves. And these are the most difficult of all. Serious as are those which arise from the impenitent world, the adversary, and inconsistent professors, they are after all trifling in comparison with these now to be considered. Other enemies are outward, these are within; and who does not know that traitors in the camp are the worst of foes? The minister of Christ is divinely commissioned, and has the arm of Jehovah pledged for his defence and aid: while therefore he is true to his trust and faithful, he has nothing to fear from any besetment. But he is frail and liable to fall by a thousand snares and temptations. And who that reflects upon his influence for good or for evil, who that considers the responsibilities of him who is set to watch for *souls*, can fail to see the importance of every thing relating to his usefulness? Read attentively and pray over the first nine verses of the 33d chap. of Ezekiel.

We desire in a kind spirit and with fidelity to notice some of this class of obstacles to ministerial usefulness, especially such as are applicable to our connection. 1. And the first to be mentioned is a want of *suitable preparation* for the work. We never have had, and trust we never shall have a *prescribed* course, of human authority, indispensable and uniform to all. Our denomination has ever maintained that for a man to become a minister of the Gospel, he must be pious, and called of God to the work. Further than this they have not felt authorized to go, but have left the rest almost entirely to the individual's judgment and conscience. Calls for ministerial labor have been abundant, far beyond an adequate supply; and we have been mainly confined to the more newly settled and retired parts of the country. These circumstances have created much the same exigency that was presented to Wesley and Whitefield in England, and which induced them to pursue the course they did, and which the Methodists still practice in a great measure with regard to ordinations. The consequence is that most of these preachers are, as it is usually termed, uneducated. They are generally men of strong natural powers, zealous, and energetic. Some of them by a diligent use of all the means at command become eminently successful; others from various causes do but little.

The necessity of requisite qualifications is more felt now in general than 40 or 50 years ago. As society advances it requires a corresponding improvement in those who are to be its instructors and spiritual guides. We do not say that our ministry has not suffered heretofore for lack of attainments; but it is certain that unless candidates for the sacred office now avail themselves of the means of improvement which their circumstances allow, they will suffer still more. Some of the disadvantages under which a young minister without proper preparation must labor may be enumerated, 1. From want of a fund of knowledge, to adapt to the varied wants of the people. However fruitful his mind may be, without a good acquaintance with truth and command of its resources, he must labor under great embarrassment. 2. From lack of mental discipline. Consequently he will not have the strength and vigor for application, nor the command of his resources, nor the skill and system essential to the highest usefulness. How many suffer because they have not the government of their own minds and thoughts, arising from want of mental discipline. 3. They fall into many bad habits. They do not study to advantage. They cannot make the best selection of books, nor study them in the best manner, even if they have books and leisure. They are the more liable therefore to imbibe errors, to attend to some subjects too much and others too little, and to cherish faults rather than correct them. So much time is wasted or worse. They acquire bad habits in regard to study; and not only so, but in numerous other respects. Not that this is true to a like extent with all, but there is no one who is not liable to suffer in this way. 4. From deficient acquaintance with human nature. True this cannot be acquired wholly in the study, but also by careful observation while mingling in society. Some have supposed that study is unfavorable to the attainment of a knowledge of mankind; but it is a mistake. The diligent student strengthens his mental powers, improves his judgment, and by his intercourse with men through books, and during his course of study, he may greatly increase his acquaintance with human nature.

To mention no more disadvantages now, it must be obvious from the considerations already named, that the young men who at the present day without a competent knowledge of the Scriptures and other acquirements, enter upon the arduous labors of the Gospel ministry, will be placed in very trying circumstances, and exposed to many temptations; and while there is no necessity for this, is it right to make such requirement at their hands? J. J. B.

NORTHERN INDIANA. This part of our country, according to an article in the Watchman of the Valley, is rapidly populating. In 1830, the population was only 16,169, while in 1840 it was 116,230, showing an increase of 619 per cent. The population at present is computed at 175,000—many estimate it much higher. At the same rate of increase for the next six years, and in 1850, the population will be 261,000. There are, it is said, but very few evangelical churches in this whole region; but Romanism, Puseyism, Campbellism, Universalism, Mormonism, and Socialism are rife. What a field is here presented for faithful ministers of the gospel, who are willing to suffer in the service of their Master.

The next General Conference.

The first General Conference in the F. W. B. connection was held in 1827. It was held yearly from that time until 1831, then once in two years until 1841. At the session held that year, it was determined to hold the next in three years from that time. It is to be held at Plainfield, N. Y. commencing on the 2nd day of Oct. next. The time is drawing near. The session will undoubtedly be an important one to the interests of the denomination. It is in place now to make a few observations and suggestions.

1. A very considerable portion of the Delegates have been chosen. It should have been said before that a part of the Delegates should be brethren who are not ministers.—We are glad to learn that in some Y. M's. this has been regarded. Those who have not chosen their Delegates, we trust, will also see to this. Our form of government is not Episcopal, and we should avoid any approach to it.

2. Those indebted to the Book Concern, for the Star, and Books, should make an immediate effort to pay up, so that the Report of the Establishment to the ensuing Conference may present things in an encouraging and cheering state.

3. The churches should pray now, and when the Conference shall be in session, that God Almighty may be present on the occasion, fill all the members with his spirit, and direct to those measures that shall result in the honor of his name, the best good of the connection, and the spread of truth in the world.

4. It may be well for the Delegates to consider the importance of adopting those regulations for the transaction of the appropriate business of the session in the most judicious manner. Reference here is made particularly to the impropriety, as some regard it, of opening the door of discussion so wide, that any person, though not a member of the conference and perhaps not of the denomination, may take a part. This has been the case at some of the last conferences, and especially at the Anniversaries of our Benevolent Societies. So, come-outers and others, who in some instances seemed to know nothing about religion, only the "Talking part," as old Eld. Tingley once called it, took the favored opportunity to interest the assembly, or rather themselves, with the music of their own voices. Time is too precious to waste in this manner, and the spirit of the meek and lowly Jesus too tender to endure such uncourteous, impudent, and insulting observations and accusations, as have been sometimes heaped upon those who have assembled on such occasions.

5. The Delegates should make arrangement to stay sufficiently long to transact well all the business of the conference. The sessions heretofore have not generally exceeded 6 or 7 days. It is probable that the anniversaries of our benevolent societies will be held in connection with the Gen. Con. If so, two weeks will be required to do all things well. There should not be to much hurry in these matters. The age in which we live is an important one. Well matured and well directed plans for the overthrow of all error should be devised and put into successful operation, that the world may be saved from ruin.

It may just be added that the place where the session is to be held is in that part of the connection that was formerly known by the name of Free Communion Baptists, but which has recently united with us. The brethren there, we learn, are looking forward with interest to the approaching session. O may it prove profitable to all.

A Delegate from Parsonsfield Y. M.

Acton, Me.

BAD REASONING.—"If Deity were half as anxious to save men as our Partialist clergy profess to be, who, that believes God is omnipotent, doubts but that all would be saved?

Augusta Banner.

If Deity were half as anxious as Universalists profess to be, to preserve men from intemperance, dishonesty, falsehood, and other immoralities, and from all the miseries which these vices produce in this life, who that believes that God is omnipotent, doubts but that all men on earth would be preserved from all these sins and miseries?"—*Zion's Advocate.*

If Deity were half as anxious to convince men that they are all on the direct road to heaven as our Universalist *clergy* profess to be, who, that believes God is omnipotent, doubts that He would tell them of it, in no ambiguous language? A. K. M.

P. S. But what have "partialist" clergymen ever said which indicated stronger emotion than is manifested in the following language—"O that thou *hadst* hearkened unto my commandments! *then had* thy peace *been* like a river!" "How shall I give thee up, Ephraim? How shall I deliver thee, Israel! How shall I make thee as Admah? How shall I set thee as Zeboim? My heart is turned within me, and my repentings are kindled together!" "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways, for why will ye die, O house of Israel?" "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how oft would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold *now* your house is left unto you desolate." "And when he was come near, he beheld the city and wept over it, saying, If thou hadst known, even thou in this thy day the things which belong unto thy peace! But *now they are hid* from thine eyes!"

Now giving these passages the signification claimed for them by Universalists, was Israel saved? was Jerusalem saved? But why do Universalists talk of God's being anxious "to save men" while they so strenuously deny that they were ever in any danger of being lost? A. K. M.

Doubtful Logic.

Br. Whittemore says: "If God *now* desires the salvation of all men, he will always desire the salvation of all men, for he is unchangeable." Qu? Will he desire the salvation of all men, *after* all men are saved? "For what one *hath*, why doth he yet hope for (or desire) it?" According to Br. W's. logic, some men must always be *unsaved*, in order that God, being unchangeable, may forever *desire* their salvation. Rather doubtful logic, this. But we suppose Br. W. meant that God's benevolence will always demand, and be engaged to promote or perpetuate, the happiness of all mankind. This is true.—*Augusta Banner.*

Well, then, the amount of what "Br. Whittemore meant" and of what the Banner says is this, 1. God *is* benevolent and now desires the happiness of all mankind, and is engaged to promote it. 2. He is unchangeable and therefore always will desire the happiness of mankind, and be engaged to promote it.—The desire and efforts of God to promote the happiness of mankind *now* do not render them happy; therefore—therefore—therefore *all will be happy hereafter!!* Yes, this does appear to be *rather* doubtful logic.

A. K. M.

Our Prospects in Boston.

Our friends in the country who have been called upon to contribute to the aid of our cause in Boston, would do well to remember, that it is to support the gospel for their own sons and daughters. At present, our congregation is principally made up of people from the country, who, were it not for our meeting, would either attend no meeting, or connect themselves with other Societies, where they would be taught doctrines, a part of which we as a denomination disbelieve.—Would this be well? Are our distinguishing doctrines of no consequence? Then let us abandon them and merge into other societies, otherwise let us teach them to our children.—Though many may stand aloof from our mission in Boston, we are confident that through God we shall succeed, and that in spite of hell, the stigma that now rests upon our name in this city, will be effaced. It is for each F. W. Baptist to say whether he will take part in this glorious work or not.—Our congregation is daily increasing. We have organized a choir, Bible class, and Sewing Society, in connexion with our little band in Boston, all of which are in a prosperous condition. Brethren, pray for us.

Our brethren and friends who come from the country to Boston will be particular to remember, that the Freewill Baptist meeting is held in *Marlborough Chapel, Hall, No.* 1, *Washington St.*. All our friends who come in from the country are most affectionately invited to join us in the worship of God.

E. NOYES.

Benevolent Institutions in Boston.

A few days ago I visited the House of Correction, House of Industry, and Insane Hospital at South Boston. The inmates of each Institution were numerous and the accommodations were of the first order. Surely, thought I, notwithstanding the folly and corruption of the world and of the church, there is a redeeming power somewhere. Good sense and good feeling, too, were requisite for the erection of those buildings, and for the support of so many indigent and distressed beings. By what class of our citizens were these works devised and accomplished? Probably by that class who are thrown away, as Christians, by formalists, on account of their *warmth*, and thrown away by fanatics on account of their *sobriety and love of order*. They are the men who will find their reward in heaven. E. N.

Nothing made in vain.

Every Sabbath, in going to our place of worship, I am obliged to pass one of the most filthy distilleries I ever knew. I have understood that they make 17 hogsheads of rum every Sabbath. A few days ago a circumstance transpired that convinced me that even this den of iniquity was not altogether in vain. In my perambulations through the crooked streets of Boston, I am apt to lose my way. The other day wandering about, and withal getting into a regular brown study, the first thing I knew, I was completely lost. I began to look around for some familiar object, and at length the stench of that old distillery struck my olfactories with desperate violence. I followed the scent and came out right. I now make the stench of that distillery my director when I walk in its vicinity. The above is no jest but a fact.

E. N.

Opposition to the Gospel in England.

Some of the obstacles to the progress of the gospel in England, may be learned from the following extract from an address delivered by one of the Speakers at a recent meeting of the British Home Mission Society:

"Another source of opposition arises from the justices of the peace. These dales are almost entirely in the possession of rich, powerful, influential men; they have a little church of their own; into that church they put a minister that will go shooting and hunting with them, and it is like parson like squire. I will give a specimen of the way in which they have acted towards us. I had a large barn lent me in which to preach; and it was a delightful sight to see the country lads and lasses coming over the hills to the preaching of the Gospel. One squire took it into his head that he would not have a conventicle there, and served notice upon all the people, that if they dared to let me preach in their barns, houses, or even in their fields, they should be ejected. (Hear, hear.) In one chapel to which I have adverted, the congregation has been dispersed entirely through that influence. A farmer from whom we rented it held his farm on lease, and, while he was busy in his work, a message came, desiring him to attend at the squire's house. I believe that his lease expired in the middle of that day, just when the squire sent for him. The squire told him he must renew his lease there and then, or there was a person prepared to take the farm. The man

stated that he had just been manuring the farm, had laid out all his money in stock, and that he had no idea of leaving it, but meant to take it again. The squire replied, "I am not unwilling to take you as a tenant, but if you do not forbid these people preaching there you shall not have it." The man tried to get out of the difficulty, but the landlord would not allow him any time to think about it, and insisted that we must leave the granary, or another person should have the farm. The man was obliged to renew his lease upon that condition, and our benches and pulpit were thrown into the road, and there they laid for three months before we could get a house in which to put them. When we succeeded, the house was so far up the hill, and so far out of the way, that the people could not be assembled. I have occasionally preached there to twenty or thirty people, while others were thirsting for the bread of life, but could not obtain it. (Hear, hear.) The opposition of Puseyism is tremendous. In the little town in which I lived we had an excellent curate; we worked hand in hand, and did all we could to improve the people. We endeavored to establish a better school than the one which already existed. I was often at the vicarage, where I enjoyed with this curate very pleasant intercourse. The vicar, however, died, and the curate left and came to the West of England, just at the time the school was to be opened. We had received a donation from her Majesty's Privy Council of 115*l.*, and had made a very excellent school. But as soon as this curate left, the Puseyite vicar came, and they got the school under the hands of the National Society. The children were turned from the school, unless they would attend the church, keep the saints' days, and so on. The Government, however, have since helped us with another small grant, and we have now an excellent British School, with 150 children attending it. (Cheers.) I will not, however, trespass further on your attention."

For the Morning Star.

The New York and Penn. Y. Meeting

—Was held with the church in Vetaran, Chemung Co. N. Y., on the 7th, 8th, and 9th inst. Elder Velorus Beebe, Moderator; and Elder O. S. Brown, Assistant. Reports were received from all the Quarterly Meetings. A new Q. M. was received, called the Tioga Q. M. There are now five Q. M's, 50 churches, 28 Elders, and 13 licentiates and about 1225 members. Good union and harmony prevailed in the meeting of business. The meetings of worship were well attended, and the preaching was pointed and spiritual; saints rejoiced and sinners wept. A good season was enjoyed, and we believe much good will be the result.

The 2d article of the Constitution was altered, so that each Q. M. can send one delegate for every 50 members; also an amendment that this Conference shall do the business by a majority of votes present.

The following Resolutions were passed:—

1. *Resolved*, That we recommend to all young men who contemplate entering the ministry to exert themselves to their utmost ability to obtain an education.

2. *Resolved*, That it is the duty of Christians to use all their influence, privately, publicly, and politically, for the peaceful abolition of American Slavery.

3. *Resolved*, That we recommend to all our churches to exert their influence to their utmost to establish Sabbath Schools within their borders, and that it is the duty of parents and guardians to use their influence to sustain them.

4. *Resolved*, That the disorganizing principles taught at present by many of those who advocate what is commonly called Millerism, should be discountenanced by all lovers of good order, and especially by Christians.

5th. Voted, that we receive the Treatise as an expression of our faith and practice.

The Clerk was appointed a committee to appoint the place of holding the next Y. M., and to give three months notice in the Morning Star. WILLIAM MACK, *Clerk*.

Addison, N. Y. June 25, 1844.

Papal Missions

Of $528,000 expended in one year by the Association for propagating the Faith, established at Lyons, in France, $43,000 was expended for missions in Europe; $195,000 for missions in Asia; $27,000 for missions in Africa; 50,000 for missions in Oceanica, embracing the islands of the Pacific and Indian Oceans; and $164,000 *for missions in America*. Of their periodical, entitled the Annals, about 120,000 copies, published six times a year, are now printed in seven languages, viz. French, 63,000; German, 17,000; English, 16,000; Spanish, 11,000; Flemish, 4,000; Italian, 18,000; Portuguese, 2,000.

Most of the donors to the above charity purchase with their gift *indulgence to* SIN against the God of missions! Shall not the love of Christ shed abroad in the hearts of evangelical Christians incite them to still greater liberality?—*Am. Mess.*

For the Morning Star.

Br. Burr:—While perusing the letter from our missionaries in Star No. 6, and reflecting on the contents of a letter from Br. Phillips, of the same date, solemn reflections came over my mind, and I was ready to say, "we are verily guilty." Surely what have we as a people done to carry the gospel to the benighted heathen? I presume that the paper rags sold by our sisters since the 18th Vol. of the Star commenced came to more money than was received by our F. M. treasurer, during the same time! The sum is, if I have reckoned right, $1753,86 1-2, and "what is that among so many?" Could we not have done much more, without disadvantage to ourselves? Is it right to be idle, while our brethren in the field are praying, hoping and weeping over a degraded people, with the anticipation of seeing them born to God? Let us, my brethren, use our best endeavors, and weep with those that weep. It is the cause of God; and we shall reap if we faint not.—Come up, come up, my brethren.

L. G. GARDNER.

Dryden N. Y. June 18, 1844.

Religious Intelligence.

For the Morning Star.

Since my last communication for the Star, I have baptized twelve, one in Boston, one in Eden, and ten in Colden. With reference to the work of Christ in Colden, I made them a visit recently, found the work of the Lord prospering in a good degree, preached to them Saturday, P. M. from Rev. ii. 17, "To him that overcometh," &c. The Lord blessed, and we were comforted. After the sermon, there were some exhortations which were short but appropriate. Heard ten relate their experience. On the Sabbath, after preaching, the congregation, which consisted of hundreds, repaired to the water, where a number were baptized. A. W. ENSIGN.

Boston, Erie Co., N. Y., June 23, 1844.

For the Morning Star.

MONTPELIER, Vt. June 30, 1844.

Brother Burr:—I would inform you that it is a very low time as to religion in our little church at present; but, thanks be to God, he has not left us without any hope, but we are struggling in a feeble manner to enter that rest that remains for the people of God. Eld. Moses Folsom preaches with us part of the time, and we have a small Sabbath School, and are looking forward with a small hope of better days. NATHAN ABBOTT.

For the Morning Star.

COVENTRY, N. Y. June 27th, 1844.

Brother Burr:—A word of encouragement to all the friends of Zion. The short experience of five years in the ministry has brought many and various scenes to view. Many a cloud has intervened, and passed swiftly over. Many a temptation has been laid before me; and though I have been called to pass through adversity and deep distress, yet with the apostle, I can say, Out of them all hath the Lord delivered me.

The Lord is enlarging the borders of Zion in this part of his moral vineyard. I commenced a series of meetings in the town of Colesville, Feb. 22, 1844. The meeting continued four weeks. The Lord was present by his spirit, and that to bless. No age was exempt; from 10 to 55 were at the altar for prayer. The Lord is still on the giving hand, and sinners are yet crying for mercy. About 25 have been converted.

Yours in the Lord, N. D. WILKINS.

For the Morning Star.

Brother Burr:—I would inform my dear brethren and the numerous readers of the Star, that the Lord is still moving on the hearts of his people in Potter Co. Penn.; and to the praise and glory of God, the people seem to rejoice in a free and full salvation. The causes of Temperance and Liberty are gaining ground. The day seems to be dawning. The Lord God hasten the time when every son and daughter of Adam may walk unmolested under the cheering rays of the sun of liberty. Brethren, let us be more engaged for God's suffering poor. Let our cries, our groans and tears be mingled at the mercy seat, and that God would send them speedy deliverance. I feel, for my part, that I have been too negligent and careless about this all important subject, and I feel the burning blush of shame dye my cheeks while I write it. WM. P. COOL.

For the Morning Star.

PERU, N. Y. June 13, 1844.

Dear Brethren and Sisters:—Through the medium of the Star, I wish to let you know where I am and what I am doing. I left the Province last Dec. and came to this country, where I have been trying to raise the blood-stained banner of our common Lord. There is but one church of F. W. Baptists in this country, and but one minister. I have been traveling among strangers the most of the time, though in the country where I first found the Savior to be precious to my soul. I have spent the most of my time in telling my fellows how to get to heaven; and have been enabled, by grace, to do it in such a way as to get a few to start on the way. I have proclaimed the truth to hundreds in this country, who never heard a F. W. Baptist before, and their eyes and ears were open to hear. There is a spirit of inquiry in the minds of the people. They want to hear the truth, and it is my earnest prayer that the truth may make them free. There is a great chance here for doing good; and when I look into the Register, and see the number of ministers and their location, my heart is pained within me, to know that Sabbath after Sabbath some ministers have to preach to their brother ministers. I know it is pleasing to hear a good warm hearted minister proclaim the truth; but we all ought to remember that God has called us to preach and not to hear. Time is swiftly passing and souls are daily perishing for want of the bread of life. O that some of our intelligent young men would turn their attention this way, and come over Lake Champlain and proclaim the truth to perishing souls. Here is a field all ready for harvest, and there are some in almost every town who were formerly F. W. Baptists, but have united with other churches for a time, until the time comes when they can go to their own home. Who will be the first in the field? Br. K. R. Davis, J. E. Davis, and G. Sanborn, where are you? If you have not special engagements come over and help us this summer or fall. There is a general declension in this country, and much excitement on the subject of Slavery from the union that exists between the church of the North and South. The cry in this country is, let my people go; come out of her, my people. We are expecting to have a new Q. M. here soon, the Lord helping us. There has been some revival in 2 or 3 places under the labors of Eld. B. Bundy and myself, and there is a prospect of two churches being organized soon. May the God of peace prosper his own cause in this as well as all other places, until the watchmen shall see eye to eye, and until the voice is heard from the Throne, that the kingdoms of this world have become the Kingdom of our Lord and his Christ.

R. PARKS.

The Mormans at Nauvoo are believed to have increased 1000 during the present year, and to number at present 10,000.

For the Morning Star.

I wish to solicit the attention of the F. W. Baptists, particularly their ministers, to the situation of Northern Indiana and Western Michigan. Here is a large territory of fertile country, rapidly populating with intelligence, intellect, and wealth, people who are ready and willing to hear the free gospel preached. But Freewill Baptist preachers are but few in this wide extent of country, while there is every thing afloat for them to encounter. Though they feel not to faint, and are willing to stand to their posts, and give their substance for the support of the gospel, yet their numbers and means are too small to meet their desires, which causes Zion to mourn, and cry for help. And I think she might be helped, if we had preachers who were willing to locate in this beautiful and fertile country, who had the means to come and preach here and establish churches. They would get their reward with interest; and while I have heard my brethren exhorted to put all on board of Zion's ship and support the preached gospel, I have been led to inquire, if we had no preachers that felt willing to take their life in their hands, trust in the promises of God, and run the risk of starving or going naked in this land of plenty? The people here are willing to support preaching and help their preachers, and if we had Freewill Baptist churches, they would support Freewill Baptist preachers.—But we cannot expect to reap where we have not sown. I believe this country will raise Freewill Baptists as well as Maine or New Hampshire; but they will not grow and do well without free pastors. I have discovered that those men who first came into this country had to fare hard until they got the turf broke, their land cleared, and the prairie cultivated; but now they fare sumptuously every day, and have to sell and to keep. So let the minister of the gospel come on with the gospel plough, bring a good stock of meekness and humility, holy boldness and Christian fortitude, a living faith in the Lord Jesus, and preach not himself, but Christ Jesus the Lord, and count not his life dear unto himself, and he will soon see God's moral vineyard bud and blossom as the rose, and will be sustained by those to whom he preaches.

A FREEWILL BAPTIST PREACHER OF THE OLD SCHOOL.

For the Morning Star.

Bangor Quarterly Meeting.

The summer session of the Bangor Q. M. convened with the 2d church in this city on Sat. 1st inst. Most of the churches were represented by letter and delegates. From the reports, we learn that it has been a low time during the past year with all the churches, and that some have been in sore trials. Our numbers have increased only ten during the past year.

During the session, the following resolves were past:

1st *Resolved*, that in the opinion of this conference the practice of assembling together and forming hunting parties, to kill harmless animals, for mere sport, is contrary to the true spirit of Christianity.

2. *Resolved*, that we will *personally* interest ourselves in the cause of Foreign Missions, and labor to form a Society in each of the churches.

3. *Resolved*, that the thanks of this Q. M. be tendered to the church and citizens of this place for their kind and hospitable entertainment during its session.

Delegates were chosen to visit the Exeter and Prospect Q. M's.

Our next session will be held with the first church in Hermon, commencing on Sat. Sep 7th, at 9 o'clock. J. M. LOUGEE, *Clerk*.

Bangor, Me. June, 1844.

For the Morning Star.

Windsor Quarterly Meeting

—Held its last session with the 1st church in China, on the 11th, 12th, and 13th of June 1844. Elder H Stinson presided. Reports from the churches were not so interesting in general as at some former dates; but we bless God that he has not altogether forsaken us. A number of our churches of late have been enjoying good seasons, and prospects are still encouraging. Union and steadfastness generally prevail among the brethren and there is a praying for victory to turn on Zion's side. The meetings of worship were solemn and interesting; a happy season was enjoyed while the servants of God came to the people like clouds full of rain. The Lord was evidently with us; preaching and exhortations were powerful and awakening. We can but hope that the good seed sown will yet bring forth fruit, to the glory of God. Brethren pray for us, that God may soon show us his glory in the salvation of precious souls, and add to our Q. M. of such as shall be saved from the condemning power of sin. No. of churches added to the Q. M. the year past 2, No. members, added 73, by churches 20, by baptism 28, by letter 25, dismissed, by letter 19, excluded 11, died 8, present No. 442, increase the year past 35,—ordained preachers 6, licensed preacher 1. The next session of this Q. M. is to be held with the Gardiner Centre church, on the 2d Wednesday and Thursday in September next. Q. M. Conference on Tuesday preceding, at 1 o'clock, P. M.

F. REED, *Clerk*.

Windsor, Me. June 20, 1844.

For the Morning Star

Meigs Quarterly Meeting.

The June term of this Q. M. was held with the church in Rutland. Elder S. S. Branch, moderator. The churches reported steadfastness and union, except 1st Alexander, which reports trials. The meetings of worship were interesting, and much love and union was manifested by the different denominations on the occasion. At the April term of this Q. M., one new church was received into the Q. M., viz. 3d Kyger, consisting of 16 members, and 4 churches were dismissed, viz. 2d Alexander, Lodi, Sundy Creek, and Columbia, for the purpose of being organized with others into a new, Q. M. and a council of 3 was chosen, viz. Elders S. Branch, G. A. Stebbins, and Br. S. Barrett, to assist in the organization.

The next session of Meigs Q. M. will be held with the Orange church, to commence Saturday. Sept. 7th, at 2 o'clock, P. M. Conference Friday, 6th, 2 o'clock, P. M.

Whereas Elder Lemuel Thorn has been guilty of disorderly walk, thereby laying himself liable to be dealt with, and has left the church in an unchristianlike manner—therefore, we as a Q. M. withdraw the hand of fellowship from him.

A. STOUT, *Clerk*.

Meigs Co. Ohio, June 13th, 1844.

For the Morning Star.

Medina Quarterly Meeting.

The June term of the Medina Q. M. was holden in Copley. Eld. D. B. Reynolds presided. The business of conference passed off in the spirit of harmony and love—the preaching was plain pointed and spiritual, and we believe seed was sown, the fruit of which will be seen after many days. The state of religious feeling in Copley appears to be very low. Our next session will be held with the church in Brunswick—Conference to commence on Friday, 13th Sept. next, at 1 o'clock, P. M. Done for and in behalf of the Medina Q. M. C. C. AMBLER, *Clerk*.

Medina, Medina Co. O. June 26, 1844.

For the Morning Star.

Br. Burr:—The Lord is yet prospering Zion. The Mich. Centre Q. M. held its last session with 2d Leoni church on the 24th ult. The churches composing this Q. M. were well represented. They are six in No. A general state of union prevails. One church has been received into the Q. M. the last year, viz. Orrelius, No. 14.

The churches have preaching part or all of the time, yet there is great want of more efficient men among the Freewill Baptists in this State.

ROSEVELT DAVIS.

For the Morning Star.

Waterville Quarterly Meeting.

The June term of Waterville Q. M. was held with the 2d church in Pittsfield, on the 15th and 16th of June. Reports were received from most of the churches, which report them, as a general thing, to be in a low state, with some few trials and some small revivals, particularly at North Belgrade. We were favored with several ministering brethren from sister Q. M's.; and the meetings of worship were conducted with interest and much good feeling. Br. Stephen Bowden of Norridgewock, was set apart by ordination, in the following order:—Sermon by Elder Hermon Stinson from Windsor Q. M., founded upon Eph. 4: 15th, "But speaking the truth in love, may grow up into him in all things, which is the head *even* Christ:" Prayer by Elder D. B. Lewis; Charge by Eld. Joel Spaulding; Hand of fellowship by Elder Ephraim Harding from Anson Q. M.

In the conference of business, licences were given to Wm. Libby of 2d church, Canaan, Thomas J. Dudley, of 3d church, Sidney; Hiram Wells and Charles Littlefield of Belgrade and Mt. Vernon church, and Joshua Taylor of 2d church Smithfield.—Chose Eld. Joseph Stinson (formerly of Litchfield) messenger to Anson Q. M., and Elder Joel Spaulding to Windsor Q. Meeting. Chose Elders A. J. Buker, D. B. Lewis, Geo. Douglass, Br. Joseph Grant and Thomas J. Shorer, delegates to yearly meeting—Resolved, That this Q. M. will not receive as members, or hold in fellowship, those who use ardent spirits as an article of *refreshment, entertainment* or *traffic*. Our next Q. M. will be held with the 2d church in Smithfield on the 4th Saturday and Sabbath in August. Conference of business to commence on Friday previous, at one o'clock, P. M. Public service will commence on Saturday, at 10 o'clock in the forenoon, instead of one in the afternoon, as heretofore.

It is requested that all churches having business with the Q. M. Conference will be punctual and hand in their requests on Friday.

ENOS FOSTER, *Clerk*.

Waterville, Me. June 20, 1844.

For the Morning Star.

Dover Quarterly Meeting

—Held a session with the church in Ashfield, Mass. June 8 and 9. The business of the Conference was transacted with union and the meeting of worship with much solemnity, and, we trust, through the blessing of God, will result in much good.

Elder Joseph Wight resigned as Book agent for this Q. M., and Br. Hosea P. Hunt of Ashfield was nominated in his stead. Past the following resolve:

Resolved, that the Dover Q. M. December term 1839, held at Chesterfield, committed an error in excluding Elders Albert Merry and Gardner Harrington without a legal trial.

Further, *Resolved*, that we have investigated their case, and find that they sustain good Christian characters, worthy of ministers of Christ.

Voted that the above be published in the Morning Star. JASPER HUNT, *Clerk*.

For the Morning Star

Rock River Quarterly Meeting

—Held its last session the 7th, 8th and 9th of the present month at Inlet Grove. The business of the Conference was done as follows: 1st Prayer by Eld. R. M. Carey, 2d, chose br. Spooner Rugles, Moderator, 3d, Br. M. Chamberlin, Clerk pro tem, and Eld. I. Norton, assistant. The letters from the churches were read, and some cheering accounts of conversions received. One church reported 10 additions; in others steadfastness prevailed; the prospect for better days is flattering.

Two brethren were examined as to their conversion and call to the ministry and received license to improve their gifts as the Lord may direct, viz MAJOR CHAMBERLIN and A. W. BRYANT. Voted that the time of holding this Q. M. in future be on Friday preceding the third Sabbath in August, November, February and May. A church of 14 members, recently formed by Elder J. W. Marvill, presented itself for admission, and after examination was received to the fellowship of the Q. M. This church was organized 23d of March, 1844, at Portland, Whiteside Co. with prospects of farther additions. It was voted that the next session of Rock River Q. M. be held with the church at Portland on Friday, the 16th of August next. On motion, the conference closed its session, and some missionary business was attended to and a good degree of union and love prevailed in the meetings of worship

M. CHAMBERLIN, *Clerk, pro tem*.

For the Morning Star.

Crawford Quarterly Meeting

—Held its last session with the Sugar Creek church. We had a full delegation. There has been some revivals in the Q. M. the year past—one church added; the prospect appears encouraging. The next session will be held in the Coolspring church, commencing the second Friday in September. B. F. HENRY, *Clerk*.

For the Morning Star.

Parsonsfield Quarterly Meeting.

The June term of the Parsonsfield Q. M. closed to-day, in which a pleasant season was enjoyed.

Reports were received from all the churches; from which we learn that the most of them are enjoying the benefits of good order and union among themselves. There has been an addition of some over one hundred members to the Q. M. the past year. Agreeably to a request of the 2d church in Effingham, br. J H. WENTWORTH, a member of that church, was examined by the Q. M. conference, which proved satisfactory; and was licensed to preach the gospel for one year, and the licenses of br. David Marstin, J. M. Foss and Eli Barnes were renewed for the same term of time.

Among other business, the following Resolves were passed.

Whereas there is not so much uniformity in our churches as is desirable, therefore,

Resolved, that we recommend to the churches of this Q. M. to adopt the usages laid down in the Treatise.

Resolved, That hereafter this Q. M. hold as a disorderly body and subject to labor, any church of this Q. M. which may hold persons as being in good fellowship, that are in the common practice of drinking ardent spirits themselves, or furnishing them for others, or who openly oppose the temperance movements of the day.

The next Q. M. will be holden with the 1st church in Brownfield on the 2d Wednesday and Thursday following in Sept.

COTTON BEAN, *Clerk*.

Limerick, Me. June 13th, 1844.

Religious Notices.

The R. I. and Mass. Yearly Meeting

—Will hold its next session with the Roger Williams church, Providence, R. I. The meeting will commence Sept. 10th, at 10 o'clock, A. M. and continue two days. It is desirable that all the Q. M's be represented.

The following vote was passed at the last Yearly Meeting, viz.

That Bro. Joseph B. Davis of Roxbury, Mass. be requested to write and deliver a sermon on Prayer before the next Y. M. Bro. James McKenzie of Providence, his substitute.

That Bro. M. J. Steere of Warwick, R. I. be requested to write and deliver a sermon on Moral Reform, before the next Y. M. Bro. Silas Curtis of Lowell, Mass. his substitute.

BENJ. D. PECK, C. WADE, } *Committee.*

Saundersville, July 1, 1844.

Gambling.—In Baltimore the vice of gambling has been assailed; many haunts have been broken up; and most startling and important disclosures have been made; and several reformed gamblers are lecturing, and laboring to bring about a complete extirpation of this most ruinous evil from the city. Those not initiated, can have no idea of the vile tricks employed to decoy men into these dens of villany, in our great cities; and how successfully the ruin of multitudes is completed.

General Intelligence.

THE FOURTH OF JULY was celebrated in several places in this vicinity. The people of Rochester and Somersworth met in a grove in Rochester about two miles from Great Falls, and held a temperance meeting. Speeches were made by a number of gentlemen. The people of Lee, Northwood, Epping and Nottingham assembled in a fine grove in Lee. It is said that some two or three thousand people were present. They had temperance in the forenoon and anti-slavery in the afternoon. Speeches were made on both these important subjects by gentlemen from different towns, and it is believed they did not speak in vain. There was a great gathering of the friends of temperance from all parts of the country at Boar's Head in Hampton. It is supposed six thousand people were present. Mr. Kellogg, the Buck-eye orator from Ohio, delivered a temperance oration. We have not room for further particulars.

FROM ENGLAND.—The Britania arrived on the 3d inst. at Boston, in 13 1-2 days from Liverpool. The news is somewhat encouraging to the holders and growers of cotton, as there had been no further decline in that article. The weather had been favorable, and the crops were promising. O'Connel was in prison. Public meetings were being held and resolutions of sympathy adopted all over Ireland. In Britain, also, the demonstrations of sympathy with O'Connell have been strongly evinced throughout the country.

Tornado at the West.—Br. JULIAN writes that there was a violent tornado near Portland, Whiteside Co. Ill. on the 5th ult. "Some 15 houses were blown down and their contents scattered—fish were blown out of Rock river and found in the woods—fowls were entirely stripped of their feathers—a cow was blown into the top of an unroofed house and lodged on a cook-stove and found dead. Several persons were killed and many injured—fences, crops, and stock of different kinds destroyed. We have not heard the extent of this awful calamity. The country has been very wet all this season and the rivers are very high. Wheat is very promising, but corn must fail without more warm and dry weather."

Rise of Western Waters.

The Mississippi and its tributaries, according to the latest accounts, have risen this season in many places beyond the utmost height recorded within thirty years, Great suffering, some loss of life and much of property, are the consequences. Whole columns of the secular papers are filled with intelligence of the disasters caused by the flood. We subjoin some extracts.

From the St. Louis Republican of June 20.

THE MISSISSIPPI RIVER.—The rise in the river is assuming a most fearful aspect. Since Saturday it has been rising, and for the last twenty-four hours has risen at the average rate of half an inch an hour. When it is remembered that the river is now at nearly every point from three to six miles wide, and in many places nine, some idea may be formed of the immense volume of water which is pouring down upon us.

The water now covers all Front street and the side walks.

Yesterday evening, at sundown, the steamer Lighter was lying with her bow resting against the front of Henry N. Davis's store, on the North-east corner of Front street. The water was up along Battle row nearly to the door latches.

The lower part of the city in the vicinity of Mill Creek is all submerged.

On the opposite side every thing is under water. At Cahokin village the inhabitants have been forced to fly to the bluffs. They have sustained, as we learn by a gentleman from there yesterday, (to them,) a heavy loss in the destruction of their furniture, crops, gardens, &c. and the drowning of their cattle. During the violent wind and rain of Tuesday night, we are told, several houses in Illinois town were removed from their foundations, and some overturned.

Naples is reported to be completely inundated. Boats could run in the streets. The inhabitants had chiefly gone to the bluffs.

From the Missouri we have nothing positive of later date than we gave yesterday: but it is supposed that the principal part of the freshet has not yet reached us. We have reports of a forty foot rise in the Kansas and other streams, but nothing upon which reliance can be placed. We believe the water has not yet attained its height, and now exceed the floods of 1823 and '26. Whether it is equal to the flood of 1811 we are unable to determine.

The Balloon left Weston on Tuesday, the 18th ult. at 8 A. M. At Parksville, twenty miles below Weston; there is eight feet of water on the bottom; little damage. The ware-house at Wyandotte City gone and the entire bottom covered from ten to fifteen feet, and not a house left standing. At Westport, the ware-house gone. At Chouteau's landing, the buildings are all swept off.

At Liberty landing the ware-houses all in the water, and the loss of groceries and produce estimated at from five to seven thousand dollars. Richfield ware-house gone, and other damage done. In Camden Bend, all the houses gone, and great loss of stock, furniture, &c.

Passed the Wapello at Nashville aiding the sufferers; the whole town inundated, and rivers still rising.

The loss of property of every description, from Weston to the mouth will be immense. Hundreds of families have been left with nothing save the clothing they had on.

In fact the scenes of misery and distress, all the way down, are such as to almost defy description. At Camden Bend two men were taken off from a tree top nearly exhausted, having been there twenty-four hours. The river is filled with drift, and a large number of houses were seen floating down the river, together with cattle, hogs, furniture and produce. Two ware-houses were swept into the river a few miles below Jefferson City, while the Balloon lay there.

A number of persons are missing at different points on the river, but it is supposed that few lives have been lost. None were known to be lost by the officers of the Balloon. Heavy rains had fallen in the upper and the middle parts of the state.

The Wapello in descending, relieved several families, and stopped at Boonville, where the only present landing is some distance above the regular place. She then crossed the river, and moved the people and contents of several houses from Franklin, which place was entirely inundated.

At Rockport the low grounds were entirely under water, and deserted. The inmates of the hotel had moved into the second story, which was approached by a canoe, which landed passengers on the staircase in the hall. The Wapello approached within a few feet of the market house.

Arriving at Nashville about dark the same day she remained there until the morning of the 20th; and in the meantime all the merchandise and other moveables in the town were received on board of her and of the Linn, which last boat arrived from St. Louis on the morning of the 19th.

During the day, two houses were swept away, and three others were about falling when the boat left. Not a soul was left in the town.

A Mr. Collier, of Columbia, was drowned in attempting to reach the landing from the interior.

On the morning of the 20th, near Marion the yawl of the Wapello, containing a family of nine persons, who had been rescued, came in contact with the Yucatan, which boat was ascending the river, and was swamped and broken by the wheels of the steamboat. All were almost miraculously saved, excepting William Richardson, a deck hand, who was drowned.

A fatal steamboat explosion occurred near Detroit on the 25th ult. Several persons were killed and others seriously wounded.

In the case of the Hollis Street church vs. Pierpont, the Supreme Court has again decided in favor of Mr. P.

A fire occurred in Hudson, N. Y. lately, and destroyed property to the amount of $150,000.

Isaac Long, a citizen of Anderson district, S. C. died on the 22d ult. from the bite of a spider. He lived only four days after being bitten.

Two duels were fought near New Orleans on the 6th inst. in each of which a principal was carried off the ground mortally wounded.

The Rev. Mr. Harvey, a Baptist clergyman 109 years of age, is still living at Frankfort, Herkimer Co. N. Y. and is engaged every Sabbath in his profession.

Weekly List of Letters Received.

L. Gould J. M. Shurtleff R. P. Lee. S. J. Pitman, O. Gilman, J. Fullonton Jr. E. Hobbs. S. B. Podden, J. Baldwin, N. Abbott, A. W. Ensign, M. C. Brown, M. J. Steere. S. L. Julian, J. Steven-, E. Noyes, H. F. Hunt, O. Dike, W. P. Cool, S. W. Libby, M. W. Burlingame. R. Spinney, N. W. Bixby, S. Mullikin, J. H. Miner, S. Gaskell, H. Whitcher, N. A. Jackson, H. Gilman, L. J. Thompson, W. C. Byer.

From Post Masters.

G. H. Wood, R. Foss, J. M. Parsons, J. S. Duden. C. Kaltanbach, S. Appleton, W. Conse s, O. Boardman. L. Platt. J. Ambrose, J. Hopkins, A. M. Merrill, D. A. Rife A. K. Brayton, J. L. Balkcom. J. Sanborn. H. Armsby. J. H. Thompson, J. Smith, Jr., W. Harris. J. Ambrose, J. Burnham, M. Abbot, T. J. Melvin, H. Butler.

New Agents.

HOSEA P. HUNT, of Ashfield, Ms., is Book agent of Dover Q. M.

E. B. PARKER, Lisbon.

Receipts For Books.

J. Baldwin, 38c. S. L. Julian, 4,92. E. Noyes, 3.18. S W. Libby. 75c. R. Spinney. 50c. C. C. Ambler, 2,25. M. Getchell, 1.50. E. Noyes, 4,68. C. Morse 20,90. P. Ford, by H. Gilman, 5,00.

Subscribers for the Star.

L. Gould, 4. G. H. Wood, 1. J. M. Parsons, 1. O. Gilman, 1. S. Fairfield, 2. O. Boardman, 1. J. Baldwin, 1. N. Abbott. 1. F. Dart, 1. A. W. Ensign, 1. M. C. Brown. 1. S. L. Julian, 1. S. Shaw, 1. J. Stevens. 1. A. K. Moulton, 1. H. P. Hunt. 2. O. Dike, 1. W. P. Cool, 2. E. Noyes, 2. D. A. Rife, 1. S. Mullikin, 1. J. Ambrose, 1. J. H. Miner, 6. S. Gaskell, 7. H. Gilman, 2. W. C. Byer, 5.—49.

Home Mission.

E. Ryan, Apponaug, R. I.,	1,00
L. W. Hill. Starksboro', Vt.,	50
B. L. Knight. do.,	50
L. Lambert, Bath,	1,00
C. Chaffe, China, N. Y.,	85
N. A. Jackson, Freedom, do.,	90
Chesnut Ridge Church,	2,00
Parma & Ogden Church,	43
P. Holmes,	06
Whole amount,	7,24

WM. BURR, *Treasurer*.

Foreign Mission.

Sarah M. Woodman, Meredith,	22,00
G. W. Wallace Apponaug, R. I.,	1,00
E. McMaster,	1,00
A friend in Madison, Me.,	50
M. Merrill, do.,	50
Kennebeck Y. M., held at Woolwich,	25,82
L. W. Hill, Starksboro', Vt.,	50
Mrs. R. Bixby, do.,	50
E. A. White, do.,	37
Mrs O. Knapp, Huntington, do.,	37
W. Colcord and wife, Fairfield, Me.,	1,50
Collection at the Bowdoin Q. M.,	7,62
H. Starbird, Wayne,	25
Collection at Boothbay,	2,00
A Lady at Readfield,	50
C. Chaffe, China, N. Y.,	85
N. A. Jackson, Freedom, do.,	90
Chesnut Ridge Church,	2,00
Parma & Ogden Church,	43
P. Holmes,	06
Whole amount,	68,67

WM. BURR. *Treasurer*.

For Education Society.

C. Quinnam, which completes the sum of ten dollars, which he pledged, 75

Whole amount ,75

WM. BURR, *Treasurer*.

Books Forwarded.

One package to J. Fullonton, Jr., Raymond, by stage.

One package to Hosea P. Hunt, Shelburne Falls, Mass, by Niles' Express.

N. B.—Some person at the Parsonsfield Y. M., Limington, paid me some money for a discontinued subscriber for the Morning Star: by some means I lost the account. Will the individual who paid the money, please send me the name of the individual for whom it was paid, his P. O. address, when he took the Star, and also specify the amount paid me?

A. K. MOULTON.

MARRIED

In Freedom, July 3, by Rev. Mr. Coburn, Mr. ANDREW P. COLBY, Printer, of Dover, to Miss HULDAH PHILBRICK, of Freedom.

In Leeds, Me. May 26, by Eld. E. S. Lamb, Mr. Joseph Frost to Miss Florentine Roses, both of Leeds.

DEATHS.

In this town, July 1st, of dropsy on the brain. HENRY S., only child of Marquis D. L. and Mary E. Stevens, aged 1 year and 21 days.

BRIGHTON MARKET—MONDAY, July 1, 1844.

Reported for the N. E. Farmer.

At Market 490 beef cattle, 10 pairs Working Oxen, 2200 Sheep and 370 Swine. 60 Beef Cattle unsold.

PRICES.—*Beef Cattle.*—We again reduce our quotations, viz: Extra $5. First quality, $4 75. Second quality, $4 25 a 4 50. Third quality, $4 00 a $4 25.

A small number of beef cattle to be driven fifty miles before weighing, brought something more than our highest quotations.

Working Oxen.—No sales noticed.

Sheep.—Sales from $1,25 to $3,00.

Swine.—Lots to peddle, 4 1-4 for sows and 5 1-4 for barrows. Small pigs, 6c. At retail, from 5 to 6 1-2.

Boston Wholesale Prices Current.

Corrected with great care weekly.

SEEDS. Herds Grass, (nominal) per bushel. Red Top-00 to 00 cents. Clover—Northern, 0 to 0c.—Southern, 0 to 0c. Flax Seed, $1,50 per bushel. Lucerne, 33c. per lb. Canary Seed, $3,00 per bushel.

GRAIN. The arrivals of Corn during the week having been quite large, with a diminished demand, has caused prices to decline a little, and for several parcels afloat, our lowest quotations are only offered.

Corn—Northern, new, bushel 00 to 00—Southern, round yellow, old, 00 a 00—Southern flat yellow, new, 50 a 52—do. do. white 48 a 49—do New Orleans, 00 a 00—Barley 00 a 00—Rye, Northern, 65 a 70—do. Southern, 60 a 63—Oats, Southern, 30 a 31—Northern do. 34 to 00—Beans, per bushel 1,00 a 1,62.—Shorts, per double bush. 23 a 25—Bran, 17 a 20.

FLOUR. The arrivals of late have been large, and the market is literally flooded with inferior descriptions of Genesee, Michigan, and Ohio, and being sold at very low rates, exerts an unfavorable influence on the market for the better qualities of Flour.

Baltimore, Howard Street, 4 mos. cr. $4 50 a 0 00—do. wharf, $4,37 a 0,00—do. free of garlic, $4 50 a 0,00—Philadelphia do. 4 mos. $4 37 a 0 00—Fredericksburg, low 7d 4 mos, $4,37 a 0 00—Alexandria, wharf mountain, 0 00 a 0 00.—Georgetown, $4,75 a 5 00—Richmond Canal, $4 37 a 0 00—do. City, 0 00 a 0 00—Petersburgh, South side $0 00 a 0 00—do. Country $4,37 a 0 00—Genesee, common, cash, $4 50 a 4,75—do fancy brands $4 62 a 4 75—Ohio via Canal, $0 00 a 0 00—do do New Orleans, cash $0,00 a 0,00. Rye, 3,37 a 0 00—Indian Meal in bbls. $2,62 a 0 00.

PROVISIONS. For the best qualities of Pork the market has assumed a little more firmness, but the inferior descriptions are selling at low prices.

Beef—Mess 4 mo. new bbl. $6 75 a 7 25—Navy—$6 00 a 6 25.—No. 1, 5,50 a 5 75—do Prime $4 00 a 4 25—Pork—Extra clear 4 mo. bbl $00,00 a 00 00—do. Clear $10 00 a 11,00 do. Mess, 8 00 a 8 50—do Prime $6,00 a 6,25—do Mess from other States,—a — —do Prime do do $0 00 a 0 00 do. Cargo do. 0 a 0 00— —Clear do do $00 00 a 00 00—Butter, shipping, 15 a 18—do store, uninspected, 16 a 12—do dairy, 18 cts. a 20—Lard, No. 1, Boston ins. 00 a 0—do South & Western, 5 1-4 a 6 1-4—Hams, Boston, 0 a 0—Southern and Western, 5 a 6—Cheese, Ship'g and 4 meal, 3 a 4¼—do new milk, 4¼ a 5¼.

WOOL. Duty. The value whereof at the place of exportation shall not exceed 7 c. per pound, 5 per cent. ad val. All whereof the value exceeds 7 cts. per pound, 40 per ct. ad. val. and 3 cts. per pound.

But little of the new clip of fleece Wool has yet come to market, and the sales have consequently been limited.

Prime or Saxony Fleeces, washed, lb. 45 a 50c—American full blood do 43 a 45—Do. 3-4 do 37 a 40—Do. 1-2 do 35 a 37—1-4 and common do 30 a 33—Smyrna Sheep, washed, 20 a 25—Do. unwashed

POETRY.

THE WANING MOON.

BY WILLIAM CULLEN BRYANT.

I've watched too late; the morn is near,
One look at God's broad, silent sky!
Oh, hopes and wishes vainly dear,
How in your very strength ye die!

Even while your glow is on the cheek,
And scarce the high pursuit begun,
The heart grows faint, the hand grows weak,
The task of life is left undone.

See, where, upon the horizon's brim,
Lies the still cloud in gloomy bars,
The waning moon, all pale and dim,
Goes up amid the eternal stars.

Late, in a flood of tender light,
She floated through the ethereal blue,
A softer sun, that shone all night
Upon the gathering beads of dew.

And still thou wanest, *pallid moon!*
The encroaching shadow grows apace;
Heaven's everlasting watchers soon,
Shall see the blotted from thy place.

Oh, Night's dethroned and crownless queen!
Well may thy sad, expiring ray
Be shed on those whose eyes have seen
Hope's glorious visions fade away.

Shine, then, for forms that once were bright,
For sages in the mind's eclipse,
For those whose words were spells of might,
But falter now on stammering lips.

In thy decaying beam there lies
Full many a grave on hill and plain,
Of those who closed their dying eyes
In grief that they had lived in vain.

Another night, and thou among
The spheres of heaven shall cease to shine,
All rayless in the glittering throng
Whose lustre late was quenched in thine.

Yet soon a new and tender light
From out thy darkened orb shall beam,
And broaden till it shine all night
On glistening dew and glimmering stream.

MISCELLANY.

A HINT TO HUSBANDS;

OR, A WIDOWER'S BEQUEST.

(Concluded.)

Important business, at this time, required my presence at home, but I determined to render my stay as brief as possible. I was very anxious about my wife, and, from the moment of my leaving her, a weight came upon my spirits, which I could not shake off. I have since regarded it as a foreboding of the misfortune which was so soon to overwhelm me. My house seemed to me very lonely, and I missed my wife constantly. On the second day after my return, the hours were particularly wearisome. It was a dull, drizzling Sabbath. I had not been able to attend to business, and had not then learned the blessedness and delight of communion with God. I scarcely knew how to "lash the moments into speed." When the evening arrived, they seemed to increase in tediousness. As I sat alone in my parlor, my eyes chanced to fall upon my wife's writing-desk, and, merely to beguile the solitary hour, I determined to examine its contents. Some loose papers, which seemed to have been hastily thrown in, attracted my attention. They contained verses in the handwriting of Alice. I remembered to have heard, previous to our marriage, that she occasionally wrote poetry, but she had always playfully refused to permit me to see her productions at that time, and since our union I had never thought to request it.

The page, which first met my view, was dated, and I thus learned that, the verses it contained, were traced about three months before Alice became my wife. They were executed in a clear, beautiful hand, and I hurriedly perused them.—There was another sheet whose record evinced, that, either from weakness or emotion in the writer, the pen had trembled over it. Tears, too, had also blotted out some of the words. I present the several stanzas as I read them. The first was entitled

MUSINGS OF AN AFFIANCED BRIDE.

The roses of summer have flourish'd and faded,
And the season I so much delight in has past,
The skies with the mists of October are shadad,
And the forest's bright foliage is withering fast.

Ere again into autumn the summer declines,
And the garlands it wreathes shall be scatter'd and sere,
Oh! where will the hand be that traces these lines—
The spirit that pours its emotions forth here?

Will the future the present's sweet promises keep,
And as brilliant as hope the reality prove?
Or shall the sad heart in its solitude weep,
Disappointed of reaping its harvest of love?

Shall the chain of affection be rusted and dim?
What was taken for gold be but gilded at last?
Or, brightened and strengthen'd still centre in Him,
Round whom the light links are now trustingly cast?

Hope only can answer, encouraged by trust,
For faith is the essence, the being of love,
Deprived of it once it must crumble to dust,
And the bosom it leaves but a wilderness prove.

Awhile, and bleak winter shall visit the plain,
Then spring into beauty awaken the earth,
The roses of summer shed fragrance again,
And autumn return to the place of my birth—

And all things will look as at present they seem,
But yet in that interval's fugitive flight,
What changes may sweep o'er my destiny's stream,
What storms of emotion, of ruin and blight!

Away such sad thoughts! which the future would cloud,
Hope and faith are the sentinels placed at its gate—
I would not the secrets beyond it unshroud,
But believe that affection shall brighten my fate.

The second stanza had no title. The writer apparently thought only of expressing the burning emotions which were consuming the heart. It ran thus:

One little year has number'd been,
Since I became a trusting wife,
And in that transient space I've seen,
A world of bitterness and strife!

Not outward strife—the conflict lies
Within the chambers of my heart,
Whence tears have made the radient dies,
Of early hope, long since depart.

Yet, those around me deem me blest,
And think my lot with mercies crown'd,
They cannot read my aching breast,
The troubled depths of feeling sound.

How little can externals tend
To form our fate for weal or wo!
The heart—the heart alone can lend
To passing scenes a gloom or glow.

And *mine* has disappointed proved—
Now, what is life but weariness?
I am not as I love, beloved,
And cannot, if I would, love less.

I try to place my lot by those
Whose way is strew'd with care and grief,
And think that mine are fancied woes—
But this affords me no relief.

It is not that my husband's voice
Hath lost its kind and cheerful tone,
I feel that I am still his choice,
Of all, perchance, he e'en hath known.

But there's a change—I always felt,
The shadow of a change I'd see,
And fancy's rainbow visions melt
Already from my destiny.

And yet I cannot tell him this!—
Is it *his* fault, I have no power
To constitute his earthly bliss?
And charm from loneliness each hour?

Is it *his* fault, when duty's call
No longer draws him from my side,
My smile hath lost its former thrall,
The wife's less pleasing than the bride?

Is it *his* fault, if he enjoy
Another's converse more than mine?
That home's exciteless pleasures cloy;
And he desires abroad to shine?

'Tis true, he once ne'er seem'd content,
Unless with me—now, when my heart
Has with each hope his image blent,
Made it of every thought a part—

And I could linger by his side
Forever—happy with my lot,
He leaves me for a walk or ride,
For hours, to solitude and thought.

Nor asks he how those lonely hours,
Were in his absence whiled away,
Although it taxes all my powers,
To cheat the melancholy day.

I know he marks my alter'd brow,
And thinks that without cause I'm sad,
And says, if friends could see me now,
They'd deem my heart in sorrow clad,

And I have hinted what I feel,
Hoping his heart would guess the rest;
Perchance I should not thus reveal
The weakness of an aching breast.

But, kindly though he chides my fears,
There seems a *want of sympathy*,
And oft with bitter scalding tears,
I almost wish my destiny.

Unlink'd with his—and he had left
My heart within its early home;
Its depths unstirred, its peace unreft,
Nor lured me from those scenes to roam.

Oh! but that midst this weary gloom,
One thought at time my pathway cheers,
I could desire the tranquil tomb,
To take me in my spring-time years.

'Tis this—that God perchance designs,
Thus to attract my heart to Him,
And oft my weary spirit pines,
For light no earthborn clouds can dim.

The Bible speaks of such a light,
To cheer the darkest, saddest lot,
Though when my path with hope was bright,
My heedless soul desired it not.

Now, when the star which lit my sky,
Is shadowed o'er, I seek its ray—
Savior of sinners, hear my cry,
And turn my spirit's night to day!

Ere I concluded the perusal of those melancholy expressions of an aching and crushed heart, a new light seemed to penetrate my brain, and I awoke from my long dream of thoughtlessness to sleep thus no more. I hastily reviewed my married life, recalled, as far as I could, every look, word, and action of my wife, and held deep and earnest communing with myself. A bible lay on the table. I took it up, and directed, I doubt not, by the hand of God, opened to the fifth chapter of Paul's epistle to the Ephesians. I read it twice, and carefully pondered its meaning. Involuntarily, I fell upon my knees, and vowed in that silent hour to act out the husband whose portraiture he drew. Vain and presumptuous mortal! Blind to my own weakness and inability, I promised in my own strength! Justly, but fearfully, was my arrogance chastised! I had purposed starting in two more days for the residence of Mr. Wallingford. I now determined to forestall my intentions and set out with the ensuing dawn. I threw myself on a sofa, and tried to take repose, but could not. My dreams were disturbed by confused and distressing images. I rose hastily, called up my groom, and had my horse saddled. When the sun arose, I was in the neighborhood of my wife. As I approached the house I checked my speed, and meditated on the best course of announcing my arrival without alarming the treasured object of my every thought. I had resolved to dispel the illusion which darkened her happiness, by tearing the veil from my heart and revealing to her all its emotions. As I pictured her past suffering and her present sadness, I was restlessly impatient for the moment of explanation to arrive.—As I drew nearer to the dwelling of her father, I discerned several persons passing hurriedly about the premises, and perceived a horse at the gate prepared for traveling.

I pressed eagerly forward, and a sensation of sickness came over me. Mr. Wallingford, accompanied by a servant holding a horsewhip, crossed the threshhold of the outer hall, as I reached the lawn. He was speaking earnestly. Suddenly his eyes rested on my figure; he started, stood one moment irresolute, and then hastily came to meet me. He clasped my hand warmly, attempted to reply to my frantic interrogations, and burst into tears. Tenderly, very tenderly, he broke to me the heart-rending intelligence. I was a father, but would soon cease to be a husband. My wife was dying.

I felt, at that miserable moment, that, to see Alice alive was more than I merited; and, linked with the deep consciousness of my own exceeding unworthiness, came the first really grateful emotion I had ever experienced towards the author of my being. The physician permitted my approach to the bedside of his patient, for he deemed her beyond the influence of agitation, and I would not be withheld. She lay in what seemed, to my unpractised eye, a sweet and placid slumber, and an angelic smile sat like a seal upon her lips, whose coral hue strikingly contrasted with the extreme paleness of her countenance. There was no contraction about the brow, no symptom of painful struggles with man's last adversary. The hope, which, even in its withering, I had pressed to my bleeding heart, suddenly revived, and shed some drops of balsam there. The commiserating father of my Alice read in my eager eye the convulsion of my feelings, and his mournful glance brought back my anguish. My wife had held no communion with those around her for two hours. I knelt beside her, and conjured her to speak to me, addressing her by every epithet of tenderness my bursting heart could dictate, but she gave no response. Yet I believe, ay, I *must* believe, she recognized me, though her power of utterance was gone; for her eyes, which had been partially closed, opened, and were fixed upon me; and, though their gaze was expressionless, there was, I am sure, a slight tremor about the mouth, evincing an effort to speak to me. But no sound reached my ear; no returning flush on that fair cheek, no change of countenance told of emotion at the sight of her husband. Once how many indications of her love had passed unnoticed and unacknowledged! now, when the most trifling token would have been purchased with a world, and treasured as invaluable, it could not be won!

But why prolong the sad narration? She passed away gently in that quiet slumber, like a wearied child composed to sleep. The doctor said she died of weakness only, that there was no other sign of disease. But *I* knew that hers was the sickness of the heart. What but her recent illness had caused her debility, and what had been the source of that illness but mental grief? They told me that, ere she became insensible, she had left a message for me. It was this: that "I must prepare to meet her in the home of the redeemed." She had believed when we parted that she should see me no more. She had anticipated death, and was resigned to its approach. Her indisposition, as well as the blighting of her early hopes, had been sanctified to her spirit's interests, and she had earnestly sought and happily obtained the peace for which she pined—the peace of God.

Many years have gone by since I stood beside the coffined form of my beloved wife. I then vowed to lavish on her child the love, whose manifestations only, had been wanting to the mother. But I needed many lessons to qualify me for the duties of a father. I had erred in the discharge of the obligations of one relation; how fearfully erred, the sad memories destined to shadow an existence too truly proved! I resolved, and this time resolved in the strength of a higher power, and the humility of a chastened spirit, to err in no other. I was now the guardian of an immortal and accountable being, and sensible that I was myself unfitted to render up my personal account to heaven. A change must pass over the character of the man, a deep, a radical, an entire change, before the father's duties could be fulfilled. In the first hours of my irreparable bereavement I was too much engrossed by my heart's anguish, to recognize any alleviation in the fact of my daughter's existence. But in the act of seeking pardon for my past offences, and supplicating some rays of the peace which had cheered the last days of my Alice's brief pilgrimage, and illumined her passage to the better land, to dawn upon my soul, my helpless infant rose before my mind's eye. I was strenghthened and encouraged to plead for grace, to rear her for the home of angels, the companion of the pure in spirit. A new affection was awakened in my bosom, sweet, tender, holy and sublime. The mother had passed into the skies, but her child remained, a legacy of love, to redeem the poverty of a rifled world, and buy back happiness to my desolate and melancholy soul. I wept in very gratitude to God for such a precious bequest, and received it as a pledge of his readiness to forgive and save. I had never thought my chastisement unjust, even while I bowed beneath its weight. My *inconsideration*, as a husband, I felt deserved a severe rebuke, and, although the iron pierced and lacerated, it broke the heart of stone, and freed the imprisoned spirit from its petrifying influence.

The wasted abilities, the abused privileges, and the unimproved opportunities of the years that I had told, were all confessed and deplored; but on no page of the dark record did my tears so abundantly fall as the mournful episode of my married life! I had heedlessly and wilfully pledged myself, in the presence of God and human witnesses, to the fulfilment of obligations whose character I had never pondered, much less understood. I had broken my vows immediately on their utterance. I had not once seriously inquired of my own heart how they were to be faithfully kept. That they involved solemn duties and responsibilities, and, consequently, demanded appropriate qualifications, was the last idea that intruded itself, save as a vague, indistinct, impalpable speculation. I expected to add to my happiness, but, beyond that anticipation, had no settled plan. I was content to share the destiny and the practice of those who preceded me at the altar, and, only when I was about to lose the title of husband, realized its solemn and interesting engagements No marvel, then, that I should desire to save others from such a fatal lethargy and remorseful awaking. From the moment that religion shed its sweet and renovating influence over my spirit, I determined to endeavor to render my own faults productive of benefit to my fellowmen, and, if possible, persuade them to profit by my experience. I have, therefore, constantly and closely observed the conduct of those around me, holding the relation I deem so fraught with the elements of bliss or wo.—Much, alas! have I seen to condemn and to deplore, and earnestly have I sought to extract the drop of gall, insidiously mingling in the cup of domestic happiness. I have reason to believe that my efforts have been often effectual, and inexperience has been instructed and inconsideration corrected by my counsel. But cases calling for admonition are perpetually occurring throughout our land, and I would have my voice sound its warning monitory peal by every hearth-stone; therefore I have traced my history here as a bequest to husbands, when I shall have entered my eternal rest. Methinks, the consciousness that it is dispelling the shadows from one darkened household, or removing the thorns from one aching bosom, will enhance my enjoyment even in heaven. But in presenting these pages to the world, I wish to be understood as addressing men of sense and sensibility only. I am well convinced that there are husbands who would read my sad story without one emotion of sympathy, and turn away with a sneer from the lessons it inculcates. There are others, so degraded by vice and hardened by selfishness, that they need sterner and more fearful means than I command, to teach them their violated duties. With any who trample wantonly on the solemn vows of the marriage covenant, and wilfully abuse and torture those whose destinies they rule, I have no controversy. I leave them with an almost hopeless prayer, that some power may yet reclaim them, but assured an appeal from me would be worse than impotent. My address is intended for those who desire to make the trusting hearts happy, that look to them, for weal or wo, through life's checkered pilgrimage. Earth hath few sorrows that affection cannot solace or render tolerable. But wounded love causes a shadow to come over the brightest and fairest lot. Let, then, the husband, who would gather flowers around his domestic altar cherish their growth, and watch, lest any deleterious influence infect the atmosphere and cause their withering. To preserve cheerfulness and good-temper in his wife, he should exhibit them himself. If he desires that others should treat her with respect, let him, in public as well as private, evince a regard for her sentiments and feelings. A contemptuous or careless word, a reproof before witnesses, or an attempt to excite a laugh, at her expense, has struck a dart to the bosom of many a sensitive wife. God seems to have designed woman as the refiner and softener of the hardier nature of man, and, therefore, constituted her with more delicacy (not more depth) of sensibility, and a keener perception of the small courtesies which sweeten and embellish without adding to the intrinsic value of social intercourse. A female, whose deportment is rude and unpolished, is disgusting even to a man who has not been accustomed to regard manner as indicative of character. He cannot or he will not believe that refinement of mind and heart can be omitted with such an exterior. Are not the weaker sex, then, excusable, if, with their quicker sense of deficiency in the "minor morals" of life, they fail to discriminate between the indications of feeling and feeling itself? Woman looks up to man for protection, instruction and support; and, when she becomes a wife, depends upon her husband entirely for her happiness. If tenderness, and sympathy, and consideration are wanting on his part, no other qualities can supply their place. He may be richly endowed with genius, knowledge may pour her treasures at his feet, and fame may twine a diadem for his brow; yea, many virtues may adorn his character, and yet the wife who acknowledges all those lofty gifts, and listens with approving pride to his praises, may be a wretched woman. She feels him to be deficient in those tender and indulgent sensibilities, on whose imagined existence her castle of felicity was reared, and, missing in his habitual demeanor those manifestations of special interest, so dear to affection, throws up her hopes of earthly bliss at once. Could he be made sensible of the defect, which, perhaps may be only in his manner, and be willing to correct it, how much of brightness would be added to the lustre of his own lot!

Conjugal happiness is necessarily reflective. It is impossible that one of the parties can be miserable without communicating sadness to the other, unless there is deception, and the best sustained deception cannot long elude discovery in so near a relation. The heart will betray itself. There ought to be sympathy between a man and his wife in everything—sympathy as perfect as our limited perceptions of each other's emotions will permit us to feel. To ensure this, there must not only be entire frankness and unreserved confidence, but a careful studying of the respective traits, in order to conform to the taste and respond to the wishes. This must, of course, be a mutual effort. Reciprocated love makes it easy. In woman, sympathy appears an instinct. I have rarely seen a wife without it, except in the one particular of mistaking the extent of the husband's regard for herself, and then she was blinded by the intensity of her interest.

In man, it requires cultivation and encouragement. He has less acquaintance generally with the more delicate mechanism of the human heart, and its intricate windings and shades of feeling. But in him I have observed it exquisitely developed.

I have now extended my remarks beyond their proposed limits, but shall not regret trespassing so long upon the patience of my readers, if I may indulge the hope of having added a single mite to the treasury of experience, which will circulate for the happiness of others. I will indulge that hope. I "cast my bread upon the waters," may it "be seen after many days."

A Sketch from real life.

Edwin was in the fifteenth year of his age when he was transplanted from this ungenial soil to the paradise of God on high. He was a lovely child: his large blue eyes sparkled like gems; in his complexion the rose and the lily vied for pre-eminence; and his whole countenance beamed with intelligence. Endued with extraordinary talents, and devoted, even to a fault, to his books, he had already attained an uncommon proficiency in all the varied branches of his education, especially in the classics. But for the last nine months his studies had been, to his sore regret, frequently interrupted, by an ominous cough, attended by an oppressive stricture across the chest; and finally chills, night sweats, and all the direful concomitants of a deeply fixed pulmonary affection were superadded; and the painful necessity of laying aside his books and taking to his bed, severely tested the temper of the indefatigable little student.

His pious mother and two elder brothers had previously fallen victims to that *opprobrium medicorum*, termed in common parlance *consumption;* and Edwin was now more especially the object alike of his father's tenderest affection, and his youngest sister's most enthusiastic attachment.

It was about the middle of September that Edwin's protracted illness took a sudden unfavorable change; and towards evening he lay on his couch, exhausted and emaciated, the most perfect image of juvenile beauty and unmurmuring patience I ever beheld. After lying for some time in a state of apparent listlessness, he roused himself and said, "Father, hoist the windows, that I may once more feel the cool breeze on my forehead."

The father complied.

"Now raise me up that I may look upon the sun for the last time."

His request was again obeyed.

As the disconsolate father raised the young sufferer's head towards the light, I got a full view of his countenance. How calm, how fair, how exquisitely interesting was his pale waxen face; his soft eyes turned towards the declining orb of day as if to worship him; a lovely smile played around his lips, and the golden light, falling upon his thin features, imbued them as it were with glory and vitality, till the whole form seemed consumed in a bright essence, burning intensity within and radiating without. His eyes grew brighter as he gazed, and he was evidently revived by the soft wind fanning his flaxen locks.

"How brightly and peacefully," he whispered, "does he go to his rest, melting away tint by tint, beneath the distant horizon." Then turning his head languidly away, he sunk to his pillow. "Oh that my departure may be like that; may I sink into the tomb tranquilly, noiselessly, leaving behind my evanescent existence none other but the reflections of unsullied brightness!"—then, after a few moments' profound silence, during which he seemed to be absorbed in deep meditation, he exclaimed in a tone apparently too vigorous for his extreme debility, "*Great Redeemer of apostate man, Creator of the universe, and source of light and hope! have mercy on my soul, and receive me to thy bosom.*"

Now again he closed his eyes, and remained motionless for a few minutes; then opening them, he gazed at his sobbing parent, and said, "weep not on my account; soon I wing my flight to climes of bliss; O blessed change!"—and raising his voice higher, he exclaimed, "Father, father! what is it that I feel? O what a strange sensation! Is this death? if it is, it is neither sad nor painful; O, it is delightful to die. Father, do say, what is this creeping over me, chilling me, and stealing away my senses? am I dreaming or dying? I see the most lovely and most radiant object I ever beheld; and such strains of melody never before thrilled my soul! Surely I am undergoing a change; I am hastening home to my dear mother, and brothers, and friends in a shining world—a region of spirits, high effulgent, glorious!—O, how—" Here his strength failed him, and his voice dissolved away in a sweet murmuring whisper, like the dying notes of the Æolian harp. He rallied himself again and continued:

"Father, in my desk you will find the silver pencil case I received at school as a premium, and the purse sister Olive worked for me, containing some of mother's hair; please preserve them as a memorial of *your Edwin.* * * * * * * OLIVE!—dear sweet Olive, is far away at school; how she will grieve when she hears that I am dead. Tell her I am sorry to go away from her and you; but it is better for me to be where my beloved mother and brothers are, and above all where Jesus my Savior is: tell her she must meet me in heaven; and give her this"—here he attempted to feel for an elegant bound diamond Bible, lying beneath his pillow; but his attenuated transparent fingers wandered for a moment beneath the pillows, and then glided feebly over the bedside,—and in a faint, quivering voice he audibly added, "Give all my clothes to Richard Danston; his mother is too poor to buy him good clothes. He now fell into a pleasant sleep, which lasted about ten minutes. His lips began to move again, and he was heard to repeat several Latin and Greek quotations, not however, intelligibly; but a passage from the Bible was distinctly understood; "O death, where is thy sting? O grave, where is thy victory?—"It is all fading, floating," he said: how gloriously the angels hover about me; O father, dont you see them? how they smile, and beckon, and rejoice, with wings so dazzling; nearer they come; they throng around me, settling on my pillow—softly, softly—I do think I see mother, and Charles, and Augustus among them. O father, fath—," a heavenly smile broke upon his face; his voice died away, and in attempting to utter the second time the endeared name of his fond parent, it stopped just like a tone of smothered music; the features settled; a shiver ran over his slender frame, and all was over! His emancipated spirit had fled to congregate with angels in eternal beatitude. The subdued father laid his trembling hand on the marble forehead—it was growing fearfully cold. His heart cramped; his whole soul groaned; the hitherto unyielding strength of his manhood gave way; he sunk upon his knees; he prayed—such a prayer! none other than the Spirit of the Most High indited that prayer; it came fresh from heaven, and penetrating every one present, returned thither direct, sprinkled with the blood of atonement: he wept; O how he poured out his soul in supplication and tears!—his prayer was *divine* his tears *human.*

* * * * * * * * * * *

The next day I returned to the house of mourning; and outstretched in a shroud of spotless white, I once more looked upon all that remained on earth of the sainted boy. The vermillion tints had disappeared, and left his face in pure unbroken white; the dark lashes lying so much like sleep, on those marble cheeks; but the smile was still there, and there it was fixed, like starlight on a crusted snow—it was buried with him. I stood gazing at the corpse till a strange mysterious feeling of another world came over me; I felt as if a sombre spirit was overshadowing me: I looked again; I thought of the sacred volume that Edwin had bequeathed to Olive; I lifted up my thoughts towards heaven; then they bounded forward in anticipation of the consummation of all things: and the wandering of my soul ceased. I hastened away from the apartment of death; sought a silent retreat, and knelt down and prayed and praised. "Thanks be to God, which giveth us the victory, through our Lord Jesus Christ!"

"Let me die the death of the righteous, and let my last end be like his."

"Calm on the bosom of thy God,
Fair spirit, rest thee now!
E'en while with us thy footsteps trod,
His seal was on thy brow.
Dust to its narrow house beneath!
Soul to its peace on high!
They that have seen thy look in death
No more may fear to die."

OHIO STATE CONVENTION.—The Liberty Convention of Ohio, was held at Akron, on the 6th. There were probably two thousand persons present. The address was adopted without opposition. It takes the ground that the Constitution is an anti-slavery, and not a pro-slavery document.

The Liberty Herald says the speech of Dr. Brisbane was the most affecting, and probably the most effective one of the occasion. He stood up as one who had abundantly shown his faith by his works—a Washingtonian in the anti-slavery cause. His recital of the cruelties of slavery which he had witnessed—of his return to the place of his nativity, with the holy purpose of emancipating the slaves he had sold before his conversion to the cause of abolition—the reception he met at the home of his youth and the graves of his ancestors—the emotions that swelled his bosom at the gratitude of his former dependents, and his own reflections when the object of his solicitude was accomplished—all these things, and more, were told in a manner that left few hearts unmoved, and few dry eyes, in that large audience.

The meeting was held, very commodiously, in the large tabernacle erected last year by the Second Advent people. The body of the tabernacle, during the session of the convention, was nearly filled by the fair friends of our cause, whose earnest attention added immensely to the interest of the convention. Their unanimous pledge, near the close of the proceedings, to use their great influence in the various relations of life, in behalf of the cause of the oppressed, will be remembered by them, and cannot be forgotten by those who witnessed it.

Several fugitives from slavery were called upon to give the history of their experience under the American patriarchs; and one of them, Henry Bibb, now of Trumbull county, was encouraged to enter the field as a lecturer. The tone of the meeting was full of unity, courage and hope, and was itself an earnest of success. There was one purpose animating all hearts—that of doing all that American citizens and Christians can do, to extirpate the evils of slavery from our land and the world.

Seduction and Murder.

Mr. E. W. Ford in a paroxysm of distress, shot N. W. Low, (a young auctioneer) of St. Louis, on the 8th, in the head, for seducing his only daughter, and then gave himself up. There was much excitement among the people of that city in consequence of the melancholy occurrence. The father had been searching many days for his daughter, the latter having been persuaded by Low to accompany him to New Orleans under a promise of marriage, but on the fatal day Low returned alone, having left Miss Ford at St. Genevieve, a few miles below St. Louis. Having ascertained all the facts from the officers of the steamboat that conveyed the guilty pair from New Orleans, Mr. Ford called at Low's office in company with a friend, and inquired where his daughter was. Low answered 'that if he came on that business, he had better clear out.' Ford then remarked, that he (Low) had promised to marry her, by that promise had succeeded in ruining her, and he wished to know if he intended to fulfill his promise? A witness states that Low told the father to 'go to h—ll.' He, the witness, on hearing angry words commence between them, stepped towards the door; and when he turned round, observed Ford standing up with a pistol in his hand. Ford repeated the question, 'Will you marry my daughter?' Low again told him to 'go to h—ll,' and the exasperated father fired the pistol. Low was seated at the time he received the wound. The ball entered nearly in the centre of his forehead, a little above the right eyebrow, making a ghastly, and it is believed fatal wound. Mr. Ford made no effort to escape, but on the contrary yielded himself up to the person who accompanied him, and desired to be conducted to the Recorder's office. He spoke in a cool and collected manner about the affair, and on his examination exhibited the same cool determination to abide the consequences. When the examining Justice stated that he would hold Mr. Ford to bail in five thousand dollars, several gentlemen immediately stepped forth and desired to become his security, but of course they could not all be gratified. The distracted parent having given the necessary bail, was permitted to retire to his desolate home. The wretched seducer was still alive on the evening of the 8th inst., sinking from the effect of the wound, and not expected to live. Miss Ford is said to have been a young lady of great personal beauty, and well educated—thoroughly educated at some fashionable boarding school, no doubt.—Mr. Ford has engaged the distinguished Mr. Blannerhasset of St. Louis, as his attorney and counsellor.

Abolitionists.—Already we exert a restraining influence upon politicians, which is felt for good. Gen. Towson, of Maryland, in a letter in favor of annexing Texas, says: "Who doubts the immediate admission of Texas into the Union, but for *the controlling power* over political parties, *possessed by Abolitionists* in some of the States?" Shortly this controlling power shall be possessed in the NATION, by *freemen* and lovers of freedom, and a stop be put to all the nefarious schemes of the slave oligarchy.

OBITUARIES.

In Lebanon, Me. on Thursday, 27th ult. sister MAHALA, wife of Bro. Daniel Littlefield of this town, in the 28th year of her age. Sister Littlefield made a profession of religion some years since and was baptized by Eld. N. Thurston, and was united with the 1st F. W. Baptist church in Dover. She continued a worthy member of this church until the Central St. F. W. B. church was formed, when she became one of its members, and remained such until her death. The sickness of which she died was pulmonary consumption. She was sick for a year and 4 months, and for the last seven months, confined to her bed. She suffered extremely; but amidst it all she was wonderfully sustained by the religion of Christ. She was never heard to complain; but was constantly resigned to the will of her Savior. She regretted at times that she had not been more faithful; and expressed great anxiety for the welfare of Zion, especially for the church of which she was a member. Having been in feeble health ever after she became a member of it, she was unable to attend many of its meetings. This she greatly lamented, and told her husband she intended to write and inform her brethren and sisters of her feelings; but her feebleness prevented. When first convinced that she could not recover, she thought it was hard to give up her two little children; but she finally succeeded in reconciling herself to this by committing them to the care of Him who is "a father of the fatherless." About a week before her death, she called her family and other relatives and addressed them separately in a most solemn manner upon the momentous concerns of eternity. She then told her husband she should like to live for his and the children's sake, but she 'had a greater call, and must go and attend to it;' and gave particular directions concerning her burial, in the calmest manner. Her husband inquired, if religion appeared any different than it did when in health. She said yes. He asked how. She replied she could'nt tell—she could'nt find language to express it. She had experienced something she never expected to in this world, and never supposed any other mortal would. "In a few hours," said she, "I shall be with angels in heaven. Sometimes, it appears to me, they are already hovering around my bed." For the last three days, her soul appeared to be constantly filled with the glory of God.—Though a remarkably still person when in health, yet her happiness was now such that she frequently shouted aloud. She recommended religion to all who came in. She was anxious for the time of her departure to come, that she might "be with Christ." For the last six hours, she was insensible, and finally fell asleep without the least struggle, and we have no doubt her spirit is now happy in the regions of eternal bliss. In this dispensation, a kind husband has been bereft of a beloved wife, and two little children of an affectionate mother; but the husband feels that he is divinely supported. May the death of our sister be sanctified to the good of the surviving husband and relatives and the church of which she was an exemplary member.

W. B.

Dover, July 1, 1844.

In Alton, Oct. 5th, 1843, Bro. JAMES ROBERTS, aged 74 years. The subject of this notice experienced religion in 1818, but did not unite with any church until 1837, when he was baptized by Elder H. D. Buzzell, and united with the first F. B. church in Alton. He was much respected as a townsman, for his honesty and industry, and he lived in the practice of those virtues, to which he exhorted others. He lived peaceably with all men, while his daily walk and conversation gave evidence, that there is a reality in the religion which he professed, and we believe he enjoyed. His last sickness was typhus and lung fevers, which terminated in death the eighth day. He bore his sufferings with Christian patience and resignation. By this afflictive dispensation of divine Providence, his wife is bereft of a kind and provident husband, his children of one of the best of fathers, and the church of a worthy member. An appropriate discourse was delivered at his funeral by Eld. H. D. Buzzell. Printers in Mass. and Vt. are requested, &c. COM.

Died in Wakefield, on the 22d ult. Mrs. NANCY YOUNG, wife of Major Joseph Young, and only daughter of Mr. James Young, aged 57 years, 6 months and 22 days. The subject of this notice embraced religion in 1808, but from some cause unknown to the writer, she did not unite with any church until 1833, when she was baptized by Elder John Buzzell, and joined the F. W. B. church in Wakefield, where she ever remained a worthy and consistent member till her removal by death from the church militant on earth, to join the church triumphant in heaven. She has left a fond husband and eight children to mourn her loss. Her death has made a void with them that cannot soon be filled. In her domestic relations she was ever kind and affectionate, and in all her social relations she was always consistent, doing good unto all and speaking evil of none. She was always a constant attendant upon public worship, never evincing the slightest degree of sectarian prejudice, and at the social prayer meeting her seat was seldom vacant. At the last interview she had with her friends, assembled for prayer, she seemed to have a presentiment that she had met with them for the last time, and observed to them that she was delivering her dying testimony, and earnestly exhorted them to faithfulness and perseverance. Her disease was of that character that prevented her from conversing much, but there is every reason to believe that before she was laid upon the bed of death, her work was done and well done. The deceased has also left an aged father to lament her loss whose silver locks have been whitened by the frosts of more than four score winters. The funeral obsequies on this occasion were peculiarly solemn and interesting. A very appropriate prayer was offered at the house by Elder John Walker, after which the mortal remains of the deceased were carried to the church near by, where a large and sympathizing auditory had assembled. A very excellent sermon was preached by Eld. John Buzzell, from Ps. 116:15. "Precious in the sight of the Lord is the death of his saints," which was listened to by the congregation with thrilling interest and delight. The sermon was replete with all that sound argument, ardent zeal, and burning eloquence, so peculiar to this aged veteran. His sun, although fast declining in the western horizon, still shines with more than its meridian splendor. After the sermon was finished a very fervent prayer was made by Elder John Holmes, when mourners and spectators all joined in solemn procession, and in silent tread walked to the grave, the house appointed for all living, where a hymn was sung, and prayer offered by Elder Buzzell. Thus has passed away a devoted wife, a fond mother, a good neighbor and a true Christian. Peace to her ashes. J. B. W.

July 1, 1844.

Died in Raymond, April 30, Mr. JAMES PATTEN, aged 28 years. June 14, widow MERCY NAY, relict of the late Maj. Ebenezer Nay, aged 45 years. June 21, Mr. JAMES DUDLEY, aged 82 years.

In Chester, June 13, Mrs. HANNAH, wife of Mr. Benjamin Dearborn, and daughter of J. Folsom, Esq., of Raymoud, aged 25 years. The subject of this notice embraced religion when quite young, under the labors of Eld. John Knowles; but being young and not being watched over by older Christians as she should have been, she in a measure departed from her first love, but previous to her last sickness she gave her heart anew to the Savior, and rejoiced with joy unspeakable in the prospect of reigning with him in glory. Although it was trying in the extreme for her to leave her husband and little daughter only 5 years old, yet she had a strong hold in the day of trouble, and was happy even in the last moments of dissolving nature. May this dispensation be sanctified to the friends, and may the living lay it to heart. J. FULLONTON, Jr.

Raymond, July 1, 1844.

Died in Lebanon, May 18th, 1844, of consumption, SARAH JANE, daughter of Mr. Ephraim and Mrs. Catharine Jones, aged 15 years. The subject of this brief memoir was a young woman of much promise and interest. She was beloved by all her acquaintance. She neglected to seek religion until last March, when she sought her Savior, and we trust he came to her deliverance. Although the distress of her body was great, yet she appeared willing to wait her Lord's time. Thus parents have parted with a lovely child, brothers and sisters with an amiable sister, and schoolmates with a pleasant associate. Her funeral was attended on the 20th, sermon by Eld. E. Blaisdell, from 1 Peter 1: 24, "All flesh is as grass," &c. COM.

Lebanon, Me. June 20th.

Died in Lebanon, Me., widow SALLY WENTWORTH. She was born in Somersworth, N. H., Jan. 9th, 1771; was married to Jonathan Y. Wentworth of the same town, and moved to Lebanon about 1790 or '91, where she had a family of ten children. Three of them with her husband she was called to follow to their graves.—She was a woman of uncommon industry, honesty and economy, a dutiful and kind wife, a tender and affectionate mother; and being left with a family of children, she was extremely anxious that they should be industrious, wealthy and respectable; for which she spared no pains night or day. But she neglected the one thing needful herself, until some 17 or 18 years since, when on a sick bed she gave her heart to God, and without doubt found a pardon of all her sins; but, like many others, after she was restored to health, she did not openly confess Christ, until the fall of 1842, when she publicly confessed her long neglected duty and what she had suffered by so doing, and seemed to breathe the gentle breezes of heaven. On the 23d of October, 1842, in company with 32 others, and of that number were her son, with whom she lived, his wife and eleven grand-children, repaired to the river, and there followed Christ in baptism. From that time to her death, being extremely happy, she was often heard to praise the Lord in the congregation of the living.—After a long and very distressing sickness, which she endured with unusual patience and Christian resignation, waiting for her change to come, being full of faith and the Holy Ghost, she fell asleep in Jesus, March 12th, 1844, aged 73 years, 2 months and 3 days. She has left seven children, all members of the first Freewill Baptist church in Lebanon; 46 grand-children, most of them professors of religion; 25 of them have united with the church; one is a preacher; another is at the Theological Seminary at Bangor, preparing for the ministry. She has also left five of the fourth generation, with a great number of relatives and friends to mourn for one who lived respected and died lamented.

J. C.

Lebanon, June 27th, 1844.

Brother Burr:—Our only son, ANDREW, was a reader of the Star, and took particular notice of the Obituaries; and when on his dying bed, requested us to forward an account of his death to you for the Star. Thus conscious was he that his dying day had come, nor come too soon. He was taken sick the first day of June, with a distressing disease, supposed to be the billious Cholic, but an examination after death proved it to be an adhesion of the bowels. On the second day, he said he should not get well again, and wished to be prepared to leave this world in peace. He immediately set about the work in earnest, found peace in believing, and appeared perfectly reconciled to die. He suffered on until Sabbath, the 9th inst., when he yielded up his spirit to God, its author, aged 11 years and 8 months. The funeral services were attended at the school room, where a large assembly was convened, and an appropriate sermon was preached by Eld. R. M. Cary, from Amos 4:12. The remains were then deposited in the grave, and we fondly hope, and humbly trust, this pleasant promising plant has been taken from the cold soil

THE MORNING STAR.

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MORNING STAR.

The Triumphant Christian.

A SERMON,

BY J. BURNS, OF LONDON.

" Gad, a troop shall overcome him, but he shall overcome at last." Genesis xlix. 19.

We are called in this chapter to witness the dying moments of the venerable and godly Jacob. We perceive previously to this, that Joseph having received information that Jacob was near to death, took with him his two sons to receive their grandfather's dying blessing. With uplifted hands the venerable servant of God exclaimed—"The angel of the covenant who redeemed me from all evil, bless the lads." Having blessed them he called his own sons the twelve Patriarchs, the fathers and founders of the tribes of Israel, that they might receive his dying commands, but more especially hear from the spirit of prophecy which rested upon him, what was to happen to their posterity in future ages.—The chapter begins in this beautiful and affecting manner—" and Jacob called unto his sons and said, gather yourselves together, that I may tell you that which shall befall you in the last days. Gather yourselves together and hear ye sons of Jacob, and hearken unto Israel your father." Then he commences with the eldest and delivers a minute and striking prediction respecting him. Some of the prophecies which he delivered on this occasion, clearly had respect to the Messiah; for when he speaks of Judah in one part of his predictions he says—"The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come." Passing by the other sons, we come to the text which was spoken in reference to the tribe of *Gad*. The tribe of Gad afterwards occupied that part of the holy land very near to the country of the Ammonites, Moabites, &c. so that they were constantly exposed to the attacks of these warlike nations. If you look however at 1st Chronicles chap. xii. v. 8, you will there perceive a very striking account, given with respect to the Gadites some hundreds of years after this prediction of Jacob had been delivered. " And of the Gadites, there separated themselves unto David, into the hold in the wilderness, men of might, and men of war and fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roe upon the mountains."

And though they had often been defeated and spoiled, yet they came off victorious in the end; and thus the prediction was literally fulfilled, that " Gad, a troop shall overcome him, but he should overcome at last." It is our purpose to accommodate the text to the conflicts and triumphs of the Christian warfare. We shall,

I. CONSIDER IT AS PRESENTING TO US THE CHRISTIAN IN HIS CONFLICTS.

II. THE CHRISTIAN IN HIS TEMPORARY DEFEATS, and

III. THE CHRISTIAN IN HIS FINAL TRIUMPHS.

" Gad, a troop shall overcome him; but he shall overcome at last." We shall consider the text then,

I. AS PRESENTING TO US THE CHRISTIAN IN HIS CONFLICTS.

The very language of the text is martial, every phrase is military, so also the Christian is represented as being engaged in the conflicts of war. This is sustained throughout the whole of the Divine word. The Christian is called to forsake the world. He is to live in a state of opposition to it. He cannot be at peace with the world. Surrounded by difficulties, he is to fight his way through its evils and perils to the mansions of eternal glory. As a soldier, he is to fight under the sacred banners of the cross; and under Jesus, the Captain of his salvation. As to this conflict, we make three observations.

1. *The Christian has his enemies.*

Against him are arrayed the fallen, unholy angels, who kept not their first estate; but who rebelled and waged war against the dominion and authority of God, and who are opposed to all that is holy, benevolent, and happy in the universe. These fallen spirits are constantly striving to influence the human heart, and involve it in misery and despair. We do not directly and precisely understand how they influence the mind, yet we can see no difficulty in allowing that spirits can have access to spirits; and thus that evil spirits may influence those with whom they come in contact from time to time. One poet has said with respect to the number of these enemies,

> " That they throng the air,
> And darken heaven,
> And crowd this lower world."

It is highly probable, that we are constantly surrounded by thousands of these invisible beings. Now these are among the chief enemies of the children of God. But in connection with lost angels there is a powerful ally—the *world*, which is in direct opposition to all the interests of piety. The world is in a state of hostility to the church. Satan is the god of this world; for it is extensively under his power, and governed by his authority and will. Now a man cannot be a Christian and be at peace with the world. A man cannot be a friend of the world and a friend of God. It is impossible! If a man will be Christ's disciple, these are the conditions. He must take up his cross and forsake the world. Besides these there is his own partially sanctified nature; a nature which retains much that is evil, and much that is opposed to all that is divine. The Christian then has to strive against his own wicked nature, to crucify the flesh; to mortify the deeds of the body that he may live. He must guard against its propensities, and subject it to the dominion of grace, that he may be made meet for the inheritance of the saints in light. Notice,

2. *His enemies are trained and unitedin military order.*

The Christian has not to contend with enemies who may perchance wander across his path, but they *present* themselves to him under all the advantage of military tactics, guided, managed, and directed by the prince of darkness;—the devil,—that Apollyon the destroyer. They are represented as using the most dangerous weapons, the most deadly missiles; such as fiery darts and a thousand stratagems of evil. Our text speaks of Gad's enemies as " a troop" in military array—not divided, but all under the command of Satan; a warlike, persevering, and untiring commander, possessing the greatest hatred to God and his saints. He is described as a roaring lion seeking whom he may devour.—He directs the influence of the world against the Christian. He stirs up the evil principles of the heart against the Christian, and on all possible occasions, directs these to their spiritual injury. He assails him by temptation, and seeks to instil into his soul, pride, envy, malevolence, and all the other evil principles which are opposed to the growth of Christian piety, and which endanger eternal salvation. And then we may remark with respect to this conflict,

3. *That there is no such thing as being exempt from it.*

We cannot be Christians unless we fight and be personally engaged in this warfare.—We can have no substitute to act for us in this matter. A person who would be a Christian must be a soldier, and he must bear the cross upon his own shoulders. His heart and hands must be devoted to this moral struggle, until the victory is gained and he receives the glorious reward. Contemplate,

II. THE CHRISTIAN IN HIS TEMPORARY DEFEATS.

" Gad, a troop shall overcome him." He shall not always vanquish and triumph over his enemies. He shall not always rejoice over his foes. He shall suffer temporary defeats. His enemies shall prevail for a short period, and under certain circumstances.—And my friends, is not this true of the spiritual warrior? This is true of all Christians more or less. Every one has at some time experienced these defeats. There is not a believer so elevated and successful who has not to lament that he has sometimes been vanquished and overcome. How often has the Christian been overcome by a troop of temptations. It is because of this we are commanded to be vigilant. To be upon our watch-tower; and that having been worsted in the conflict, we take care, if possible, never more to be defeated. And then the Christian is not only sometimes overcome by a troop of temptations, but sometimes by a troop of *doubts* and *fears*. Not only enemies without, but says the Apostle, "fears within." Fears within are as destructive in their effects as enemies without. Christians are to be of good courage; to be strong in hope; to be strong in the Lord and in the power of his might. If he gives way to fears and to doubts he ensures certain success to the enemy. These are like the mists of darkness upon the soul, and by these the enemy may triumph. How often have fears struck a panic into a victorious army, and the tide of glory has been turned into the opposite scale. So the Christian in his spiritual conflict, if he fears and doubts, the enemy triumphs, and he renders himself incapable of successful action, thus he turns his back upon the foe and loses all that power in the conflict which arises from trust in God, which is ever necessary to success. How many Christians have been overcome by a troop of doubts and fears.—Even the best who ever adorned the church of God have been overcome in this way. Abraham, the friend of God, by his doubts and fears involved himself in the sin of dissembling. Elijah, who stood with all imaginary firmness upon the top of the mountain in the midst of the false prophets, yet retires to a cave and desires to die. The disciples who had been with Christ in his reproaches and sufferings, when they became the subjects of this fear all forsook him and fled. Even Peter, who declared he would go with him to death, yet when accused of belonging to him, denied his Master with oaths and curses.

Notice again. The Christian is often overcome by a troop of trials and troubles. Sanctified afflictions are the greatest blessings in life. Troubles are often of the highest importance to the Christian. How many have been snatched from ruin, and have been rendered useful Christians by the severest afflictions. Thousands will have to bless God for ever that they were afflicted. How often after having been in the furnace, we have looked back and wondered at our own ignorance and short sightedness. God has led us by his own path: it may have been a circuitous, a desert path, yet it has been a right way. Trials and troubles are designed to lead us to full confidence in him. Yet there is a great difference between reading and hearing about confidence and hope in God, and exercising them. It is very interesting to read beautiful passages in the Bible about standing fast, and being patient and resigned, and submissive, and composed. It is very easy to admire the history and trials of pious devoted servants of God, who have calmly and patiently submitted to the will of God.—It is very instructive to read of the resignation and confidence of Job, who could lift up his head in the thickest darkness and say, "I know that my Redeemer liveth," &c. It is very delightful to be so interested while thinking on those things as to say,

> " When I can read my title clear,
> To mansions in the skies;
> I'll bid farewell to every fear,
> And wipe my weeping eyes."

But then, there's the practical exemplification; the personal experimental application. Alas! how often have we been impatient and fretful. What little fortitude have we often displayed. What little submission and subjection to God's authority, and yet we know if our religion does not support us in these trials, it is of very little worth. If it cannot impart to us the spirit of patience while in the fire, or make our spirits more submissive, what advantage have we over men of the world. And yet how often has it been so.—How unlike the Hebrew worthies, who came out of the furnace without even the smell of fire upon their clothes. Alas! *we* have repeatedly been brought out of the fire, saved only from being burned by the skin of our teeth. But have we not been defeated oftentimes by a troop of sins. It would be in vain to attempt to deny this. The Apostle, felt fully convinced of this, when he said, " If we say, that we have no sin, we deceive ourselves, and the truth is not in us,"—that if a man claims for himself sinless perfection, he is greatly deceived—knowing very little of what sin is, and of the deceitfulness of his own heart. How often have a troop of sins overcome us. How frequently have we sinned in our words, and cultivated sinful desires and thoughts. How many times have we forgotten God—and have wandered from the paths of devoted piety and bliss. Have they not been numerous as a troop. Well have we exclaimed, " O wretched man that I am, who shall deliver me from this body of sin and death?" Though no man can be essentially perfect, yet all persons may possess that progressive holiness which the grace of God is intended to produce—that piety which enjoys the light of God's countenance and the tokens of his approbation. " Gad, a troop shall overcome him;" and as it was with Gad, so it has been with respect to our spiritual state. The text is not only true of Gad, but also of ourselves. How often have we turned our backs upon the enemy. How often has a troop of sins discomfited us when we ought to have been fearless soldiers of the cross. This subject should indeed humble us, and lead us vigilantly and earnestly to seek the graces of the Spirit, that we, with Gad, may overcome at last. Consider,

III. THE CHRISTIAN IN HIS FINAL TRIUMPHS.

"He shall overcome at last." He shall triumph, finally, over all his enemies. He shall not always be beaten, but shall at length conquer and prevail. Though he may suffer temporary defeats, yet shall he overcome at last. We may ask here, *How he shall overcome at last?* And then look at the *certainty of this.*

1. *How does he overcome at last?*

Let us not deceive ourselves upon this momentous subject. Do not imagine he does so by yielding to the enemy, or by being indifferent to his safety; by deserting Christ's cause, or by giving himself up to despair. No! but after his defeats, he overcomes by prostrating himself before Jehovah and humbling himself at his feet, and presenting himself before his God. Whenever he is overcome, he must be made sensible of his weakness to dread the consequences, and with penitence to confess his sins. He exhibits a contrite heart which God will not despise—a renewing faith in the Lord Jesus, and an invigorating hope in the efficacy of his cross. Thus it is necessary every day to seek pardon from the Lord and obtain the cleansing influence of his precious blood. He is led to supplicate the aids of divine grace; and this restores joy and peace to his soul. This will enable him to be more watchful and vigilant, more anxious for spiritual blessings, and imbue him with a spirit of prudence, wisdom, and perseverance in well doing—laboring in all things to please God. We now pass on to notice,

2. *The certainty of this.*

Now there can be no certainty at all, except upon the grounds we have laid down.—On these grounds, and on these alone, can we say, in the language of the text—" He shall overcome at last." He is not to trust to eternal decrees, and conclude that, though he sins, grace will abound. His temporary defeats are not to render him careless, but will drive him to a throne of grace. No! It is there that he can take up the text, and encourage his soul, that notwithstanding all yet, " he shall overcome at last." For God will assist him. He will not allow his enemies to prevail. He has promised that he will save and deliver his people. His promises on this subject are presented to us in the strongest terms imaginable. He most expressly asserts that he will not forsake his people; that he will not leave them. That when heart and flesh fail he will be their strength and portion forever.

The Deity, too, has given a solemn pledge in his own spirit, witnessing with our spirits and assuring us, that finally we shall have the happiness and felicity of eternal triumph, and that we shall enjoy the noon-day radiant sunshine of eternity—glory that shall never fade away. Hear the apostle's reasoning, " If children then heirs, heirs of God, and joint heirs of Christ; if so be, we suffer with Him that we may also be glorified together." " Beloved, now are we the sons of God, and it does not yet appear what we shall be, but when He shall appear we shall be like Him, for we shall see Him as He is." We remark, Finally,

We are not half so anxious to triumph over our enemies as Jesus is that our victory should be complete. It is the right and prerogative of God's Son, completely to put his enemies and those of his people under his feet. This is expressed in that prayer—that solemn and interesting prayer—" Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me." And as Christ has vanquished every enemy so shall they also triumph in him, and by him to the honor of his grace forever and ever." In conclusion,

1. *We see the true character of the Christian.*

He is to be a warrior. He is engaged in a spiritual conflict. He is to fight on the Lord's side. His warfare is a holy one—against sin, and Satan, and the world.

2. *We see the importance of perseverance.*

The Christian is called to hold fast his profession, and to persevere unto death when he shall receive the victor's crown. It may sometimes appear as if the enemy would conquer; but no—" the soldier of Christ *shall* overcome at last." Often when there seems the least hope, scarcely a prospect of success, and when apparently falling by the power of the enemy, even then shall he overcome.—The blessed Redeemer appeared conquered on the cross; but it was then he secured the victory. It was when he died he overcame, exclaiming, " It is finished;" and breathed out his soul into the hands of his Father. So shall it be with the Christian warrior, as the last scene of this world passes before his eyes, when he feels nature is dissolving; he shall triumph and shout with rapture—" Oh death, where is thy sting! Oh grave, where is thy victory! The sting of death is sin, and the strength of sin is the law; but 'thanks be to God, who giveth me the victory through our Lord Jesus Christ.'"

DID YOU EVER KNOW.—Kind reader, did you ever know a professed Christian who was always in his place at the social meeting, to fail of being a *useful* member of Church, however small his talents, or limited his attainments?

And conversely, did you ever know a professor, however talented or learned, that guaged his attendance upon meetings by the weather, and other matters connected with bodily comfort, who was not a trial to his minister, a burden to the church, and an enigma to thinking men of the world?

Did you ever know a member to be incessantly groaning about the state of the church, and finding fault with his brethren because they had no more religion, who was *himself* spiritually minded?—*Zion's Advocate.*

For the Morning Star.

" Baptized for the Dead."

Brother Burr:—In the 8th No. present Vol. of the Star, I saw an article over the signature of J. H. L. giving an exposition of 1 Cor. 15:29, with which I do not agree. Br. J. H. L. thinks the term " Dead" in the text means Christ. I do not so understand it. The original, " *uper tone nekrone*" here rendered " for the Dead," cannot mean, " for Christ;" because *tone nekrone*, are plural, and must refer to the dead in general. If the phrase were *ton nekrow*, there would be some plausibility in referring it to Christ. The following are the different ways that this text has been explained.

1. As above; Baptized for Christ.

2. Baptized, understood in the sense of washing, refers to a practice of washing the dead in hopes of a resurrection.

3. Being baptized as dead, in likeness of the dead.

4. " Baptized for the dead," means some friend was baptized for a deceased friend, who died without baptism.

5. That baptized is to be taken in a figurative sense, being overwhelmed with suffering on account of the dead, or in hopes of a resurrection.

6. " Baptized for the dead," means with reference to the dead; with direct allusion to the condition of the dead, and their hopes of a resurrection.

The following, I believe to be the true meaning of this passage. " Baptized for the dead," i. e. *in likeness of the dead.* Or why do we, in our baptism, represent a death, burial, and a resurrection, as we do by being immersed in and submerged from the water? We show by our baptism, that the dead will be raised, as we are raised from the water after being immersed in it. Now, why do this, if there is to be no resurrection from the dead? The preposition *uper*, here rendered for, may be rendered for, instead of, in the name of, on account of, &c. according to

Donnegan. H. WHITCHER.

Unadilla Forks, N. Y. July 1, 1844.

For the Morning Star.

"The Far West."

Much is said of the prosperity, deep is the interest felt, and wide spread is the fame of the Far West—and various are the circumstances that make up this interest. But few inhabitants reside in New England or New York, that have not some friends, who have left the genial clime that gave them birth and journeyed to the west, to seek a new home. The young man has just joined his heart and hand in holy union with the companion of his choice; and as their means are small, they think to better their condition, by removing to *a new country, to grow up with its growth.* The hour of parting comes; the circle of friends assemble to give the long farewell to those they love; and, perhaps, to commend them to the protection of the Almighty. A few tears are shed, and many warm wishes are given as the parting hand is reluctantly withdrawn, and the scene closes. The young pair are now ushered upon the theatre of life, to act for *themselves.* They leave the lovely scenes of childhood, the verdant lawn, the flowery mead, where youth has passed away in sportive joys. They leave the flowery arbor, where perhaps a mother's holy precepts have taught their infant lips to pray. They leave the public sanctuary, the praying circle, the hallowed spot, where in early life they paid their devotions alone. All these lovely scenes are exchanged for the toils, hardships and privations of a new country. How changed is their condition now; far from friends and far from home, deprived of christian privileges and christian society, strangers in the midst of a wicked generation, and a waste howling desert around them, how much they need sustaining grace to bear them up amidst the toils of life. The welfare of absent friends may awaken deep interest in the throbbing heart—a mother sighs for the peace and safety of her daughter—a father prays for the prosperity of his son. Yet those who live in populous countries at the East, and have not undergone the hardships of an uncultivated wilderness, know but little of the difficulties we have to encounter. The tall, unbroken forest, that bows in majesty before the tempest—the blood chilling howls of midnight wolves, and the savage yell of the native red man, are nothing to encounter compared to the desolations that spread around us in the moral world. To live where the name of Jesus is neither loved nor feared, where the holy influence of religion is but little felt—to see men violate the law of God, profane his name, break his Sabbaths, despise his institutions and deride his people—this is what makes the good man weep. And still more sickening is the thought of men professing godliness, with barns and granaries filled, and fields of waving grain, & yet unwilling to contribute one dollar to give the gospel to their neighbors, for such men we have, and that too (shall I publish it?) within the pales of the church. All these discouragements many of the pioneers of the west have had to contend with. Yet notwithstanding all this the gospel is supported—not however by a majority of professed christians, but by a few, who feel that its claims are superior to all other claims, and that when others desert them, and leave them to bear the burden alone, they have the assurance that he that gives to the support of the gospel " lendeth to the Lord that which he will repay." Through the influence of a few such men the gospel of peace has been proclaimed upon the prairies and among the woodlands of the West; sinners have been converted, churches organized, ministers raised up, funds contributed, and the prosperity of Zion in the West is onward.

CORTLAND HILL.

Michigan, June, 1844.

For the Morning Star.

Charity.

The celebrated and excellent Cowper says,

" Some seek when queasy conscience has its qualms,
To lull the painful malady with alms."

It is to be feared there is too little of that kind of charity, where the " right hand knows not what the left hand doeth." There is too much sounding of the trumpet, when we bestow our alms. This is not lending to the Lord, nor will it carry us to heaven.

" No works shall find acceptance in that day,
When all disguises shall be rent away,
That square not truly with the scripture plan,
Nor spring from love to God, or love to man."

K. K.

Never acquiesce in immoral or pernicious opinions.

Be not forward to assign reasons to those who have no right to ask.

Across the River.

" Part of the host have crossed the flood,
And part are crossing now."

About six years ago I was traveling on the borders of the Hudson, and on the most beautiful portion of that noble stream, where its waters seem to rest against the highlands of Fishkill and form the Newburgh Bay. I was riding on the western shore, dotted with elegant country seats, and so elevated as to command a fine view of the opposite county of Dutchess. Passing a substantial mansion, I observed carriages standing round the entrance, and a hearse that plainly indicated the occasion of the gathering. It was something more than curiosity, it was the dictate of natural sympathy, that induced me to stop and mingle with the multitude.

It was easy to learn from the first whom I addressed, that a young man, the son of parents now advanced in life was to be buried. The clergyman in attendance was just closing his remarks when I stopped at the door, and after a short but eloquent pause in the services, for silence is always eloquent in the house of mourning, the afflicted father rose, and overcoming the emotion with which he struggled, spoke a few words to the friends that surrounded him. It was unusual, to me altogether singular, for a parent thus to obtrude his grief upon the ear of the multitude, and the effect was therefore, on my mind, unfavorable; but a moment dispelled the feeling, as he spoke not of his sorrows, but of the consolation which a kind Providence had mingled with the bitterness of his grief. He had a family of sons growing up around him, and, said he, " a few months ago one of them removed to the other side of the river, and resides on the shore in view of the spot where we are assembled. And now I find that my thoughts are over there far more frequently than they were before. I had friends there whom I loved, and I had an interest in the people, but, *I had no son there;* but since that child has been a resident beyond the river, my heart is there often and loves to be there. So it has been with me during the few days that have passed since this other son crossed the river of death, and, as I trust, has entered into heaven. My thoughts are often there now. True, I had friends there before, a Father there; but I had no child.—Now I have an interest in heaven, such as I never felt till one of my own children went there to live!"

It was a sweet thought. As I left the door and walked down the avenue, I looked across the water, and the fields in the freshness of opening spring were smiling in the rays of the declining sun, and it struck me that *that* must be a pleasant spot for a father to look upon as the dwelling-place of his son. And then it was natural, after what I had heard, to say:

> " Sweet fields beyond the swelling flood
> Stand dressed in living green;
> So to the Jews old Canaan stood,
> While Jordan rolled between."

The attractions of heaven! Who, that has ever read, can forget the beauty of those conceptions with which the mind of Dr. Nevins was filled after his wife was taken to glory? We thought his mind was much on heaven before. He often spoke of it and wrote of it; but when one whom he loved so tenderly was introduced into its society, he thought there were attractions in heaven of which he had no previous comprehension. He had *such* an interest in it he had not felt till then.

The husband of Wilberforce's sister, in a letter to that great and good man, years after her decease, speaks of the return of the day on which she entered heaven as a day of peculiar joy to the spirits that welcomed her to their bright company. He seemed to think that heaven must be a happier place for angels since one so lovely had joined them; certainly *he* loved heaven more, and so must they.

But there was something in the thought of the bereaved father that had touched my heart, and made an impression not soon to be effaced. It was a similar thought that the Savior gave to his disciples when he said, " I go to prepare a place for you, that *where I am*, there ye may be also." The thought of re-union should comfort them while asunder, and the fact that Jesus was in heaven should be its chief attraction. So to every believer the presence of Christ is the crowning glory of heaven, and not the least of its anticipated joys is the meeting of those who have gone before.

> " Oh, talk to me of heaven! I love
> To hear about my home above;
> For there doth many a loved one dwell,
> In light and joy ineffable."

And though it is not to me a matter of the least importance whether or not in that better world the friendships of earth will be renewed in the purity of holiness and the strength of immortality, yet it is a source of well-founded hope that love is the native element of heaven, and that attachments formed or reformed there will never be dissolved.

> " There is a world above,
> Where parting is unknown;
> A long eternity of love
> Formed for the good alone;
> And faith beholds the dying here,
> Translated to that glorious sphere."

So when the fond parent commits to the dust the ashes of a beloved child, he follows, by faith, his spirit ascending to the innumerable company of the redeemed; he enters with him into the enjoyments of angels and saints; he becomes more familiar with the delights of heaven; in the midst of his daily cares, and especially when the calmness of evening settles on his dwelling, his heart wanders from earth and is at home with his child in glory. The parent is thus drawn upward, and the ties that fastened him to earth are weakened. He finds it good to be afflicted, and while one he loves so tenderly is there, he is ready to sing—

> " Oh weep not for the friends that pass
> Into the lonesome grave,
> As breezes sweep the withered grass
> Along the restless wave:
> For though thy pleasures may depart,
> And darksome days be given,
> And lonely though on earth thou art,
> Yet bliss awaits the holy heart
> When friends rejoin in heaven."

Robert Owen, the atheist, told John Randolph that the day would come when mankind should discover the principle of vitality, and of course learn to live forever. " Are you not aware," said he, " that in Egypt, by artificial heat, the people create thousands of chickens?"

" Yes," replied Randolph, " but you forget to tell us who furnished *the eggs.* Show me the man who can *lay an egg*, and I'll agree to your parallel case." The proposition was a poser.

A benevolent man.

Mr. N. R. Cobb, a pious young merchant, connected with one of the Baptist churches in Boston, at the age of twenty-three, drew up and solemnly subscribed the following remarkable document.

" By the grace of God, I will never be worth more than $50,000.

By the grace of God, I will give one fourth of all the net profits of my business to charitable and religious uses.

If I am ever worth $20,000, I will give one half of my net profits.

And if I am ever worth $30,000 I will give three fourths, and the whole after $50,000, so help me God, or give to a more faithful steward, and set me aside."

These resolutions were faithfully kept till he died, at the age of thirty-six. And on his death bed, he said to a friend—" By the grace of God—nothing else—by the grace of God, I have been enabled, under the influence of these resolutions, to give away more than $40,000.

A CONTRAST.

Mr. A. a member of a Baptist church owned a large and excellent farm, which, with other sources of income and much self-denial, enabled him to hide in the ground, and other places, a considerable sum every year. His resolutions were not to give, except to the pastor of the church, a small amount yearly. He died at an advanced age, disposed of his property by will, but never mentioned a word about the hidden treasure. After his death, a part was accidentally found. There are good reasons to believe a considerable sum still lies buried, and will remain there, doing no one the least good. Mr. Cobb in thirteen years gave away more than $40,000, and died rich. Perhaps the amount given yearly to his pastor is included in said sum. It can't be recollected, that Mr. A's whole contribution for pastor and all other things, during his membership, some 15 or 20 years, would exceed $40.

It is hoped they are equally happy now, but they could not be so while living, or when on a death bed; beyond that we must leave him in the hands of Him who will judge the quick and the dead. Mr. C's. $40,000, no doubt sent the Bible and the gospel to many destitute persons, and who can tell where its influence will stop.

Read the following providential developments, published in the same work with Mr. C's. resolutions, &c.

" The 31st of January, 1841, when Mr. Jay, of Bath, England, completed fifty years of his ministry, it was observed by his people as a jubilee. On that occasion the Rev. Timothy East, of Birmingham, stated, that a sermon Mr. Jay preached in London in the early part of his ministry, was blessed to the conversion of a thoughtless and dissolute young man, who became a minister. A sermon preached by that minister thirty-nine years ago, was the arrow of the Almighty that brought Mr. East to repentance, just as he had determined to leave his native country forever. And a sermon preached by Mr. East, twenty-seven years ago, in London, was the means of the conversion of a careless, gay and dissipated young man, who was John Williams, the late missionary to the South Seas.

In view of the foregoing, let Christians ask —" shall we give, or shall we not give?"—And young men having the ministry in view, —" Shall we preach, or shall we not preach?"

System in Giving.

Men are constantly laying plans for accumulating money; why not have some system for giving it away? Those who give systematically to benevolent objects, will be likely to give more than others, and feel it less. If we lay by a comparatively small sum each week, it will insensibly accumulate, and at the end of the year become no inconsiderable amount. It is easy to save a stated share of our gains, and thus have it in our power to further such benevolent objects as duty and inclination may dictate. Neither do men, as a general thing, make themselves poorer by their contributions to laudable objects. Whatever appropriations one makes from his regular income, will generally be supplied by greater carefulness and economy; and those who pursue such a course, may reasonably expect " the blessing of God, which maketh rich." The regular contributions of a part of our income for the promotion of the cause of God, and the enlargement of the Church, will have a good influence on the moral and business habits of the giver. It will tend to promote honesty and active diligence, and induce a spirit of sacrifice.

It would give greater confidence to the conductors of benevolent societies, and to the missionaries who are dependent upon the Churches, to have our benevolence reduced to system.—This would be less perplexing, and more safe, than to rely on special efforts. They would then know how to lay their plans with prudence and foresight, and not be subject to such humiliating disappointments, as they have often experienced within a few years past. The ability of the Church to do good has never been fully appreciated, nor will it be, until there shall be more concert and uniformity in our beneficent operations.—*Mich. Chris. Herald.*

WHAT MORE REVOLTING? Dr. Brisbane, in his lecture on Wednesday evening, remarked that " slavery destroyed the brotherhood of man," and in evidence of it, stated, that after having given freedom to his slaves, although he had " baptized 60 converts" in a church at the South, yet that church would not hear him preach to them, nor allow him to remain in the community!

And, more horrible, savage, and heathen than all the rest, he could not " visit the graves of his children!" And when he went to effect the emancipation of those to whom he gave liberty, he was under the necessity of letting his beard grow to an unusual length, in order to disguise *himself*, lest his brothers in the church and others should destroy him!

We had intended to give a brief statement of the whole lecture, but unavoidable circumstances have interfered to prevent, which is, perhaps, all very well, for we might have done him injustice.—*Dem. Freeman.*

APPROPRIATE QUOTATION. A Sunday scholar hearing her mother complain of the difficulties she had passed through, and being much dejected, fearing she should want bread, addressed her in the following words:—" Mother, the Bible says, 'Sufficient for the day is the evil thereof.'" Struck with the remark, and the reproof it conveyed, she ceased to murmur, and sought consolation in the promises of the gospel.

MORNING STAR.

WEDNESDAY JULY 17, 1844.

The Gold Ring.

St. James says—My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, sit thou here in a good place; & say to the poor stand thou there, or sit here under my footstool: are ye not partial in yourselves? James 2:1—4. Here, if we have an understanding of the passage, Christ would teach his people a *general principle*, a principle of practical importance. The gold ring and the goodly apparel, are specific terms put for generic; or that when God says, Do not have respect to the gold ring or the goodly apparel, it is as though He had said, Let not riches or the circumstantial differences to which the world attaches honor, at all effect your behavior one toward another. Here then is the gospel principle on which Christians are to conduct toward one another. How inclined the church is to swerve from this principle; in how many innumerous instances men 'have respect' to the 'gold ring' a little reflection will show every one.

It is not clear that ministers of Christ may not be tempted by the influence of 'the gold ring.' If they leave one church and field of labor where they are useful, for another where they cannot reasonably expect to be any more useful, for a fatter salary, a better living, or a more popular congregation—some will judge that it is the gold ring which influences them. If in their pastoral duty of visiting from house to house, counselling and praying with the members of their congregation, they visit the rich oftener than the poor of their charge, stop longer, pray oftener, or visit them with their family more frequently; salute them more politely, or shake hands with them more warmly, it is ten to one if some of their people do not suppose them as having 'respect' to the 'gold ring.' Or, if ministers dodge certain points of the great and glorious gospel through fear of man; fear to speak out boldly the truths of God on the great moral questions of our time, lest they hurt the good feelings of certain individuals, of riches or of rank in their congregations, lawyers, doctors, or esquires, and so lose their support, and perhaps drive them off to another minister's congregation; if, we say, for fear of such a result, they keep a shameful silence on these great moral questions, and at this day refuse to speak for the dumb and pray and talk for their poor oppressed colored brother in bonds, and on sins keep back the edge of the sword of truth, and hesitate to say, 'Thou art the man'—their hearers cannot greatly err, if they conclude such ministers are somewhat affected by the dazzling and bewitching influence of 'the gold ring.'

In a multitude of counsellors there is safety, and in the body collective there may be less liability to err than in the individual, and yet we have supposed that a church may be sometimes under the wicked influence of the goodly raiment and the gold ring, against which a Divine caution is interposed in our text. When a church wishes to exchange their minister, if he is faithful and useful, because he is not so learned or so talented as another whom they have learned they can obtain, if the reason be chiefly that they wish to get a more popular minister, we cannot clear that church from a disregard to the charge of James, to have no such respect. Or when a church, in selecting a pastor for itself, has respect to talents, rather than deep and fervent piety; to how he will please the taste of the ungodly, more than benefit the church and save sinners; we believe some will think that such a church is under the influence of the gold ring. When a church seeks mainly to please a few rich members of the society, in any way of adulation or flattery, more than to benefit the real interests of the greater portion of its own membership, because forsooth they chance to be poor; and succumb to be led about by a few, more influential and ambitious than pious; it is undoubtedly a wrong respect paid to those in their assembly that wear the gold ring and the goodly raiment. When a church is faithfully and feelingly and for long urged by their minister to co-operate in the benevolent enterprises of the age, to contribute of their substance to give the gospel to the heathen, and they shut up their bowels of compassion, and refuse to give,—it may be in another sense than what has been before considered—but in some sense it is because of the sordid influence which the gold ring has on their minds. In fine—if a church shows a preference to the wealthier of its members or members of the congregation, and a neglect and disrespect for the poorer, in the public assembly, or the social circle, in their visitings or their business or pleasures, by conversation or carriage and conduct; it is a wicked influence of the gold ring; not Christ-like; and in direct contradiction to the express injunction of the Holy Ghost; and in all its influences extremely injurious.

The principle which the gospel here condemns, and which James calls 'respect unto the gold ring,' has had an extensive operation and has done immense mischief. With politicians and with churchmen the gold ring has had a surprising influence. The world is filled with its history. And it were infinitely better for Christians to adhere to the gospel rule, to exalt staunch merit and esteem humble godliness, and never be swayed by these circumstantial distinctions of rank and wealth. It might not be improper or unprofitable to look back and see what 'having a respect to the gold ring' has done. It has put a wide difference between the ambassadors of the Cross, exalting some to be popes and cardinals, depressing and crushing others; divided the Christian church almost indefinitely; lead to almost endless disputes and angry debates; separated those who ought to have been bound together with the tender cords of love; made divisions in the holy place of the sanctuary, building thrones for some, and 'negro pews' for others, members together of the body of Christ. And to-day, Christians are too much under this unhallowed and blighting influence. Christians, in uniting with the church, must first look around to see which denomination is most popular, wears the brightest ring, the gayest clothing, instead of inquiring which are humblest, holiest and walking most according to the gospel rule. Ministers, and those who are expecting to enter the ministry, go from one denomination to another, more, it is to be feared, under influence of the gold ring, than from any other motive. And still the gold ring possesses the potent energy to shut up the mouths of some ministers of the gospel on the great moral questions of the day; and to lead some churches to fear lest their minister should by rebuking sin, offend some influential members of society. But, in a word, let not ministers fear to declare God's whole counsel, and the gospel's whole truth; and let not churches fear to walk according to this rule. God's blessing shall dwell with the humble and meek and lowly; while it will be withheld from those who, through the fear of man, shun to faithfully serve and obey God.

P. S. B.

The doctrine of Freewill opposed to Hinduism.

There are denominations engaged in sending the gospel to the Hindus that exceed us in wealth, education and influence; but we have one facility for contending with the system of Hinduism that they have not. We are a denomination believing in a *full and a free salvation*. When we say Christ died for all, we *mean* that he died for all; and when we say the human will is free to choose salvation, we mean what we say, without any mental reservation, or belief in any neutralizing sentiment.

Though we love and highly esteem our brethren of the Calvinistic school, we conscientiously believe that ours is a system better calculated to compete with Hinduism than theirs. The Hindus to a man believe that every event that transpires was predetermined and with this weapon of fatality they almost invariably meet the missionary. Our doctrine of Free Agency, therefore, strikes at the first principles upon which the whole superstructure of their religion is built. It is indeed the very opposite of Hinduism.

I would not be understood to say that we are the *only* denomination believing in a free salvation; others, I am aware believe it as fully as ourselves.

E. N.

Juggernaut.

Great name! How it has been sounded in our land! From the mighty floods of eloquence poured out at the N. York and Boston Anniversaries about the great god of the east, one would think every denomination in Christendom had sent missionaries to drag him from his den. Many doubtless will be surprised, to learn that the missionaries of no society ever come in contact with the great Juggernaut except those sent out by *Freewill Baptists!* The different denominations in our country have mission stations in various places in Hindustan; but none excepting the F. Baptists of England and America support missionaries in the Province of Orissa, the country of the idol Juggernaut. Brethren, our missionary field is a most important one. It is our privilege to exult with a holy exultation in the idea that God has so highly honored us, few, poor, despised and unworthy as we are, as to choose us as his agents for binding the great dragon of Orissa.

E. N.

What makes the difference?

When some Calvinist ministers treat the system of Calvinism with great roughness in their sermons, why do the eyes of their brethren glisten with approbation, when, if a Free-will Baptist or Methodist says one half as much against, it they are sorely vexed, and perhaps leave the house in disgust?

Ans. People claim the exclusive right of scolding at their own children.

E. N.

"The wicked shall not live out half their days."

Two men founded a Distillery in Boston the same year the Washingtonian cause took its rise, called it the Washingtonian Distillery, and made their boast that they should carry it on as long as that cause continued. A while after, one of the men hung himself upon one of his own vats, and a short time ago the other died a drunkard.

E. N.

Awful! I understand that on the day of the great temperance celebration in Boston, a lady (?) from a wealthy and highly respectable family, and the daughter of a very celebrated clergyman, was picked up drunk in the streets of Boston.

E. N.

Notice. Elder Daniel Greene, in the list of new agents in the 7th No. of the Star, Vol. 19, should be Elder David Greene.—His Post Office address is, Meredith, Delaware Co. N. Y.

"Organization of Churches" written by request of N. Durham Q. M. Ministers' conference by Br. Place will be published in our next.

The Baptist State Conventions of Maine, N. H. and Vermont have passed resolutions against the employment of slaveholders as missionaries by the American Baptist Home Mission Society.

REGISTER FOR 1845.

No reports have yet been received from the following Q. M.'s. The clerks will please forward them without delay.

Penobscot Y. M.—Prospect, Sebec.

Vermont Y. M.—Enosburgh, Stanstead, Rutland, Broome, L. C.

Rhode Island & Mass.—R. I. and Boston.

Otsego & Herkimer Y. M.—Herkimer, Rensalaer.

Central N. Y. Y. M.—Oswego.

Ohio & Pa. Y. M.—Erie.

N. Ohio Y. M.—Delaware, Lorain.

Mich. Y. M.—Oakland.

W. Mich. & N. Ia.—Steuben.

Ill. Northern Y. M.—Fox River, Honey Creek, Walnut Creek, Rock River, Adams Co.

Indiana Y. M.—Ripley, Switzerland.

To what Y. Meetings do Richland and Dearborn (Ia.) Q. M's belong? Will some one who knows inform us?

A correspondent of the Boston Christian Watchman says, a plan is on foot among the evangelical churches in N. York, to print an edition of Dr. Aubigne's great work on the Reformation, for circulation in Italy. This will certainly be "carrying the war into Africa," and attacking Popery at the very seat of the Beast.

GLEANINGS.

The articles below have been collecting in our copy draw for some time past. In the absence of communications from our editorial associates, we give them a place.

Methodists of the South.—The action of the Methodist General Conference produces great dissatisfaction in the Southern States. One exchange paper says, 'The members of the communion have held their indignation meetings in several of the principal cities and towns.' The conviction is general that a division is virtually made already, which the next Conference will only meet to recognize.

Clerical Slaveholder.—It has been a matter of regret to some of Mr. Barnes' friends in this city, that he allowed a slaveholder, the Rev. Dr. Johnson, of South Carolina, a few Sundays ago to preach in his pulpit. It appears that Mr. Barnes sent to the Baptist Triennial Convention for some one to preach for him, and they sent him Dr. Johnson, a prominent southern slaveholder, who was allowed, without inquiry, to occupy the pulpit and preach to the people. This ought not so to have been.—*Pa. Freeman.*

It is of little use to talk against slavery, unless we act against it—actions speak louder than words, and one act will overthrow the force of a myriad of speeches to the contrary.—*Eman.*

Our Country's Bible. The American Messenger says, three of the speakers, at the late Bible anniversary, alluded in terms of deep-toned veneration & gratitude to those noble patriots who composed the American Congress of 1782, who superintended a large edition of the Bible, and formally recommended it to the inhabitants of the United States, thus publickly declaring to the nation and the world, that *our free institutions are based on the oracles of the living God.*

Baptism of 600 Pedobaptists. There is a brother in the ministry in North Carolina, although he has been in the ministry but 16 years, who has baptized six hundred members of Pedobaptist churches into the fellowship of the Baptist church! Thus, in spite of all neglects, truth will prevail.—*Baptist Register.*

Preaching. "I love a serious preacher, who speaks for my sake and not his own; who seeks my salvation and not his own vain glory. He best deserves to be heard, who uses speech only to clothe his thoughts, and his thoughts only to promote truth and virtue. Nothing is more detestable than a professed declaimer, who retails his discourses, as a quack does his medicine."—*Massillon.*

"Open Communion" Baptists.—An incidental remark, in a late London Patriot, acquaints us with a fact of which we were not before aware, namely, that the Baptist churches in England which practise what is called "open communion," are "much more numerous than those who decline communion with churches and persons from whose views of baptism they dissent."—*Bost. Recorder.*

The Wesleyan Methodists in England have undertaken to raise a million of dollars within seven years, for extending day schools throughout their circuits, and are advancing in the work with their accustomed energy.

Pulpit Eloquence.—Elder Swan, who is preaching at Charlestown, near Bunker Hill, is reported to have made the following happy local allusion in a sermon.

"The people have worked very hard, and spent a vast sum of money, to build yonder monument in honor of the dead; now, if they would work as hard, and spend as much money, to build a monument of souls in honor of Jesus Christ, *they would make the devil howl so that you could hear him all over the United States.*

The Missionary Society of the Methodist church, held its annual meeting recently in the city of New York. The receipts amounted to $112,000 during the year, and the expenditures to $102,000. The foreign missions, include Liberia, Oregon territory, and Buenos Ayers; the home, Texas and the Indian stations. At the latter 35 missionaries are employed. The missions amongst the colored population of the South, are also included in the home mission department. In Liberia there are eight circuits and 874 members. Increase during the past year, 139 members.

The Lord will Provide. Who were the founders and fathers of the Baptist Missionary Society in England? In the breast of Carey, a young shoemaker, the work originated. When a Secretary was needed, Fuller was brought from the plough. A little boy brought his copy-book to a venerable minister. The old man stroked his head, saying, "John, you write a fair hand; perhaps you will one day be a Secretary of the Missionary Society." That boy became John Dyer. Afterward a Treasurer was needed. A little boy was a copyist in his father's office; that lad became B. W. Gurney.

American Missions.—The number of clergymen now employed in foreign missions, by the different evangelical societies in the United States, is, according to a statement in the "Foreign Missionary Chronicle," 285.—Of these 35 are among the Indian tribes; 40 in Texas; 36 in Africa; 42 in countries on the Mediterranean; 55 in India; 37 in Farther India; 25 in Polynesia; 14 in Europe, and 1 in South America. The number of native communicants connected with these missions is 33,259; scholars 32,195; assistant missionaries 62, and native assistants 226.

New York State Sabbath Convention.—We perceive by a notice in an Albany paper, that the friends of the Christian Sabbath in the State of New York, are respectfully requested to meet in Convention at Saratoga Springs, on Wednesday, the 28th of August, at 10 o'clock, A. M., to consult on the best ways and means of promoting, by example, by the diffusion of information and other kind of moral influences, the due observance of the Lord's Day. The friends of the Christian Sabbath in the various cities, towns, and villages of the State, are requested to send delegates to this Convention; and friends of the Sabbath in other States are invited to be present and take part in the deliberations.

Another Sect. A new sect has been established in the South-west, called the "Live-for-evers," i. e. a people who exercise such faith and subsist so philosophically, that they may set aside the "three score and ten" limit, and enjoy perennial youth. Leonard Jones, the apostle of the sect, advertises that he received a direct revelation, while in Kentucky last year. He differs in one particular from Father Miller. The world is coming to an end only so far as concerns the kingdom of Satan—a consummation devoutly to be wished. This sect has been established once before. But one of the preachers who advocated the doctrine that a man might live as long as he pleased, just as he had succeeded in proving it to the satisfaction of his followers, unfortunately died himself, and thus disbanded them.

Catholic Missionaries in the Oregon Territory.—The last number of the Ami de la Religion, which was received by the Britannia, states that seven female Roman Catholic Missionaries were at once to embark for this country, with the intention of settling at a small colony in Oregon in the service of the Hudson's Bay Company. This colony bears the name of Wallamette, and is composed of Canadians and Roman Catholic Indians. The Pope has already appointed a Bishop of the whole Territory, with the title of the Bishop of Philadelphia, *et in partibus infidelium.* On board the same vessel are to come Father de Smet, with his company of priests and settlers, and Father de Verereuys, of the College of Peace, both of whom come on a mission to the Flat-head Indians. Both these Ecclesiastics with their trains, bring with them all the implements and materials for colonizing, and for manufacturing.—Houses and mills are to be erected, and permanent settlements, begun with religious designs, are at once to be occupied.

The Senate Chaplain.—A gentleman of our acquaintance, who was at Washington a few Sabbaths since, attended in one of the churches of the city, where the Rev. Septimus Tustin occasionally officiated. In introducing his discourse, Mr. T. stated that the church had appointed a day of fasting and prayer in reference to certain prevailing calamities and sins. He enumerated some of the latter, which he divided into two classes, natural & artificial. Lying he called a natural sin, because the scripture says, "mankind go astray as soon as they are born, speaking lies." Among other sins he deplored, was the prevalence of fanaticism, which he was grieved to say had risen to an awful pitch at the North, so dreadful that he heard there were some churches which made the use of ardent spirits a bar to the communion, and a few had even gone to the blasphemous length of refusing the use of wine at the Lord's table. Others had passed resolutions declaring that no man who was a slaveholder should come to the communion or preach in the pulpit. And the Methodist Episcopal church had fallen so far under the influence of the fanatics, that they had sent a note to one of their bishops, a very respectable, gentlemanly Christian, requesting him to forbear the exercise of his office—and all just because he had married a distinguished Christian lady of the South who was the owner of slaves, &c., &c.

No doubt they had a very profound fast; but let them remember the word of Jehovah, "Is not this the fast that I have chosen?" &c.—*Morn. Chron.*

Presbyterian General Assembly—Old School.—We find in the papers the following notice of the action of this body on slavery. They have adopted the fashion of Congress—laying the subject on the table.

"In the Presbyterian General Assembly, in session at Louisville, Ky., on the 24th ult., Dr. Spring, who has been appointed chairman of a committee on the subject of slavery, reported for the majority. The report expressed entire respect for the memorialists, who presented a number of memorials to the Assembly on the subject but also a conviction that the evil must be removed by the influence of Christianity, and not by the legislative action of the church. The minority presented a report desiring that the memorials might be heard and given to a select committee.—Dr. Plumer moved that the whole subject be laid on the table. Dr. Spring moved that this motion be laid on the table to give place to another. Dr. Plumer's motion was carried by 117 to 67.

The General Conference of the M. E. church, by a vote of 115 to 40—has rescinded the infamous resolutions which it adopted in Baltimore, making it 'inexpedient and unjustifiable for any preacher to permit colored persons to give testimony against white persons in any State where they are denied that privilege in trials at law.'

It will amount to nothing practically. It is only *the previous resolution of the Conference* that has been rescinded. The testimony of colored church members will be excluded the same as before.—*Signal of Liberty.*

For the Morning Star.

Brother Burr:—In a former No. of the Star, dated Oct. 1842, some notice was given of a Conference held at Pittsfield, to investigate the subject of the second Advent of our Savior; and during that Conference, of which I was a member, some resolutions were passed, so interpreting the Prophecy of Daniel, (and some other portions of scripture,) as to adopt in many points the theory of Christ's second coming in 1843.

And I would now say, that I believe the opinions expressed in those resolutions, so far as they favor the belief of the coming of Christ in 1843, to be entirely erroneous. And particularly, as some second Adventists have made their peculiar views on this subject, a pretext for seceding from churches, I regret ever having exerted any influence favorable to the advancement of the above error. And as I never pretended to receive *any special impression of the spirit whatever*, in reference to this subject, but simply adopted the opinions I then entertained from the arguments presented; I would now add, that I do not think the Scriptures any where afford sufficient grounds for assigning any *specified time* for the Savior's second coming.

D. P. Cilley.

Manchester, July 10, 1844.

Danville, July 6, 1844.

Brother Burr:—According to the resolution passed at the Y. M. in June, the church in Danville, has set up a monthly concert of prayer for the advancement of the cause of misssions. I would say there seems to be some of the spirit of missions in this place; and I pray God that it may increase here and elsewhere. I feel, as I expressed myself at the last Y. M. like doing what I can for the cause.

John G. Tuttle.

Revival Intelligence.

Poland, N. Y. The Lord has revived his work of grace, in some degree, in Poland. There have been several hopeful conversions, and yet there are appearances of rain. I baptized 3 June 16th, one of whom was a companion, who has been lingering for many years to become fit and worthy of the ordinance; but after all, had to rely on Christ's merits. Glory to God. Pray for us.

D. W. McKoon.

Br. Burr:—As I have occasion to write on business, I would just say the interest in Limerick for the cause of Christ is yet good. Our Sabbath meetings are well attended. Our weekly conference is somewhat interesting. There appears to be an increasing interest in behalf of the benevolent enterprises of the day; yet we are not enough awake to these good causes. May the Lord increase our feelings. To my own mind this is a direct way to receive the blessing of the Father of mercies, who commands us to feed the hungry, clothe the naked, and relieve the distressed. Again, says God, bring ye all the tithes into the store-house, that there may be meat in my house, & prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing. Our Sabbath school is prospering well.

J. M. Woodman, Jr.

Br. Burr:—I wish to inform my brethren and friends that I yet live, and still feel to praise God for his wonderful works and goodness to the children of men. My health is poor, and I feel the effects of mortality and age; yet I have an unshaken confidence in God, and am wed to Zion's cause. I mourn that I am of no more use to my Master and his cause than I am, yet am not in despair nor discouraged in the glorious warfare. The first of last January, I started under the patronage of the Steuben Q. M., to travel and declare unto the sons of men the way of life and salvation through Jesus Christ, and enlist them under the banner of his cross. I lost my horse near the commencement, but I soon bought me another; and now travel above two hundred miles a month, over some very bad roads, and calculate to preach every day. I find the friends of Zion mourning for the word of life, and the Macedonian cry is heard in all this land, come and help us. Infidelity is stalking abroad at noon day. The hands of the wicked are strengthened by the false prophets promising them life, when God has not promised life, without repentance toward God, and faith in our Lord Jesus Christ. It is not a general time of reformation, but to the reverse—but God bestows now and then a few mercy drops, and gladdens the hearts of the humble. I baptized two last spring, and expect several more to obey God in this ordinance soon.

The Steuben Q. M. held its June session at the Free meeting house at Lexington, Lagrange Co., Ia., on the 8th and 9th inst. Eld. J. Thomas from Mich. attended the meeting with us. He preached the word in the spirit of it, and it was heard with interest. The writer, with Eld's H. Cherry and C. R. Densmore, also spoke the word with truth and soberness. The writer presided in the meeting of business. All was harmony. The churches reported in good union; no particular alterations in the Q. M. the year past.

J. H. Miner.

Steuben Co., Ia. June 4.

CORRESPONDENCE OF THE STAR.

Foreign Mission.

Calcutta, 17th April, 1844.

Brother Burr:—I reached Calcutta in time to be present at the monthly union Missionary prayer meeting, on the first Monday evening of the month. A very excellent address was delivered by Mr. Lacivitt, of the London Mission Society. He has lately returned from a visit to Europe; had traveled a good deal on the Continent, as well as in England. And his account of the state of the people, in a religious point of view, was truly affecting. He dwelt at length on the state of religion in France, and read a very excellent letter, rather appeal, from the Secretary of a Protestant Evangelical Society in France, calling loudly for the prayers, sympathy, and aid of their fellow Christians throughout the world.

Tuesday morning, at about half past seven, there was a missionary prayer meeting held, as is the usual custom of the brethren here. And this was followed at nine o'clock by a plain substantial breakfast, at which 18 or 20 Missionaries of the different denominations sat down together, like brethren. This over, a meeting for the free discussion of a question which had been proposed the previous month, came on. All Protestant Missionaries in Calcutta, holding the sentiments of the leading reformers of the sixteenth century, i. e. the Presbyterians, Independants, Baptists and many of the Episcopalians, have formed themselves into a Missionary Conference, and meet in this manner once a month. On Monday evening, an address is delivered by one of the brethren, all of whom take their turn alphabetically, and on Tuesday following, is the prayer meeting, breakfast and discussion. The latter often continues till one or two o'clock in the afternoon.

It is a fundamental principle with the Conference not to admit for discussion any question which would be likely to disturb the harmony which exists among them, as Christian Missionaries. Hence, for instance, such questions as the mode of baptism, the form of church government, &c. &c. are not allowed to come up. They agree to merge all minor differences for the time, and meet on the broad basis held by all, or nearly all, Protestant Christians. The question discussed at the meeting I attended, was to this effect. "What are the offences for which a church is justified in excluding a member from its Communion, and how ought an excommunicated member to be dealt with by the church." Dr. Duff, of the Free (Scotch) church, being the mover of the question, first read from the Bible the most important passages bearing on the point, and this he followed by a speech of not less than an hour long, in which he pointed out, in a very lucid manner, the great importance and the nature of church government. Each member present was then called on by the chairman for any remarks he might wish to offer. Different and conflicting opinions are often held forth, with considerable warmth; but these are not allowed to an extent which would mar the common brotherhood. On the question I heard discussed, their was a very great uniformity of sentiment. All seemed to feel that too much laxity had been indulged in to the injury of the native church in India; and further, that reformation on this point was greatly called for. I can but think that such meetings are really productive of much good to the common cause. Each and all feel themselves to be among brethren, and what encourages one, strengthens all. The example of such a conference among the heathen, is calculated to do good, and does do good. The Missionaries of various names in Calcutta, are noted the world over, for the harmony and brotherly intercourse which exists among them. Surely these "brethren love one another." It is indeed a treat to be among them, and attend their union meetings. No one is asked to make any compromise of his distinctive sentiments, while all unite on the broad Catholic basis of our common Christianity. Is not this as it should be?

I have not time or space to go into a detailed account of the operations and success of the various Missions in and about Calcutta; but, I believe it may be said with truth, that if these Missions have not been as successful as some others, it cannot be owing to the absence of harmony and brotherly love among those who compose them. The cause of the limited success which they all are ready to admit, must be sought for in another direction. Here are four or five distinct denominations of Christians, who, besides maintaining these professedly union meetings I have been speaking of, are constantly seen either changing pulpits or assisting at each other's public meetings.

J. Phillips.

Yearly Meetings.

Union Yearly Meeting.

The Union Yearly Meeting held its last session at Lebanon, N. Y. June 14th, 15th, 16th, 1844.—Cyrus Steers, Chairman.

1st. Voted that the visiting brethren present have a seat with us.

2. Received the reports from the Q. Ms. with a good degree of satisfaction. Union seems to prevail in a good degree among us.

3. Appointed two Corresponding delegates to the Susquehanna Y. M. viz. Elds. Wm. C. Byer and L. D. Gardner.

4. Voted that Solomon Howe, Wm. Lotredge, and Wm. C. Byer be our delegates to next General Conference.

Whereas we consider the cause of Temperance to be closely connected with the cause of Christ and the salvation of the souls of men, therefore,

5. *Resolved*, That we recommend to the preachers of this Y. M. not only to abstain from the use of all intoxicating drink, as a beverage, but in all suitable ways to discountenance the use of it in their respective charges.

6. *Resolved*, That the spirit of the Gospel is a spirit of missions, and that we recommend to the churches in this Y. M. to make a persevering effort for our brethren in Pagan lands.

7. Voted that the next session of this Y. M. be with the church in Sherburn, commencing on Friday, 13th June, 1845.

Samuel Nichols, *Clerk.*

Cincinnatus, N. Y. July 3, 1844.

Michigan Yearly Meeting.

The last session of Michigan Y. M. was held at Franklin, June 7th, 8th, and 9th, 1844. By the reports of the several Q. M.'s, we learn that some of the churches have enjoyed refreshing showers of divine grace during the past year, and some addition has been made to their numbers. May the Lord add to our numbers daily of such as shall be saved—such as shall be an honor to his cause and pillars in the F. W. B. church.

The labors of Brs. Coltrin and Parker of Ohio were gratefully received. May the Lord reward their toils with the salvation of souls, which shall be as stars in the crowns of their rejoicing.

We rejoiced to see our brethren in conference waking up to the subject of education. It portends for us the dawn of brighter days. With heart-felt satisfaction we descry the ushering in of that transcendent day, when the clouds of mercy, which have ever been hovering over us, shall pour upon our heads in copious effusions those blessings of which we stand so much in need. The time has arrived when the intelligent and devoted Christian can no more plead for ignorance in the ministry, than can the papist priesthood plead for the enlightening influences of a sanctified education upon her laity. May God Almighty arouse us to a realizing sense of the obligations we are under to spread to the extent of our ability a knowledge of salvation thro' Jesus Christ our Lord.

The next session of the Mich. Y. M. is to be held with the church at Leoni, Jackson Co.

L. J. Thompson, *Clerk.*

A new Yearly Meeting formed.

Br. Burr:—According to previous appointment, a delegation from the Westmoreland and Somerset Q. M's. met at the F. W. B. meeting house at Jacob's Creek, June 15th, 1844, for the purpose of forming a Yearly Meeting. After the usual introductory exercises, Eld. J. Newbold was chosen moderator, and S. G. Smutz, Clerk pro tem. After a short examination relative to the two Q. M's. wishing to unite, a covenant and constitution was presented, which, after some considerable discussion, were adopted.

The constitution is as follows :

Art. 1. This Y. M. shall be called the Pennsylvania Y. M. of F. W. B. and hold its sessions annually on Friday preceding the second Saturday in May.

Art. 2. Its membership shall consist of F. W. B. Q. Meetings, walking in gospel order.

Art. 3. The business of this Y. M. shall be transacted by a conference composed of a delegation from the Q. M's. each Q. M. being entitled to one delegate for every church, and an additional one for every 25 communicants till it numbers 200; after that one for every 50 till it numbers 500. A majority of the conference shall decide all matters brought before it.

Art. 4th. The officers of the conference shall be a standing clerk, and a moderator, chosen at each session for the time being, whose duties shall be the same as those usually performed by such officers.

Art. 5. It shall be the duty of the Q. M's. composing this Y. M. to report by letter and delegation to each session of this Y. M.

Art. 6. It shall be the duty of the Y. M. to hear the reports from the Q. M's. and attend to their requests.

Art. 7. It shall be the duty of this Y. M. to report itself to each session of the F. W. B. General Conference, either by letter or delegation.

Art. 8. Each Q. M. composing this Y. M. shall bear a proportionate part of all necessary expenses of said Y. M.

Art. 9. Any Q. M. may become a member of this Y. M. by agreeing to be governed by the above covenant and constitution.

Art. 10. If a Q. M. belonging to this Yearly Meeting shall violate its covenant or constitution, it shall be the duty of the Yearly Meeting to labor with such Q. M. according to the usages of the connection.

Art. 11. This constitution may be altered or amended by a vote of two thirds of the delegates present at any meeting, written notice of the proposed alteration or amendment having been given at a previous session.

The following resolve was unanimously adopted.

Resolved, That we, as a Y. M. can have no fellowship with the system of American slavery.

The hand of fellowship was given and prayer offered by Eld. Newbold. The scriptures, as our only rule of faith and practice, were presented, and a charge given, by Elder A. S. Costin. The writer was chosen standing clerk. Under our present circumstances, it was thought impracticable to send a delegate to the next Gen. Con., but the Y. M. voted that the Clerk prepare and forward in due time to the Gen. Con. an epistle, asking for admission to membership in said body.

Appointed the next term of the Y. M. to be held with the Jenner church, Somerset Co. Pa., to commence at 2 o'clock, P. M. Friday, May 9, 1845. S. G. SMUTZ, *Clerk.*

Laurel Hill, Pa. June 1844.

Quarterly Meetings.

Bowdoin Quarterly Meeting

—Held its last term with the 1st and 2d churches in Bowdoin, on the 18th, 19th, and 20th of June last. Most of the churches were reported by letter and delegates, by which there appears to be a general steadfastness. All cor. mess. were invited to a seat with us. Appointed corresponding messengers as follows : To Edgecomb Q. M. Eld. P. M. Hobson and Br. L. Brackett ; to Kennebec Q. M. Eld. A. W. Purinton ; to Otisfield Q. M. Eld. A. Rollins ; to Cumberland Q. M. Eld. D. Jackson ; to Gorham Q. M. Eld. C. Quinnam.—Also, appointed Eld's A. Rollins, C. Quinnam, D. Jackson, A. W. Purinton, P. M. Hobson, E. G. Eaton, and Br. D. Coombs, delegates to the Kennebec Y. M. At this session, Br's JAIRUS FULLER, of Topsham, and ELISHA PURINTON of Bowdoin, were set apart to the work of the ministry by the laying on of hands. Also, Br. LEVI BRACKETT, of Brunswick, was licensed to preach for one year.

1. *Resolved*, That it is wrong for a preacher licensed by a church to give up or return said license, leave the church and connexion, and attach himself to no Christian body ; yet still continue to seek out and preach with our destitute churches.

2. *Resolved*, That it is wrong for our church members to invite such preachers (who have voluntarily chosen to leave, and have left our churches) to officiate in our worshiping assemblies.

3. *Resolved*, That if members are gone from the church one year, and do not report themselves by letter or otherwise, (if they have an opportunity,) they should be considered as gone out from the church.

The next session of this Q. M. will be held with the church in Phipsburg, the first Wednesday and Thursday in Oct. next. Conference Tuesday preceding, at 1 o'clock, P. M.

JOHN WHITTEMORE, *Clerk.*

Lisbon, Me. July 8, 1844.

Corinth Quarterly Meeting.

The June session of Corinth Q. M. was held with the 2d church in Washington, on the 14th inst. Eld. O. Shipman presided. J Norris was chosen Clerk for one year. We were favored with corresponding messengers from Wheelock, Strafford, and Lisbon Q. M's. The business of conference was attended to in perfect harmony.—From the reports of the churches, we learn that there is a general steadfastness, though one or two churches are a little troubled with come-outism. A little improvement in the condition of some, but no special revivals. Appointed corresponding messengers to sister Q. M's as follows : To Strafford Q. M., Eld's O. Shipman, G. W. Richardson ; to Wheelock Q. M., G. Sanborn, J. Norris, H. Dickey ; to Huntington Q. M., S. Cummins ; to Lisbon, A. D. Smith, S. Leavitt ; to Wentworth Q. M., A. D. Smith. On the 15th, a large congregation met for public worship, and listened to discourses from Eld's Richardson, Atwood and Gaskill. It appeared at the close that a blessing was near at hand, which was realized in a measure in the conference meeting. The Lord appeared in our midst. It was indeed a refreshing time. The next morning, at an early hour, the brethren and sisters came together like clouds full of rain ; and while they were bringing in their offerings, the Lord poured an unusual blessing upon them. Preaching by Eld's Clark, Moulton, and Smith, which was spiritual, edifying and instructive. At the close we came around the Lord's table to partake of the symbols of his body and blood, which added much to the interest.

The next Q. M. will be held with the church in West Brookfield, on Saturday, 18th of October next. Conference Friday, 17th, at one o'clock, P. M.

At 10 o'clock, Friday, Eld. A. D. Smith will address the ministers, with open doors to all who may wish to attend. J. NORRIS, *Clerk.*

Corinth, June 29, 1844.

Edgecomb Quarterly Meeting.

The last session of Edgecomb Q. M. convened with the 2d church in Phipsburg, the 5th inst.—We were favored with the labors of corresponding messengers and other brethren in the ministry from sister Q. Meetings. In the meeting of business, resolutions were profitably discussed, on the subject of slavery, which passed unanimously ; but, as they are the same in sentiment as those passed at the last session, the brethren thought it not necessary to forward them for publication. The meetings of worship were very interesting, and we trust profitable.

Eld. J. McFadden was chosen cor. mess. to Bowdoin Q. M., and Eld. P. M. Beverly to Windsor Q. M.

The next session of this Q. M. will be held with the 1st ch. in Georgetown, the 3d Sat. in Oct. next, at 10 o'clock, A. M. The meeting of business Friday preceding, at 1 o'clock, P. M.

E. G. PAGE, *Clerk.*

Woolwich, Me. July 9, 1844.

Jefferson Quarterly Meeting

—Held its last session at Theresa. Eld. Way, Mod. Some of the churches reported revival—all peace and harmony. We humbly trust that this effort has left upon community an impression favorable to righteousness. A good spirit in favor of the benevolent enterprises prevailed. The preaching was close and practical. The cause of missions received special attention, and at the close a collection of $6,00 was taken for the F. M. S.

The Diana church was received as a member of this Q. M. Bro's JUSTUS BINGHAM and JAMES MILES, of the Fowler church, were licensed to improve in public for the term of one year.

The next session will be held with the Hammond church, commencing on Friday the 13th of Sept. next.

RESOLUTIONS.

Whereas the abominable sin of profligacy prevails to an alarming extent in our land, polluting, to a greater or less extent, all classes of our citizens—Therefore—

Resolved, That it is the imperious duty of parents and guardians, and all who love their race to put forth timely efforts to shield the innocent ; reclaim the fallen ; and rid the land of this soul-polluting contagion.

Whereas, no person can have a moral right to scatter ruin and deal in death, and whereas no person ought to have a legal right to do what is morally wrong—Therefore—

Resolved, That the License system is only a legal way of murdering, by piece-meal, our fellow-citizens; and that we will do all in our power to repeal the License Law.

Whereas, Sabbath Schools have been abundantly blessed of God in the rescue of thousands of our youth from ruin ; and whereas, they are nurseries of piety—Therefore—

Resolved, That it is the duty of every church (when practicable) to sustain a well regulated Sabbath School.

Whereas, the system of American slavery, which makes man a chattel, and deprives him of the light of revelation, is the master-piece of the devil's work among men ; and whereas, God has saved us as a denomination of Christians from any connexion with the vile system, and from yielding to those temptations which have led many other denominations to apologize for, and to sustain the system—Therefore—

Resolved, That God, humanity, and Christianity demand at our hands our united and untiring efforts to restore to the victims of oppression their inalienable rights and God-given prerogatives, and that we will sacrifice whatever we may have of party prejudice upon the altar of mercy, justice, and truth. M. H. ABBEY, *Clerk.*

Harrisburgh, N. Y. June 18.

Genaga Quarterly Meeting.

This Q. Meeting held its annual session with the church in Charlestown, O. May 23d and 24th. The conference was organized by choosing Eld. Ashley Crafts, moderator, D. L. Herrick, standing Clerk, and Br. S. B. Philbrick, assistant Cl'k. It being our annual session, a much larger amount of business than usual was presented ; which was done with fidelity and despatch, and in brotherly love. Eld F. W. Straight, from Ashtabula Q. M., was present, and took part in our deliberations, and also in preaching. We were also favored with the labors of Eld. A. Crafts, W. D. Stannard, and Br. Moon. The churches were all represented, with the exception of two, which report steadfastness in the faith, and general prosperity, but no special revivals among them at present. The season was one of refreshing to the children of God, and we trust that seed was sown which will spring up hereafter and bear fruit to the glory of God.

Voted to hold our next session with the church in Mentor, the Friday before the 4th Sab. in Aug. By order and in behalf of the Q. M.

D. L. HERRICK, *Clerk.*

Walton Quarterly Meeting

—Held its last sesion with the church in East Windsor, June 8, 9, and 10. All the churches were represented. We learn from the letters, that it is not a time of revival, yet the churches are in union, steadfast in the apostles' doctrines, and a number have united with us since the last annual meeting. The meeting was one of interest, especially the covenant meeting, in which the Lord poured out his Spirit abundantly.—Among the resolutions passed, were the following :

1. *Resolved*, that we will take up labor with any member of this Q. M. that goes into another Q. M. for the purpose of being ordained.

2. *Resolved*, that we recommend to the churches to discontinue the practice of receiving members from other churches into full communion, unless by letter.

Next session of the Q. M. will be held with the church in Coventry, on Friday, Sept. 13.

SAMUEL MULLIKIN, *Clerk.*

Guilford, Me. June 26, 1844.

Ashtabula Quarterly Meeting.

The spring term of Ashtabula Q. M. was held with the church in Hartford, O. on the 17th, 18th, and 19th of May. But in consequence of the neglect of the church clerks, in forwarding their statistics, I have delayed writing until now. Our conference was well attended, but few epistles were received.

Resolved, That we approve of the doings of the London (U. C.) Q. M. in ordaining Br. GEO. H. BALL, who is a member of this Q. M.

Eld Ashley Crafts, of the Geauga, and Eld. J. Fowler, of the Erie (Pa.) Q. Meeting, attended, and preached the word to good effect. Br. Ball continued meetings for several evenings, and the Lord blessed the effort. Some twelve or more were hopefully converted to God.

The next session of this Q. M. will be held with the church in Mecca, commencing on Friday, Aug. 16, at 1 o'clock, P. M.

SILAS A. DAVIS, *Clerk.*

Exeter Quarterly Meeting.

The June term of this Q. M. was held with the 1st church in Exeter, on the 8th and 9th inst. The letters from the churches indicate a low time—but small additions have been made during the year, while there has been some declension.

At a meeting of the Exeter Q. M. A. S. Society, officers were chosen as follows :—Nath'l Oak, President ; J. Cook, Vice President ; J. Bartlett, Treasurer ; and J. F. Weymouth, Secretary.

The following resolution was unanimously passed :

Resolved, That the abolition of American slavery is a philanthropic cause, and deserves action, moral, Christian, and political.

Agreed to hold the next Q. M. with the first church in Corinna, on the second Sat and Sab. in Sept. next. Conference on Friday preceding.

J. F. WEYMOUTH, *Clerk.*

June 15.

Huntingdon Quarterly Meeting.

The last session of Huntingdon Q. M. was held at Starksborough village. Eld. J Tucker from Corinth Q. M., Eld. L. E. Bixby, from Rutland Q. M., and Eld. D. M. Ladd, from Enosburgh Q. M. were present and preached the word. The meeting was interesting and well attended.

The next Q. M. will be with the 1st church in Huntington. Conference at the South village.—Meetings of worship at the North village, the last Sat in Sept. next. PEARLEY HILL, *Clerk.*

July 1, 1844.

Otsego Quarterly Meeting

—Held its last session, on the 17th, 18th, and 19th of May—Eld. D. Green, Moderator. We enjoyed a good season. The churches reported prosperity.

Br. SQUIRE CADY, of Otsego, was in due form set apart to the work of the ministry.

[The letter containing this notice was mailed at Meredith, N. Y., July 8, & was not received till after our last paper went to press. We omit the notice of the session which was to commence July 6th, as the time has already past, and its publication will do no good.—*Ed.*]

The council voted unanimously that our present constitution be disannulled, and that we adopt the F. W. B. Treatise.

JOHN A. HODGE, *Clerk.*

Butternuts, N. Y., June 15, 144.

Religious Notices.

Vermont Yearly Meeting.

At the last session of Vermont Y. M., it was agreed that the next session of said meeting should be held within the limits of Corinth Q. M., and that the delegate from the said Q. M. be a committee to designate the particular place, and give notice in the Star. Accordingly, notice is hereby given that the next session of the Vermont Y. M. will be held with the 2d church in Corinth, at what is called the Meadow meeting house, commencing on Saturday, Sept. 14. Conference Friday, 13th. O. SHIPMAN, *Clerk.*

Corinth, Vt. June 29, 1844.

Notice.

The preachers of the Waterville Q. M. are hereby requested to meet at the school-house near br. Joshua Taylor's in the 2d church in Smithfield, on Friday, Aug. 23, at 10 o'clock, A. M., (the day and place of the next session of said Q. M.) to organize an Elders' Conference, and attend to such business as may come before them, for the promotion of the cause of Christ. Preachers of sister Q. M's. are respectfully invited to attend, if convenient.

JOEL SPAULDING,
DANIEL B. LEWIS,
JOSHUA TAYLOR,
CHAS. LITTLEFIELD.

Belgrade, Me. July 6, 1844.

A CARD. The subscriber would tender his grateful acknowledgments to the members of the church and congregation under his care, for their kindness and liberality evinced at their donation visit on the 12th ult. The visit was one of deep interest to us, and appeared to be highly enjoyed by all present. A bountiful collation was provided by our kind friends, after partaking of which, a few verses were sung and the interview closed by some remarks and prayer. Our friends left with us $32 in money, and other presents amounting in all to about $40. May the Lord richly reward them, and also others who did not attend, but kindly remembered us. D. P. CILLEY.

Manchester, July 8, 1844.

A CARD. MRS. MIRIAM B. BURBANK, expresses her thanks to the friends of the Monthly Concert in Hampton, who have kindly appropriated $10 to constitute her a life member of the Parent Society ; & hopes that for all their efforts to promote the cause of Christian Missions they will be richly compensated.

Hampton, July 10, 1844.

ORDINATION.—Br. GEO. W. TOWN of Elmore, Vt. was publicly ordained to the work of the gospel ministry at the last session of the Huntington Q. M. at Starksboro', June 15. Introductory prayer by N. W. Bixby ; sermon by L. E. Bixby ; ordaining prayer by J. Tucker ; charge by J. Wetherbee ; hand of fellowship by S. Lord ; concluding prayer by L. S. Wells.

PEARLEY HILL, *Clerk.*

General Intelligence.

Terrible Riots again in Philadelphia -- Contest between the Military and the Mob -- Many killed and wounded.

It is with feelings of pain and sorrow, that we find ourselves called upon to record the dreadful proceedings of another ruthless mob in Philadelphia. On the morning of the 5th, an attack was made by a small party of Irishmen, about fifty in number, upon the tents which had been pitched for the accommodation of the Native Americans, on the 4th, in Fisher's woods. The few individuals in whose care they were left having been forcibly expelled, and, in some instances, severely beaten, the Irishmen proceeded to demolish the tents. Other exasperating outrages are alledged to have been committed by the Irish, among which is mentioned the rending of the American flag which floated over the 6th Ward head-quarters, in the Northern Liberties. In the evening the neighborhood of St Philip's church, Queen street, Southwark, was thrown into great commotion by a rumor of fire-arms being taken into the building. A very large crowd assembled in front of the house, much excited. About ten o'clock, sheriff McMichael arrived, and had the obnoxious arms taken out of the church. He made a short speech stating that in the morning the house should be searched, and arms of every description removed. The military came upon the ground soon after, and dispersed the mob. Some excitement also occurred at St John's church, in 13th street, near Market, caused by the ringing of the bell.

The mob continued their operations during Saturday and Sabbath. The following particulars are gleaned from Philadelphia papers :

It seems that the mob returned to St Philip de Neri Church on Saturday evening, somewhat exasperated by the fact that priest Dunn's brother, an unnaturalized resident, had recently organized a company to protect the church, and the twenty-five muskets found were the arms that company obtained from the Governor of the State. The company were disbanded on Saturday afternoon.

At about 11 at night, the commander of the city military, Gen. Cadwallader, ordered the mob to disperse, but they refused ; and as he was about to command the troops to "fire," Mr. Naylor (late Member of Congress) rushed before the troops and begged them not to fire on the mob. The General immediately imprisoned Naylor in the church.

At this time the Native American leaders were patrolling the streets near the church, in the capacity of policemen, under the Alderman of the Ward, and endeavored to keep order among their fellow citizens. Mr. Levin, Mr. Grover, and other leading Natives, were active among the rioters, endeavoring to preserve order.

The mob dragged two cannon up to the church, and after ineffectual attempts to burst it open by firing three or four shots from the field pieces at the doors and windows, they battered in the doors and released Naylor. This occurred about noon on Sunday. The mob have been at work at night and from early dawn, endeavoring to accomplish their object.

The Hibernia Greens were not turned out as promptly as the mob appeared to desire, the church was assailed and the Greens driven out.—The soldiers had agreed with the mob to retire with their fire-locks uncovered, and some of them who did not comply with the arrangement were pelted with stones. The Greens stood the fire of stones, hisses and groans for a short time, when four or five of them having fallen wounded, when they turned on their pursuers and fired a volley of ball cartridges among the mob. "Greek met Greek" here and awful was the result. Two or three of the mob were made to bite the dust, and several were wounded. The spirit of carnage and bloodshed was now let loose.

The Greens fired retreating, for several squares, wounding three or four persons, some of the bullets entering dwelling houses, and one a Protestant Church. They then broke and ran for their lives, the mob in pursuit. Most of them arrived early at the Mayor's office where they were put in safety.

A boy in the street, mistaking their intention, fired a pistol at the window, and wounded Robert Lyons, a Native, in the arm. In the meantime, Mr. Gallagher was dragged down stairs, beaten horribly, mutilated, hauled through Small street to Sixth street, and treated with savage inhumanity. The Moyamensing police released the dying man from the mob, but were beaten off by the rioters afterwards, and the bleeding victim was at length borne off to the Southwark watch house.

St Philip's Church was now left unprotected.—The mob rushed into it like a torrent, and an awful scene of desecration and destruction commenced. Three leaders and a peace-posse of Natives succeeded in saving much of the church furniture, and until 9 o'clock, P. M., riot reigned supreme—the whole division of the military which had been ordered out at 3 P. M., being safely out of the way.

At 6 P. M., the rioters had retired from the Church, and it was in possession of a committee of about one hundred Natives, who really seemed anxious to preserve the building.

About 8 P. M., a part of First Division arrived on the ground. Gen. Cadwallader demanded and obtained possession of the church. All was quiet. Multitudes of excited people arrived, but no demonstrations of violence. The Committee commenced retiring from the church two by two. At this moment Capt. Hill, of the City Guards, posted on Queen, above Second street, got into a collision with some elderly person. Capt. Hill struck at the latter with his sword The man got the sword from Capt. Hill—a crowd gathered—Capt. H. was knocked down—an attempt was made to stab him—one of his soldiers rushed forward to bayonet the one about to murder Capt. H.—some boys threw stones at the military—confusion ensued—a riot—Gen. Cadwallader rushed up excited—gave the word (it is said) fire—a murderous discharge of several volleys took place from the muskets of the City Guards, and Cadwallader Greys, up and down Second street, and down Queen street, at any and every citizen on the ground, without previous warning or discrimination. This was a terrible procedure.

The streets were filled to overflow with crowds of people, and the air was instantly filled with cries of human agony. Women and children passed from house to house, and a Mrs. Lisle, wife of Capt. Lisle, of Front, below Queen street who was leaving a house where she had been visiting, was shot through the left arm.

Many of the Committee were also wounded, and one killed. About five others were killed on the spot. The rioters immediately congregated at the Wharton Market, organized, armed themselves with muskets, obtained two pieces of ordnance, repaired to the scene of bloodshed, and about 9 P. M., commenced a sanguinary battle with the military—cannon and small arms being freely used on both sides.

A continual firing was kept up in the vicinity of Queen and Second street, raking those two streets entirely. The rioters planted one cannon at Queen street wharf, and pointing it up that street, did immense mischief. They say the gun was managed by four sailors. One discharge, it is said, killed and wounded 20 soldiers.

The battle raged furiously for two hours. Between 10 and 11 o'clock, P. M. the contest was very severe. The number of killed and wounded is immense, though it is impossible to ascertain the number. The military have suffered terribly.

The contest was continued at intervals up to one A. M., different detachments of the military going to the aid of their associates until at about midnight, the whole division were on the ground.

Two o'clock Monday morning. The scene of the late carnage is now in almost complete possession of the military. The rioters have generally been driven to a distance, where they are rallying round their guns, and preparing, it is said, for something with which to begin the morning.

Even at this hour there are crowds of persons in the streets, and an immense number of rioters are pouring in from Kensington and other districts with muskets and cannon to sustain their fellows. All is in confusion. Families are weeping and mourning in great distress. Some houses are completely riddled with shot. The greatest alarm and excitement prevails, and God only knows what the morning may produce. We dread to think of it. And this is the city of Brotherly Love!

At 4 o'clock on Monday morning, every thing seemed quiet at Southwark, the scene of all the outrage. A rumor, however, prevailed that another attack upon the military would certainly be made.

Gov. Porter arrived in the city at three o'clock in the afternoon, and immediately issued a proclamation, directing Major General Patterson to detail as large a force as might be necessary to clear and occupy all the streets, lanes, alleys, and places menaced with attack, and take immediate charge of all such places, and protect them from intrusion and assault; to disperse or arrest, as might be necessary, all those persons who may assemble in considerable bodies for the purpose of exciting to riot, tumult and disorder; to arrest all persons found with fire arms, or in possession of cannon, or aiding and abetting those who have—and who have not reported themselves for service to the Commander-in-Chief—as open enemies of the State, that in obedience to a spirit of considerate forbearance the military force had been withdrawn from St Philip's church, and a relief stationed there of the civil posse, under the direction of the Magistrates of the District. If this measure should prove unavailing, the military force would be called to the place, and so employed that every person found with arms in their hands, or in their houses would be pursued to the utmost and brought to punishment.

Mr. Thomas D. Grover, a leading Native American, exerted himself to the utmost to restore quiet. Being very popular in the District, with all classes, his influence was very great. He even offered to become personally responsible for damages.—Other principal leaders in the Native party also used their endeavors to restore order. In the evening some three thousand military, in all, were under arms. A large civil force had also been enrolled.

At half past six, P. M., there were not more than four hundred persons in the immediate vicinity of the church in Queen street. The church was in possession of a large body of the police of the District of Southwark, headed by the constituted authorities. The excitement had greatly subsided; the indications generally gave assurance that the worst was over, and that no further outbreak was intended.

At nine o'clock, P. M., the crowd somewhat increased, but there were no indications of a renewal of the riots. At half past ten all was quiet.

There had been no further violence at the last accounts, and it was hoped that quiet was permanently restored. The Philadelphia Gazette gives a list of killed and wounded on both sides, from which it appears that there are, *Natives*—killed or mortally wounded, 7; wounded, more or less severely, 22. *Military*—killed or mortally wounded, 2; wounded, 11. Total on both sides, killed and wounded, 42.

Death of Joe Smith and his brother Hiram.

The papers of Thursday last brought us news of the death of Joe Smith, the Mormon prophet, which subsequent accounts have confirmed. Contradictory statements of the manner of his death are given. The Cincinnati Gazette gives, from what it believes an authentic source, the following account of the affair.

He [Joe Smith] was left in prison, with Hiram, at Carthage, and a guard of 60 men placed over them by order of Gov. Ford. The guard, except about eight, had left their position at the jail, when a mob disguised in dress, and painted black in their faces, rushed into the jail, shot Hiram dead and then killed Joe. No resistance was made by either. Joe was leaning or sitting upon a window when shot; he fell from it, exclaiming, "My God! My God!" and died. After he had reached the ground he was stabbed, apparently by a young man, in the breast, who said, "D—— you, take that; you killed my father."

The Mormons have removed the dead bodies of Joe and Hiram Smith to Nauvoo.

The Quincy Whig describes the event as follows: It appears that Joe and Hiram Smith, and a number of other Mormon leaders, were in jail at Carthage, confined for certain offences against the laws of the state. The Carthage Grays, a volunteer company, were placed as a guard around the jail. About 6 o'clock, on the evening of the 27th, an attempt was made by the Mormons on the outside to rescue the prisoners from the custody of the guard. A youth about 19 years of age (a Mormon) began the fray by shooting the sentinel at the door, wounding him severely in the shoulder. Simultaneously with this attempt, the Mormons on the inside of the jail, including the Smiths, presented pistols through the windows and doors of the jail and fired upon the guard without, wounding, it is supposed mortally, four of the old citizens of Hancock. It is unnecessary to say this blood-thirsty attempt on the part of the Mormons was the signal for certain and sure vengeance. The lives of Joe Smith and his brother Hiram, were quickly taken, and we believe no others. Carthage was filled with Mormons, previous to the affray. The Mormons appeared to be collecting around the jail, for the purpose of attempting the rescue of their leader.

Concerning the feeling at Nauvoo, the Louisville Journal of the 3d says: We have seen a gentleman who was in Nauvoo on Friday and who informs us that all was then quiet there, the prominent Mormons exhorting their followers to offer no insult or molestation to any one, and in no case to offer violence except in strict self-defence. The deepest grief and affliction pervaded the city.

Mormon Excitement.—The Cincinnati Chronicle says: By a gentlemen just from St. Louis, we have the latest intelligence from Nauvoo—as late as Sunday the 30th ult. Things remained quiet, and the Mormons were disposed to peace. The impression at St. Louis was, that Joe Smith had been killed by the guard, in consequence of some attempt to escape, and not, as was stated, by a disguised mob. We hope this impression is correct.

Many believe the Mormons will be dispersed by the death of Joe Smith. If they are, it will be very unlike the course of similar fanatics. It is, however, very probable their growth will be checked, and that they will no longer be an exciting cause of disturbance.

The Western Flood.—the distress and ruin created by this flood, is immense. Not only the Missouri, but the Arkansas, White River, and Red River, and finally the great Mississippi itself, have overflowed their bounds, covering the wide and fertile plains, and sweeping away crops, cattle, fences, and, in some instances, houses and families Numerous towns and villages have been inundated, wholly, or in part, some of them to the depth of 10 or 20 feet.

The Alton Telegraph, Extra, of the 24th ult., says: The Mississippi is now higher than it has ever been since the first settlement of the State. The Missouri is equally high, if not higher; and having broken into the former river, at and below Portage des Sioux, about eight miles above this place, its yellow water now forms nearly one-third of the mighty stream which is rushing past our landing, contrasting strongly with the bluish appearance of the Mississippi.

Of the damage done, it is impossible to offer any estimate It is incalculable. On the Missouri, from Westom to the mouth, the bottoms are generally inundated; the crops destroyed; the cattle, sheep, hogs, &c., drowned; and the inhabitants have been compelled to abandon their dwellings, many of which have been swept away, in order to take refuge on the high-lands, or on steam or flat boats. The same is the case with the Mississippi, the Illinois, and their tributaries; and the whole of the great "American Bottom," from this point to Cairo, containing about 288,000 acres of the finest land in the world, some of which is in a high state of cultivation, is believed to be under water, and perhaps, nearly ruined.

Steamboats going over a Village.—The Cincinnati Commercial of the 27th ult., says that the steamer Belle Air, on her last trip from St. Louis, run through the town of Chester, below St. Louis, passing over some of the house tops. In her course she ran over a brick house, and domolished it! About one square below she ran into a stone house, shipping an immense quantity of stones on her bow, tearing off her guard from the bow to the wheel house, demolishing her kitchen, besides doing much other damage. One man was knocked overboard, but finally saved.

The Destruction of the City of Kaskaskia and Town of Chester, &c.—We regret to learn, by late Western papers that the city of Kaskaskia, Illinois, has been swept away by the flood, a few buildings only being left to mark the spot where, but a few days ago, stood a flourishing city. Chester is ruined also. Millions of dollars worth of property have been swept from the shores of the Missouri and the Upper Mississippi Rivers and their tributaries. The business of Missouri and Illinois is sadly deranged.

Farmers, mechanics, gardeners, all have suffered; and brick-yards, wood-yards, and the necessaries of life along the rivers, have been destroyed. We are happy to see that human life has not been sacrificed, so far as heard from. The Convent at Kaskaskia has been abandoned by the Sisters of Charity, who fled to St. Louis.

The Easton, Md. Gazette of Saturday, contains a letter from the Rev. M. Hazel, in which he renounces his connection as a member and minister, with the Methodist Episcopal Church. He assigns as a principal reason for so doing, his disapprobation of the exciting proceedings in the late General Conference.

For the Morning Star.

ACTON, Me. July 5, 1844.

Br. Burr:—Yesterday was a day of interest, and it is trusted of profit to the cause of S. Schools in this place. About 100 youth and children met in the morning at the meeting house at Milton Mills, where a procession was formed which was escorted by a band of music to the F. W. B. M. H. in Acton, where addresses were given by J. Fullonton and J. C. Chase. The procession then marched into a grove, where refreshments were prepared. After all had partaken, hymns were sung, remarks made, and prayer offered. The poor slave was not forgotten. The exercises closed while the impression seemed to be general that such celebrations of the anniversary of our nation's independence were rational, and calculated to cast the powder-smoked, rum-soaked celebrations far into the shade. ONE INTERESTED.

Weekly List of Letters Received.

I. Wentworth, J. M. Woodman, D. W. McKoon, M. H. Abbey, J. Stevens, N. Bradley, J. F. Weymouth, A. Redlon, S. Nichols, A. Moulton, I. L. Hazen, S. A. Davis, J. B. Davis, N. Brooks, S. G. Smutz, A. K. Moulton, E. Fisk, E. G. Page, C. Paris, J. A. McKenzie, I. B. Coleman, R. Tisdale, Z. Richmond, D. P. Cilley, P. S. Burbank, E. Watson, L. Messer, S. Curtis, I. Reeve, J. Tyler, B. Saunders, S. C. Parker, I. J. Wetherbee.

From Post Masters.

M. Howard, H. Davidson, A. R. Nichols, O. F. Fowler, E. H. Clark, J. S. Dyer, N. M. Andrews, W. Robinson, G. Hilton, H. Haughton, E. Smith, B. L. Holden, E. Moore, J. Simpson, S. Belden, C. Sliter, C. Church, Jr., H. T. Keyes, J. Williams, G. Washburn, C. D. Thomas, C. K. Vickery, S. R. Lord, W. H. Sanborn.

New Agents.

ASA WAIT, Thumbull, Ohio.
Eld. J. L. K. STAPLES Phipsburgh, Me.
Eld. H. K. CRANE, Simonsville, Vt.
WARREN KING, Bridgewater, Vt.

Receipts For Books.

T. Stevens, 3,50. C. Paris, 50c. I. B. Coleman, 2,00. E. Watson, 68c. J. Tyler, 10,00. S. C. Parker, 2,00. I. J. Wetherby, 2,00.

Subscribers for the Star.

N. Randall, 1. R. Cole, 1. D. W. McKoon, 1. M. H. Abbey, 2. J. Stevens, 2. D. T. Parker, 1. J. S. Dyer, 1. N. M. Andrews, 1. G. Hilton, 1. A. Moulton, 1. S. A. Davis, 1. E. Moore, 1. J. B. Davis, 5. S Belden, 1. C. Bean, 1. D. P. Cilley, 2. L. R. Lord, 1.—24.

Home Mission.

F. B. Church, Limerick, Me.,	3,43
A friend of Missions, Danville,	25
A friend, New Hampton,	25
M. Brookings, Woolwich, Me.,	25
Mrs. Lydia Spencer, Springfield, Vt.,	5,00
Monthly Concert of the Central St. Church, Dover,	2,63
Whole amount,	11,81

WM. BURR, *Treasurer.*

Foreign Mission.

J. Tarbox, Hollis, Me.,	25
F. B. Church, Limerick, do.,	3,97
H. Barker, North Dixmont,	3,00
J. Barker do.,	1,50
W. Randolph, do., for Schools,	1,50
H. Barker, do., 5,00: J. Howe, do., 5,00, for the support of a child called Samuel Whitney,	11,00
N. Webster, Danville,	50
T. Colby, do.,	5,00
J. Ladd, Brentwood	50
A friend of Missions, Danville,	50
P. French, do.,	25
M. Spafford, do.,	25
A. C. Tuttle, do.,	25
J. Farewell, Pittsfield, Me., 50. B. Farewell, do., 50. Juliet Farewell, do., 50. C. Farewell, do., 50, for the support of orphan children under the care of our Missionaries in India,	2,00
Monthly Concert, New Market,	3,47
A friend to Missions, New Hampton,	1,00
W. Toothaker, Phillips, Me., 50. M. Toothaker, do., 50. J. Mays, do., 50,	1,50
Monthly Concert, Moulheim Plantation, Me.,*	7,41
M. Brookings, Woolwich, do.,	25
Monthly Concert of the Central St. Church, Dover,	2,63
Monthly Concert, Manchester, by vote of consent, to constitute Dea. Daniel Haines a life member,	10,00
Monthly Concert, Hampton, to constitute Mrs. M. B. Burbank a life member,	10,00
Whole amount,	66,03

WM. BURR, *Treasurer.*

CORRECTION.—In last week's Star, E. Ryan was credited one dollar for F. Mission, which should have been to H. Mission. G. W. Wallace was also credited one dollar to H. Mission, which should have been to F. Mission.

* This church is situated on an Island, about 15 miles from the main land. It contains 23 members, and they have contributed the above sum since last fall. If all our churches would contribute in proportion to this, instead of having three missionaries and their wives, toiling in heathen lands, we should have 25. Let each church ask, have we done all we ought to do for this heaven-born cause?

E. G. P.

For Education Society.

F. B. Church, Limerick, Me.,	1,50
A friend to Education, New Hampton,	1,00
Monthly Concert, Hampton, towards redeeming Eld. P. S. Burbank's pledge,	3,00
Whole amount	5,50

WM. BURR, *Treasurer.*

Books Forwarded.

One package to Eld. E. Fisk, to be left at Potter's Tavern, New Hampton, by Stage.

One package to J. W. Cole, Providence, R. I., by Niles' Express.

MARRIED

In Lowell, Mass. by Eld. S. Curtis, Mr. Wm. Y. Prescott, and Elana Fuller, both of L.

In Dracut, by the same, Mr. Henry Pulciver and Miss Eliza D. Hayden, both of Manchester. Mr. John Stiles and Miss Esther D. Thompson, both of Lowell.

In Manchester, June 20, by Eld. D. P. Cilley, Mr. Robert A. Martin of M., and Miss Armintha Barney, of Grafton. June 23, by the same, Mr. James Munroe Berry, and Miss Arvilla Ann Cilley, both of M. July 7, Mr. John A. Tucker, and Miss Lucy W. Howe, all of M.

In Lebanon, Me. June 23, by Eld. Charles Corson, Mr. Jonathan Y. Wentworth, and Miss Hannah W. Lord, both of L.

In Windham, Me. by Eld. A. Redlon, Mr. Wm. M. Smith and Miss Sarah C. Hawkes, both of W.

In Roxbury, Mass. by Eld. J. B. Davis, Mr. Jesse Blake and Miss Nancy Henry, all of R.

In Cape Elizabeth, June 5, by Eld. Almon Libby, Mr. Tappan Libby and Miss Catharine S. Cummings, of C. E.

May 23d, by Eld. W. Rittenhouse, Eld. JOHN S. MANNING, of Big Bend, Ia. and Miss MARVETT HAMMOND, of Canal.

DEATHS.

In Roxbury, Mass. July 2, RUTH C. DAVIS, daughter of Ruth B. and Wm. P. Davis, aged 5 mos. and 3 days.

BRIGHTON MARKET--MONDAY, July 1, 1844.

Reported for the N. E. Farmer.

At Market 510 beef cattle, 10 pairs Working Oxen, 1600 Sheep and 100 Swine. 75 Beef Cattle unsold.

PRICES.—*Beef Cattle.*—Prices have further declined. We quote Extra $4,75. First quality, $4 50. Second quality, $4 25. Third quality, $3 50 a $4 00.

Working Oxen.—No sales noticed.

POETRY.

From the Christian Observer.

SEEKING JESUS.

"And he turned and saw her weeping, and saith unto her, 'Woman, why weepest thou?"

Who, amid the dews of morning,
Through the garden glides along,
To yon grave her footsteps turning,
Heedless of the sky lark's song?
Heedless of the sleeping flowers,
Loved so well in brighter hours;
Heedless of the dews that lie,
Trembling in each flowret's eye—
Beauteous as the drops, half hid
Neath an infant's drooping lid,
When upon the mother's breast,
It hath sigh'd itself to rest.

While a peaceful world is sleeping,
What, pale watcher! brings thee here?
Why thine eye all dim with weeping?
Why thy cheek all pale with fear?
Dost thou come to weep and pray?
See! the shadows roll away!
Lo! a beam of blessed light!
Glimmers on yon mountain height!
Morning breaks on Zion's hill!
Night and sorrow pass away?
Wherefore art thou weeping still?
Knows thy heart no dawning day?

"Tell me, tell me where ye laid him,
Ye who bore my Lord away!
Tell me! I will come and take him!
Tell me, if ye know the way!"
Lost in sorrow, lost in fear,
Thus her Savior Mary sought;
Little thought her Lord was near,
Heard his voice and knew him not;
Till one thrilling tone she heard—
"MARY!"—grace was in the word!
And her wandering heart replied,
"Jesus! Jesus, Crucified!"

Often thus, in deepest sadness,
I have sought my absent Lord;
Till my grief was turned to gladness,
Hearing but that melting word!
'Mid the shades of eve or morn,
Oft in sorrow and in fear,
Waited, wept, for his return,
Knowing not that He was near;
Saw him, but in stranger-guise,
Till he op'd my wondering eyes,
Call'd my name! and Love replied,
"'Tis my Lord! the Crucified!" C. M. A.

THE FAREWELL

Of a Virginia Slave Mother to Her Daughters, sold into Southern Bondage.

Gone, gone, sold and gone,
To the rice-swamp dank and lone,
Where the slave-whip ceaseless swings,
Where the noisome insect stings,
Where the Fever demon strews
Poison with the falling dews,
Where the sickly sunbeams glare,
Through the hot and misty air—
Gone, gone, sold and gone,
To the rice-swamp dank and lone;
From Virginia's hills and waters,
Wo is me, my stolen daughters!

There no mother's eye is near them,
There no mother's ear can hear them;
Never, when the torturing lash,
Seams their back with many a gash,
Shall a mother's kindness bless them,
Or a mother's arms caress them;
Gone, gone, &c.

O, when weary, sad, and slow,
From the fields at night they go,
Faint with toil, and racked with pain,
To their cheerless homes again,
There no brother's voice shall greet them,
Nor a father's welcome meet them;
Gone, gone, &c.

From the tree whose shadow lay
On their childhood's place of play,
From the cool spring where they drank,
Rock, and hill, and rivulet bank,
From the solemn house of prayer,
And the holy counsels there;
Gone, gone, &c.

Toiling through the weary day,
And at night the Spoiler's prey,
O, that they had earlier died,
Sleeping calmly, side by side,
Where the tyrant's power is o'er,
And the fetters gall no more!
Gone, gone, &c.

By the holy love he beareth,
By the bruised reed he spareth,
O, may He, to whom alone
All their cruel wrongs are known,
Still their hope and refuge prove,
With a more than mother's love.
Gone, gone, sold and gone,
To the rice-swamp dank and lone,
From Virginia's hills and waters,
Wo is me my stolen daughters!

I WOULD BE GONE.

TUNE—*Long, long ago.*

Waiting on earth, I here sigh to be gone,
Sigh to be gone—Sigh to be gone;
Heaven above is my hope and my home—
I would be gone—would be gone.
The conflicts of time are all sadness and grief,
The moment of hope is beclouded and brief—
Christ has appeared to afford me relief,—
I would be gone—would be gone.

When will the toils of mortality cease?
I would be gone, I would be gone:—
Welcome the hour that shall bring my release—
I would be gone—would be gone.
A home with the Lord, in the mansions of peace,
The smile of the Savior, the joy of blest,—
These shall create immortality's rest;—
I would be gone—would be gone.

Sorrow nor sin shall my joys e'er corrupt;—
Whence I would go, whence I would go—
Grief, persecution, ne'er mix in the cup,
Whence I would go, I would go.
O come, blessed Savior, release me from clay;
O haste thy return, do no longer delay;—
Come, in thy glory, and take me away,
Whence I would go—I would go.
Genius of Christianity.

MISCELLANY.

Jane .....;

OR, THE HAPPY FAMILY.

Some years since, a superintendant was walking out at evening, in one of the pleasant villages of Massachusetts. By some providence he turned out of his accustomed walk, and was accosted by a child, who inquired if he were not a Sabbath-school teacher. On being told that he was, she sighed and said, that she had long been wishing to go to the school, but that her parents forbade her. On being asked the reason of their objection, she wept profusely, said that her Father was intemperate, and her Mother so wicked that when she asked to go to the Sabbath-school, they would chastise her for it, and make her work all the Sabbath.

"O! if my parents were willing, how glad I should be!"

"Will you direct me, child, to your home? I will have some conversation with your parents respecting your coming to the school."

"O, yes, and will thank you too."

"On entering this dwelling, I breathed forth a prayer to God that my visit to this family might be long remembered by me and by them. The child introduced me as one of the Sabbath-school teachers, who wished to have some conversation with her Father on the subject of his permitting her to attend the school."

"You wretch!" he exclaimed to his child, "have I not forbid your going to such places?"

"He then called for the rod to chastise her. I felt that I was in a delicate position, and at first stood amazed at such unnatural cruelty. I remarked that I hoped he would not punish the child, particularly as on this occasion I had been the cause of exciting his anger."

"Your little daughter is kind, Sir, and obedient, is she not?"

"Yes. But who are you?"

"I am your friend, and wish to have a little conversation with you, if you please."

"Well, talk on."

"I hope you will not correct your child on account of my calling to see you, as I was pleased in meeting her, with the simplicity of her conversation, and thought I should be pleased to see her Father."

"Sir, I will take your advice: Jane, you will attend to your evening's business."

"After conversing with this man for nearly two hours on the subject of Sabbath-schools and the propriety of his sending Jane, he partially promised that she might go. "What say you, Mother, to our Jane's going to the Sunday-school?" The Mother refused with an oath! My heart began to despair, for I thought I had succeeded, and was now disappointed from a quarter which I did not expect. I continued my entreaties for a short time to no purpose, and promised that I would call again.

"On the day following I called again, and after three hours of painful and laborious conversation, gained the consent of these parents that Jane might come to our Sabbath-school.

"The next Sabbath, with gratitude to God, I had the pleasure of introducing Jane into the Sabbath-school. After supplying her with books, I placed her under the care of Miss D———, one of the most faithful teachers in our school. Jane had not been long with us, before it was plain that she had serious thoughts and feelings; and in a few Sabbaths after, her countenance indicated that a change too pleasing and too visible to be concealed had taken place.

"At the close of the school one Sabbath, Miss D——— requested me to remain, that I might have some particular conversation with Jane.—We tarried after the school was closed, and I turned to the little girl, who said:—

"Oh, Mr. ———, you are the kindest of friends in this world: you have by bringing me into this school, taught me how to worship God. Before I came here I used to feel bad, but could not help it. Miss D. has told me that sin is the cause of all our bad feelings—that we are all sinners in the sight of God. I have also learned in this school that we must pray to God that he would forgive us our sins. Oh, Sir, a few Sabbaths since I felt that there was no peace to my poor soul, and saw that if I should then die, I must go to hell with the wicked. On leaving the school I resolved to pray God that he would give me a heart to love and serve him; a heart to fear and obey my parent; a heart to love every body. And you cannot know what a weight my sins were to me: I could get no sleep on account of my sins. But I have longed for the last few days to see you. I have had such new feelings. My load is removed.—I could hardly wait for the Sabbath to come that I might tell you what a Savior I have found. I trust I have given myself entirely to God. I feel that there is something in my heart which I cannot express. O how thankful to God I am for your care and attention—for the instructions of Miss D.—for ever coming to the Sabbath-school: for here I have found the Savior who loves me, and who hath said to me!—seek me early—seek me now and you shall find me! Oh! will you pray for me,—pray for my Father, Mother, Brothers, and Sisters: I have prayed for them—I will continue to pray for them."

"This account, which I have related in her own language as nearly as possible, was almost too much for me. She was then only thirteen years of age. She was not only happy herself now in the enjoyment of religion, but it was her heart's desire that all her Father's family might enjoy the same religion. While she did not forget to pray for them, she often introduced topics in conversation, to interest them in religion.

"From continued dissipation, the father induced a disease which brought him near the gates of death. One morning on Jane's visiting him, he asked her if she thought he would get well? She replied, with tears, that she hoped he would—but if it is God's will, dear father, that you should soon die, where will your soul be when you enter upon eternity? He gazed at her in silence; she then asked if he wished to have the good Sabbath-school teacher call to see him:—He will pray for and with you. He then said, "Oh! my child, will you pray for me? and do you think God would hear prayer for such a wicked man as I am?" The weeping child knelt by the bed-side of her sick father, and breathed out her soul to God, in prayer, that he would pardon her dear father's sins and prepare him for the events of the future. The unkind father was melted into contrition, on hearing such importunity to God to bestow blessings from the throne of his grace upon such a sinner. The old man now prayed—felt the efficacy of prayer—felt that he was a sinner against God: yes, the aged sinner prayed—and his prayer, we believe, was heard. Under God, Jane was the instrument of her father's conversion. God, in mercy, restored him to health, a new man—an humble Christian. On his recovery, he was soon seen in the Sabbath-school which he had so long opposed, he confessed, before the teachers, how much he felt on account of his past conduct to the school. He asked the forgiveness of all.

"He is now an active teacher, in the fifty-eighth year of his age, in a Sabbath-school. The mother soon became serious; her brothers and one sister were also anxious for the salvation of their souls, and to make their peace with God. In a few months from the time that Jane entered our school she came forward with her father, mother, four brothers, and a sister, who all joined the church of God! Thus she was instrumental in one short summer in the conversion of seven immortal souls, and all of her own family. Where, formerly, oaths were daily heard, now morning and evening prayer is offered, and the blessing of God supplicated to rest upon Sabbath-schools: to which, through the goodness of God, eight undying souls ascribe their conversion."

Christian Ministry.

Early one Sunday morning, as a clergyman was passing by a mean-looking cottage, he saw the poor man who lived there sawing wood. He stopped, and asked him why he had not sawed his wood during the week, so that he might have Sunday for a day of rest.

"I saw my wood to-day," replied the poor man, "because I am never at home on week-days; I have so large a family that it takes all my earnings to support them. The place where I work is at a considerable distance, and when I come home I am too tired to saw wood or do anything. I have nothing but what I can earn from day to day, and the winter is very severe, and I cannot get enough to make all comfortable; besides, I could not go to church in these clothes, and I have none better."

The clergyman then observed how miserably the poor fellow was clothed. "Come with me," he said, and he carried him home, gave him from his own scanty wardrobe a decent suit of clothes, invited him to go to church with him, and promised him that he would see his wood sawed for him the next day.

The poor man went to church, and his faith was strengthened and his heart was cheered by the words that he heard from this true servant of God.

The next day he went as usual to his labor, wondering whether he should find his wood sawed for his family when he returned home. Did the Christian minister forget his promise, or did he send some one to saw the poor man's wood? No—he was too poor to do the last, and too rich in good works to do the first. He went himself, and sawed wood enough to last the poor man's family for more than a week.

Was he not a true Christian minister? and may we not all follow his example?

I once visited a poor, miserable dwelling, where I heard a very bad man using wicked and cruel language to his wife, who was confined to her bed by illness; it was fearful to see and hear him; and I am sorry to say, I had not the courage to speak to him—I actually trembled with horror and dread. But a little girl about eleven years of age, and who was dying with a consumption, went up to the angry man, and laid her small, emaciated, thin hand, upon his arm, and looked right up in his face and said, "Father, don't speak so, God hears all we say, pray don't speak so, father."—She uttered these few words with such tender earnestness, and such loving gentleness, that her feeble, trembling voice touched the heart of the angry man, and he was silent for a moment, and then he said, "I will do any thing that child tells me to do, for she's an angel." His fierce nature was subdued; goodness and love had made this little sick girl one of God's ministering angels to her wicked father.

Go with me now to that small, gloomy room, and see sitting in one corner of it, a poor sick-looking boy; there is a pair of crutches on the floor by his side; his face is too thoughtful for one so young; tears are running slowly down his cheeks as he is looking into the fire, so sadly, so unconsciously. His mother is so busy at her work she does not see his tears. Presently a bright, healthy-looking boy comes singing and laughing into the room; his cheeks are rosy, and his step is full of joy. "Why James," said the lame boy, "I thought you had gone with all the other boys skating this moon-light evening." "No," said James, "I have come to play with you; come, where's the backgammon-board? I shall beat you well to-night, to make up for the drubbing you gave me the last time we played."

"Oh, how glad I am!" said the poor prisoner. Now look at his pleasant face; his tears are dried up; he is as merry as his friend. The room no longer seems small and gloomy, for the laughter of innocent and happy hearts can make any place seem bright and joyful;

The mind that feels no smart,
Enlivens all it sees

and before the light of love, narrow walls seem to melt away, and a boundless heaven to open upon us. These are true stories I have told. Let us thank God, for all the faithful ministers of his truth and love, that we have ever known, and who have been the dispensers of his goodness to us; and let us remember to go and do likewise, and that each one of us may be, and ought to be, in his or her humble sphere, a minister of His love to whoever needs any help that we can give.

And who is there so weak that he cannot help some one? Who is so very poor that he can do no good to any one? Like the poor minister, he can perhaps give his time and his labor to the poor;—like the heavenly minded little girl, he can give such an example of patient, gentle goodness that his small hand and feeble voice may perhaps have the power to control the fierce passions of the wicked, with whom he may be forced to associate. Like the loving, happy boy, he may cheerfully resign some of his merry play hours to the poor lonely sufferer who seems to be forgotten by all, and left to weep alone in this wide, happy world; and by carrying to him the fresh, overflowing joy of his own heart, may chase away his gloom,

And make a wintry sky
Seem bright as early May.

Thus may we all be imitators of Him who came into the world not to be ministered to, but to minister.—*Child's Friend.*

The Mourner.

"It is very lonely, mamma," murmured a fair haired, lovely girl, as she rested upon a sofa one evening, "it is very lonely now, and the night seemed very long. Shall I never see papa any more?"

"Yes, my love, you will see him again in a brighter world than this."

"But this is a fair world," said the little girl, "I love to run and play in the warm sunshine, and pick the water cresses from the brook; and when the weather is a little warmer, I shall go and gather the blue-eyed violet that Pa said was like me."

"Too like, I fear," said the mother, as the crystal tear-drop trembled on the drooping lid, "but, my dear child, there is a fairer world than this, where the flowers never fade; where clouds never hide the light of that glorious sky; for the glory of Him, whose name is love, beams brightly and for ever in those golden courts; the trees that grow on the banks of the river which waters that blessed place, never fade as they do in this world, and when friends meet there they will be parted no more, but will sing hymns of praise to God and the Lamb forever."

"And shall I go to that happy place when I die," said the child, "and will you go with me?"

"Yes," said the mother, "we shall both go in God's own time; when He calls us from this life we shall dwell forever in His presence."

It was a little while, and the mother bent over the grave of this frail flower of intellect, withered by the untimely frosts of death; but was she alone, when in the deep twilight shades, she sat upon the grassy mound, where the deep yearning hopes of that fond heart were gathered in obvious silence? Oh no! The soft and silvery tones of buried love whispered in the breeze that lifted the drooping flowers, overcharged with the dewy tears of night. The diamond stars, that one by one, came forth upon their silent watch, seemed beaming with the light of that deathless flame, which burned undimmed, upon the inmost shrine of her heart, and she enjoyed, in the holy hours of solitude, that communion of pure spirits, which our exalted faith can alone bestow.

Contrasts in Life.

A physician met me: "Would you like to see a curious picture of life?" said he. "Of course! how far off?" "Within sound of that trumpet."

We turned out of Broadway, and in a few moments were at the foot of a rude and dirty stair case leading up on the side of a wretched building to a kind of temporary loft. The Doctor opened a door, and we entered a dingy room, just long enough for a man to lay his length in it the longest way. A cobbler's bench without tools, a few scraps of old leather, and a man lying on some dirty straw in a corner with a ragged quilt over him, were all the contents of the room. Yes, one thing more—a cent laid carefully on the window-sill.

"Have you taken the medicine?" asked the Doctor. "No, sir!" "Why not?" "It's of no use, sir." "How of no use?" "Why, I don't want it. I'm sick of life, Doctor. I didn't send for you."

Here the sick man turned his back to us with a groan of pain at the effort, and drew the dirty coverlet over his head. The Doctor leaned over him and got hold of his pulse.

"Don't trouble me, Doctor," said he. "I hope I shall *pop off* before night. There's no room for me in the world."

The Doctor said something kind to him, and he went on, speaking brokenly and with great difficulty:

"I couldn't go to the almshouse, for I hear it's full. I can get no work, if I was ever so well—people don't have their shoes mended now, I believe. I have no pleasure in life at the best.—There's no comfort for me. I'd rather die and be quiet. I was glad when I got sick."

He persisted in refusing the medicine, and the kind physician, who had been called in by one of the neighbors, gave some directions to a poor charwoman who lodged in the cellar below, and we left him. In three minutes more we were again in gay Broadway, and the waltz was still playing most merrily in the balcony of the Museum, and the fountain was still leaping joyously in the Park. Truly there is here and there a contrast in the world we live in.—*N. Y. Evangelist.*

AN EDITOR'S OCCUPATION.—The editor of the Kennebec Journal, writing on this fruitful theme, indites the following, which concerns some readers as well as editors:

"Those who control presses always find it difficult to stear clear of all snags, whether they go straight ahead or not. They have to fight their own battles, and those of all their friends; and moreover, are very often obliged to differ with those friends, and to reject advice urgently and sincerely offered. One good friend will advise one course, and another will advise exactly the opposite. One will offer a communication which he thinks first rate, cutting up somebody in grand style, and though the writer is not willing to face the music himself, the editor must publish his philippic and stand the brunt of the battle. What business has he to have any scruples about hurling any sort of missiles at any body?

A Minister for Sale!

The following is an extract of a letter from Rev. M. D. Miller, of Wilmington, Vt., to the editor of the Vermont Observer, dated May 28th, 1844:—

And then, as though enough was not done to outrage humanity, in this great convention, a minister of Christ is offered for sale! Yes, brethren of Vermont, ye who are weary of paying a salary to support the gospel, if you had been at Philadelphia at the Baptist Triennial Convention, you could have purchased one recommended to be a good minister of Christ—one of that class, however, who, if you make them free, 'cannot take care of themselves!'

But you are ready to ask, how is this? do they sell men in Philadelphia? Late reports say they kill men there—that they have, since the convention was holden, killed 14 men and turned 200 families into the streets houseless. Well, how is it about the man offered for sale? Why, when the report on American missions was read, it stated, that experience had shown that the mission could not be sustained through the instrumentality of white missionaries, and recommended that colored men be prepared and sent out. Dr. Ryland, of Virginia, arose and said he was pastor of a colored church of 2000 members, and one of the members, a minister and a slave, was anxious to go a minister to Africa; a good man, well qualified for the work, had partly paid for HIMSELF, and if the Convention would pay 200 dollars, they could have him free and send him to Africa.—"Now," said bro. Ryland, "here is a chance for you who are so anxious for the slave to try your liberality."

Look at it—Southern brethren say slavery is not a sin, and yet they say, here is a man whom Christ has called to preach his gospel; he cannot go because he is a slave! And this same brother who offered for sale a member of his church, and actually brought this article of property with him to Philadelphia, that the purchasers might examine for themselves, told me in private conversation that if the abolitionists did not pay over the $200, he should use it as an argument against them.—O, my heart sickened, when I applied the words of Christ, "Whatsoever ye have done to the least of these my brethren, ye have done it unto me." How must the Savior feel, to hear one of his professed friends say slavery is not sin, when it holds his ministers—as bad as to hold himself—as slaves.

Morse's Telegraph.

The Washington Correspondent of the Evening Post furnishes the following account of this wonderful plan of communication:—

I paid a visit yesterday to the room in which Professor Morse is directing operations and experiments upon this new and wonderful plan of communication. The wires are extended yet only twenty-two miles on the road to Baltimore. The invention has been so frequently and fully described that I could not hope to give a clearer idea of it than your readers probably now have. But in no accounts is the mode of writing indicated.—The pen used may be called a three-pronged-fork, or so many little pointed steel screws, the ink is electricity. In speaking of it, therefore, you may say that you write with a steel pen and a forked lightning.

The manner of writing is this: The chirographer takes hold of the loose end of this magnetic wire. He dips this end in a little deposit of mercury or quick silver, which communicates the electric spark (of chain lightning) passing along the wire with the speed of thought, possessing a sufficient force to press the steel points I have alluded to, down upon a strip of paper made to pass beneath them. The distance travelled by the fluid along one wire twenty-two miles and back upon the other, is of course forty-four miles. The speed of its passage is indicated by the fact that the very instant the end of the wire is seen dipping to the quicksilver, the little points are pressed on the paper—in other words there was no perceptible interval between its starting upon and returning from its trip of forty miles.

But now to the characters employed in this new scheme of calligraphy. It is evident that the mere pressure of the points upon the paper would produce only dots. But when it is wished to make a communication, a slip of paper is made to pass along from a roller under these points. The letters, the words or the phrases desired to be expressed, are indicated by the length of the marks or by the frequency or paucity of the dots made. Thus, suppose the letter A is to be represented by 3 single dots, the writer dips the point of the wire in, and withdraws it as quickly as possible, so that the points only strike the paper, and instantly fly back. They thus make, it is obvious, the least possible impression; that is, a dot for each point. But suppose C to be represented by lines half an inch long. This writer has only to keep the end of the wire in the quicksilver until the paper has passed along that distance under the points which are pressing upon it. Of course C is made. It will be perceived that the usefulness of this system of communication depends in a great degree upon the efficiency of the plan of stenography devised. For if the distinctive characters employed were no more complete, nor comprehensive in their separate signification, than the letters of the alphabet, a person could convey little information, even in a day.

The Quaker and the Lawyer.

'Friend Broadbrim,' said a servant to a rich Quaker, who lived, no matter where, "we have no fresh meat for dinner to-day."

'Why not?' asked the good Quaker.

'Because Lawyer Foxcraft's dog stole it, and eat it.'

'Beware Zephaniah, of bearing false witness against thy neighbor. Art thou sure it was friend Foxcraft's dog?'

'Yes, I saw it with my eyes, and it was Pinch-'em.'

'Upon what evil times have we fallen!' sighed the Quaker, as he wended his way to the Lawyer's office. 'Friend Foxcraft,' said he, 'I want to ask thy opinion.'

The Lawyer laid down his pen.

'Suppose, friend Foxcraft, that my dog had gone into my neighbor's pantry, and stolen therefrom a leg of mutton, what ought I to do?

'Pay for the mutton—nothing can be clearer.'

'Know, then, friend Foxcraft, that thy dog, Pinch'em, has stolen from my pantry a leg of mutton of the value of four shillings and sixpence, which I paid for it in the market this morning.'

'We-well! then it's my opinion that I must pay for it,' and having done so, the worthy friend turned to depart.

'Tarry yet a little,' cried the Lawyer, 'thou owest me nine shillings, for advice.'

'Then I must pay thee—I have touched pitch and been defiled.'

The Dew-drop.

A delicate child, pale and prematurely wise, was complaining on a hot morning, that the poor dew-drops had been too hastily snatched away, and not allowed to glitter on the flowers, like other happier dew-drops, that live the whole day through, and sparkle in the moon-light and through the morning, onwards to noon-day. "The sun," said the child, "has chased them away in his wrath." Soon after came rain, and a rainbow; whereupon his father pointed upwards, "See," said he, "there stand thy dew-drops gloriously re-set, a glittering jewelry in the heavens; the clownish foot tramples on them no more. By this, my child, thou art taught, that which withers on earth blooms again in heaven."

Thus the father spoke, and knew not that he spoke prefiguring words. Soon after the delicate child, with the morning brightness of his early wisdom, was exhaled like a dew-drow, into heaven.—*Selected for the Star by M. G.*

Singular Fatality.—In Waynesburg, Stark county, Ohio, on the 8th ult., Mr. Thomas Hewitt, died by the mumps, followed by erysipelas. His brain was affected, and he suffered violent paroxysms of delirium. In the violence of his delirium, he was disposed to strike and injure those about him. In this manner, two persons were seriously, and one fatally injured. One found a slight abrasion of the skin on his hand, received in taking care of him; a rapid and alarming swelling followed, but subsided without serious consequences. Another received a blow on the eye-brow which was followed by extensive swelling and derangement. Not long before his death, in a paroxysm, Mr. H. grasped his mother's hand so tightly as to sink his nails in the skin. The wound was trifling, but, in a day or two, the hand became highly inflamed; the swelling gradually extended to the shoulders, and the arm was covered with livid spots. She died on the 11th.

A Reasoning Lobster.—Mr. Elkins, who resides in Willow street, Brooklyn, and who has been extensively engaged in the whaling business, while standing on the dock at Nantucket, saw what is commonly called a quohog clam lying in the water with its shell partly open, and a lobster manœuvering around it. Presently the lobster picked up a large pebble and dropped it in the clam shell, which prevented it from closing, and then set about devouring its prey. This, says the Brooklyn Advertiser, certainly shows the lobster capable of drawing an inference and a clam out of its shell at the same time.

A Lying Set.—A clergyman in the North of Scotland, very homely in his address, chose for his text a passage in the Psalms, "I said in my haste, all men are liars." "Ay," premised his reverence, by way of introduction, "ye said it in your haste, David, did ye? Gin ye had been here, ye might hae said it at your leisure, my mon!"

A Field for Washingtonians.—In Lancaster, Pa., according to the testimony of a letter published in the Baptist Record, there are not much short of sixty-five whiskey-selling taverns in a population of something less than 10,000; or one tavern to every 140 inhabitants. Scarcely a single grocery store can be found where intoxicating drinks are not sold, and several distilleries, with their blackened walls and dingy roofs, are continually sending up the smoke of their offerings, from the heart of the city.

Child Saved by a Dog.—While a child about six years of age, son of J. C. Williams, of Elyria, Ohio, was a few days since, throwing sticks into a mill pond for a dog to bring out, he accidentally fell in where the water was several feet deep.—There was no person near, and the child must have been drowned had it not been for the noble animal which took him by the arm and swam to a log on the bank.

News from China.—By the brig Argyle, intelligence comes from China, announcing the arrival of our Minister, Mr. Cushing, at Canton, and that he was well received by the authorities. *Slavery is abolished in Hong Kong.* Even the slaves of American foreigners, the moment they place their feet on that soil, are *free*, if they choose to be.—They are made so by an ordinance of the legislative council of Hong Kong, passed Feb. 29th.

Seven persons have died of the leprosy in Gloucester county, New Brunswick, and 12 more have the disease. It is said to have been communicated by the seamen of a French ship wrecked on that coast.

The Natives. This new party are using the most strenuous exertions to carry their various tickets at the October election in Philadelphia. Large and enthusiastic meetings are held nightly, and the sentiment prevailing appears unanimous.

OBITUARIES.

In Madbury, May 29, Mrs. RUTH HUCKINS, in the 84th year of her age. She and her husband, Deacon Israel Huckins, late of Strafford, professed faith in Christ some 50 yrs. since, and were baptized by Eld. Pilsbury, C. Baptist of Northwood. The Deacon deceased in May 1823, and since that time she has been subject to heavy trials and afflictions, a large part of her family connections having gone to the grave before her. She was a worthy, amiable, and industrious woman, and when her husband kept a public house in Strafford, was highly esteemed for her superior neatness and economy by the first persons in the State, such as Hon. D. Webster, Judge A. Livermore, Hon. J. Mason, and many others. She retained her strong memory and powers of mind to the last days of her life, and died full of peace and joy, having an anxious desire to depart and be with Christ. She has left one son and one daughter, grand children, &c. Her mortal remains were removed to Strafford, and on the 31st, interred by the side of those of her once venerable husband. A sermon was preached on the occasion by the writer from Mark 14:8, "She hath done what she could." E. PLACE.

In Loudon, June 25, Lieut. ABNER CLOUGH, aged 87 yrs. 5 mos. 9 dys. Lieut. Clough was a venerable man, of a robust constitution, and was rarely, if ever sick a single day in all his life until Dec. last, when he had a fever which greatly impaired his constitution. He was a Patriot of the Revolution, and ever after exhibited traits of that independence and nobleness of mind which so eminently characterized the freemen of 76. He was in affluent circumstances, a member of the F. W. B. Society, but not of the church, and loved the house of God, and the preaching of the gospel, which he was ever willing to support. During the last 6 months of his useful life, he was more devotional than usual, and anxious to be prepared for his great and last change; and had a short confinement of only some two days. He has left three children, and several grand children, his wife having departed this life some 5 or 6 years before him. The funeral services were performed at his late residence on the 26th, when a large concourse of people was in attendance, and a sermon preached by the writer, founded on Luke 2:29, 30. E. PLACE.

Strafford, July 3, 1844.

DEATH BY DROWNING. Drowned in the Pemigiwasset river, at the Mills near the falls in Campton, N. H. on Saturday, the 1st day of June last, CARLTON COX, oldest son of Wm. W. and Hannah Cox of Holderness, aged 23 years. He was attending the saw-mill at the time, and it is supposed that he was drowned in attempting to save the life of a boy, about nine years of age, who was incautiously running upon some floating mill logs above the mill, and whose lifeless body was discovered near the surface of the water a few minutes after the accident. The subject of this notice was a young man of fine talents and lively imagination, and was possessed of so mild and pleasant a disposition as to render him beloved by his friends and much respected by all who knew him. Frugal and temperate in his habits, he had, by industry and economy, accumulated considerable property. Mr. Cox professed religion during a revival sometime in the year 1840, at Plymouth, N. H., under the preaching of Eld. Barrows. Though, like many others who have sought and found the Savior, his attention was engaged too much in the cares of the world, yet it is believed that he had not forgotten his first love—that he yet knew the still small voice that first spoke peace to his soul; and it is hoped that while weeping friends are mourning his untimely exit, his happy soul is singing the song of Moses and the Lamb with the blessed in heaven. The obsequies of the deceased were attended on the following day, at his father's house. An appropriate discourse was delivered on the occasion by Elder Moses Chase, to a very large and serious audience.

Carlton is gone—his grave is closed,
His body slumbers in the ground,
But it will rise to meet the Lord,
When Gabriel's last loud trumpet sounds.

Now, weeping friends, suppress your grief,
Mourn not for him who died;
You would not call him back to earth,
Since Jesus was his guide.

DANIEL C. WORTHEN.

Holderness, July 6, 1844.

Died in Burrillville, R. I. on the 14th inst. Mr. ANDREW HARRIS, aged 52. In this solemn event, we feel ourselves sensibly bereaved. As a husband, father, Christian, and citizen, Br. Harris stood endeared to all. If I mistake not, he had been a member of the Six Principle Baptist church in Rhode Island more than 20 years. But he was no sectarian, every follower of Christ was his brother, and his heart and home was open to their relief and consolation. Few men sustain a character so uniform, with such general esteem among an extensive acquaintance, as the deceased of which we speak. But he has gone, as we believe, to the reward of the righteous, leaving a widow and six children, to whom his memory must ever be grateful, and with whom we feel disposed to weep.

"How blest is our brother bereft,
Of all that could burden his mind!
How easy the soul that has left,
This wearisome body behind!"

Discourse from Prov. 14: 32. "The righteous hath hope in his death." M. W. B.

Died in Jackson, N. H. June 22, in the 22d year of his age, JOHN, son of Mr. James and Mrs. Mary Furnald. He was sick with the consumption three or four months. About a week before his departure, his physician told him he must die. He received the announcement calmly, as one who felt that it is a solemn thing to exchange worlds; but he had a home in heaven; not a murmur fell from his lips. He has left his parents, brothers, and sister, and other relatives to mourn their loss, but we trust their loss is his eternal gain. God grant this afflictive providence may prove the salvation of the mourning relatives, and all who are slighting the calls of God and his servants. May they choose that good part that can never be taken away. The funeral was attended by Eld. H. Linscot, who preached from Mat. 24: 44. "Therefore be ye also ready." The season was solemn and affecting.

H.

STEPHEN S. BUZZELL departed this life in Thetford, April 20, aged 32 the day of his death. Brother Buzzell sought and found the Savior a year or two before his death, and joined the Methodist Episcopal church. His sickness was short and distressing. He however thought that he should recover until within a few hours of his death. When he learned that he must die, he yielded himself to God, and appeared resigned and happy. Brother Buzzell has left a widow and four children to mourn his loss. His loss will also be felt by the public, as he was an ingenious and skillful ironsmith in the manufactory of edge-tools. But, though we mourn his loss on earth, we have the cheerful hope that he has gained the blessed shore.

ABEL HEATH.

Thetford, Vt. July 3, 1844.

Departed this life in Freedom, June 24, bro. WM. R. HANCOCK, son of Deacon Jabez and Eleanor Hancock, aged 24 years and 6 months. The subject of this notice experienced religion about 10 years since, and united with the church of Freedom and Yorkshire, and continued to enjoy religion for a season; but, through neglect of duty and the many besetments incident to the young pilgrim's course, he lost the enjoyment of religion, and lived in a backslidden state until about 2 yrs. since, when he felt the Lord had healed all his backslidings, and again he returned to the church. Since that time, he has given evidence of having in possession the pearl of great price. He was beloved and esteemed by those who knew him. His voice was often heard in the public congregation, inviting the sinner to embrace the Savior. He also delighted to meet with his brethren in the prayer meeting, and there seek the Savior's face in prayer, was always ready to do his part in supporting the gospel at home, and aiding in other benevolent enterprises. His disease was typhus fever. He was sick about three weeks. During the first of his sickness was not looked upon as being dangerous; but a sudden change seemed to take place.—He became partially deranged, and remained so until death released him from his sufferings, which renders it doubly afflictive to his tender parents, brother, and sisters, who deeply feel their loss. May the Lord sustain them in their deep affliction. Some remarks were made by the writer at his funeral, founded on Phil. 1:21, "To die is gain." N. A. JACKSON.

Departed this life in Freedom, N. Y., April 19, of consumption, sister LAVINA WATSON, aged 24 years.—Sister Watson was a member of the Methodist Episcopal church, and was composed and happy on her sick and dying bed. Her funeral was attended by the writer, on the 21st. Text, Eccl. 9:12, "For man also knoweth not his time." N. A. J.

Died in Freedom, May 31, Miss CAROLINE MCINTIRE, aged 19 years. She was sick but 4 days. Her funeral was attended Sabbath morning, June 2d, while the Cattaraugus Q. M. was in session at this place.—Some remarks were made by the writer, from Eccl. 12: 1. N. A. J.

Also, June 8, JOSIAH, son of Milton and Moriah Morse, aged 11 years. Discourse by the writer, from Eccl. 9:10. He was sick only about 36 hours. Man fadeth as a leaf, and is gone. N. A. J.

Departed this life in Freedom, N. Y., June 12th, ESTHER, wife of Jarvis Leonard, aged 29 years. Mrs. Leonard had never made a profession of religion until near the time of her departure, when, as we believe, she threw herself at Jesus' feet, and found pardon in his blood. She arranged all her family affairs, bade her friends farewell and requested me to attend her funeral. I attended her funeral on the thirteenth, and spoke from the words which she had selected, Luke 23: 28, "Weep not for me, but weep for yourselves." May the Lord sanctify this dispensation of his providence to the bereaved husband, parents, brothers, sisters, and a numerous circle of friends, who mourn her loss. N. A. J.

Died, 25th May, in Solon, Cuyahoga Co., O., brother TIMOTHY RANDALL, aged 81 years. He was born in Easton, Bristol Co., Mass. lived in Milton, Kennebec Co., Me. 29 years—thence moved to Nashua, N. H.—thence to the place of his death, which was caused by a tumor in the eye, began some 4 years since, which was attended with considerable pain until the last 4 weeks of his life. He was a faithful and devoted man of God, particularly the last thirty years of the 60 which he spent in the cause of Christ. He died peaceful and happy, leaving a companion with whom he had lived 60 yrs.

Editors in N. H., Ms., and Me., please copy.

ZOPHAR RANDALL.

Solon, June 26, 1844,

Boston & Maine Rail Road.

BOSTON to PORTLAND via. MEDFORD, WOBURN, WILMINGTON, ANDOVER, BRADFORD, HAVERHILL, PLAISTOW, NEWTOWN, KINGSTON, EXETER, NEWMARKET, DURHAM, DOVER, SOMERSWORTH SOUTH BERWICK, NORTH BERWICK, WELLS, KENNEBUNK and SACO.

SUMMER ARRANGEMENT.

ON and after MONDAY, May 20th, 1844, Passenger Trains will run daily (Sundays excepted, as follows, viz:

Leave Boston for Portland, at 7 A. M. and 2½ P. M.
Leave Boston for Somersworth at 7 and 10¾ A. M. 2½ and 6 P. M.
Leave Boston for Dover at 7 and 10¾ A. M. 2½ and 6 P. M.
Leave Portland for Boston at 6½ A. M. and 4 P. M.
Leave Somersworth for Boston at 7¾ A. M. 3 and 5½ P. M.
Leave Dover for Boston at 5 and 8 A. M. 3¼ and 5¾ P. M.

The Depot in Boston is at the foot of Lowell st.

☞ Passengers are not allowed to carry baggage beyond $50 in value, unless notice is given, and an extra amount paid, at the rate of the price of a ticket, for every $500 additional value.

8] CHARLES MINOT, *Sup't.*

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